

Key Info ulster



**A Key Stage 3
Citizenship Resource**
PART 4



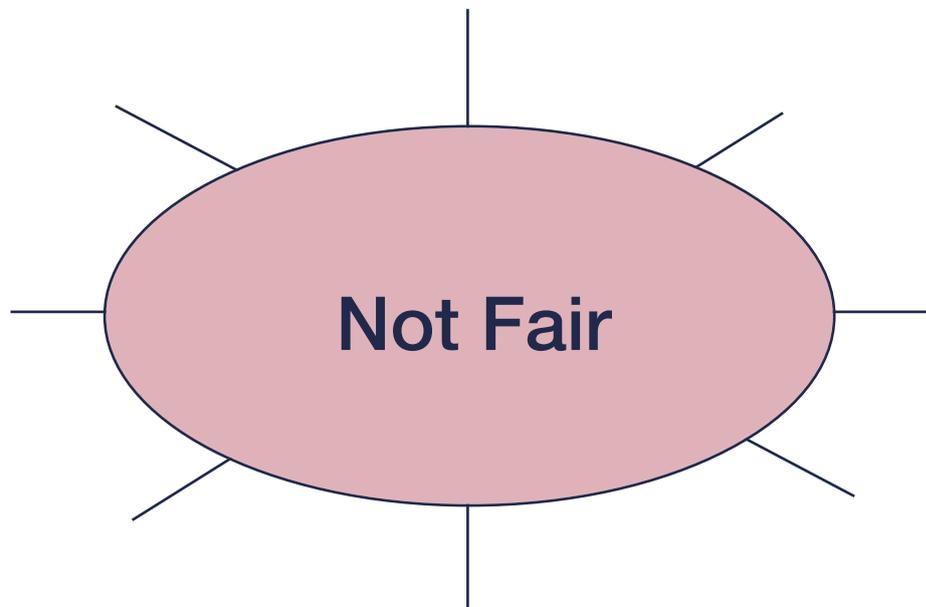
**Climb the Liberty Tree:
How some Ulster-Scots
tried to make life more fair
in 1798**

Have you ever complained

“That’s not fair!” ?

What sort of things make you say that?

Show some of them on the diagram below.



School Tuck Shop

Your teacher has given you a card:

brown



yellow



red



Listen while a new school rule is read out:

People with **brown** cards may use the Tuck Shop every day.

People with **yellow** cards may use the Tuck Shop on Wednesdays only.

People with **red** cards may not use the Tuck Shop at all.

Try Democracy!

Now:

Decide — what you think of the new rule.

Vote — on whether you want to keep the rule or not.

You have been given a ballot paper that looks like this:

Mark an X at the one you agree with.

Keep rule	
Bin rule	

Hand in your paper and wait until the votes are counted.

The result is:



Do you have a majority against the new rule?



Now, if most people are against it, how would you go about getting the rule changed? Work in groups of 4 or 5 and come up with 5 things you might do to persuade the school governors to change their minds.

List and report these to the class.

When Life Was Very Un-fair

Today we expect things to be fair, but if we could travel back in time we would soon discover that life was not always like this. Most people could not vote for the government. Laws passed were often cruel and punishments for breaking them could be very severe - hanging and flogging were common.

The Penal Laws in Ireland

In the eighteenth century, Ireland had a parliament in Dublin which was supposed to rule the whole country, including Ulster, but the real power was with the British government in London. Laws existed to make life difficult for anyone who was not a member of the Anglican Church - the Church of Ireland.

For example:

- Catholics were not allowed to own a horse worth more than £5.00. or to be voted into the Irish Parliament in Dublin.
- Presbyterians could not be voted onto town councils or into Parliament. Most Presbyterians lived in the north and were Ulster-Scots.
- Everyone had to pay a tithe (10%) of their income to the Anglican Church, so if someone earned £10, they gave £1 to the church.

In Ulster, many of the Ulster-Scots were members of a secret society that was working to make life more free, fair and democratic for all the people of Ireland. The Society was called: The Society of United Irishmen. They believed that everyone had the following rights:

The Rights Of Man

Every one has the right to:

Be free

To own things

To be safe

To stand up to bullies

People should have the right to vote for the government that runs the country.

The United Irishmen

Quick research

Henry Joy McCracken

Mary Ann McCracken

Betsy Gray

Henry Munro

William Nelson

These are the names of some Ulster-Scots who belonged to the United Irishmen or who supported them.

Look at the names for sixty seconds. Can you memorise them?

Now listen to the information about each one.

How much can you remember after you have heard about all five?

Answer the True or False questions to see how much you have remembered.

1. Henry Joy McCracken was the United Irish Commander at the Battle of Antrim.
2. Mary Ann McCracken watched her brother being executed in Corn Market, Belfast.
3. Betsy Gray is also known as the Ballycarry martyr.....
4. Henry Munro was betrayed by a pig farmer after the Battle of Ballynahinch.
5. Willie Nelson was executed, aged 18.

The First conflict in the North

Henry Joy McCracken and The Battle of Antrim

The United Irishmen had a plan to take control of Ireland and to make it into a Republic like the one that existed in the United States of America where many of them had relatives. Many of the Ulster-Scots Presbyterians were in favour of this because they resented the tithe payments to the Anglican church.

Henry Joy McCracken , a young Ulster-Scots Presbyterian, was elected leader of the Antrim United Irishmen at Templepatrick on June 5th 1798.



He issued the following order:

Army of Ulster, tomorrow we march on Antrim; drive the garrison of Randalstown before you and haste to form a junction with your Commander-in-Chief.

1st Year of Liberty, 6th day of June, 1798.

HJ McCracken.



Craigarogan Fort

He called it the first year of Liberty, meaning “freedom”. On June 7th McCracken would lead the main force to Antrim. They were to assemble at Craigarogan Fort, between Glengormley and Templepatrick.

Defeat at Antrim

The United Irishmen entered Antrim at a part of the town called “Scotch Quarter”. Who do you think lived there, and why did McCracken choose to enter through that part of the town ?

The United Irishmen hoped to take control of Antrim but they discovered that the military forces guarding Antrim had:

- been alerted by informers
- arrested suspected supporters and set fire to their property
- placed guards throughout the town
- sent for reinforcements.

The United Irishmen were defeated and had to flee.



The British forces in Antrim were commanded by Colonel Durham. His men were sent into the Scotch Quarter to look for United Irishmen who might have been hiding there after the battle. On the next page you will find two accounts of what happened to the Keen family who lived in Scotch Quarter.

James Keen's Story

James Keen and his family lived in Antrim's Scotch Quarter. They were in their garden when the soldiers came in looking for United Irishmen or sympathisers with the rebels. James described what happened to himself and to his father:

One of them came forward in front of the summer house and presented to shoot me. My father aged 77 stepped forward to beg my life...I fell having received a ball through my thigh and through the breast of my coat, while the man in front pressed the muzzle of the piece against my father's arm, the contents of which left his arm hanging to a small piece of flesh nearly severed from his body.

James's father died from his wounds later.

James Keen's sister and her husband were walking across the fields to her cousin's home when they were overtaken by a party of soldiers. James described what happened to them.

My sister threw herself upon her husband while eleven bullet holes were in her petticoats and one through her leg. They caught her by the hair and dragged her from him, and then they shot him through the head. An officer saved her from the soldiers and asked her if the dead man was her brother or her husband. "Have you any place you can go to for safety?" he asked her. "Yes I have, but the soldiers will kill me. "No, do you go, and I will take care they shall not harm you."

Role play: Looking for Justice

Today we would say that the troops had committed atrocities. The Keen family suffered in three ways with the wounding of James and the murders of his father and brother-in-law.

Imagine James, his mother and his sister meet with Colonel Durham and the officer who saved his sister to complain about the way they have been treated. Work in groups of 5 and create a role play to show the conversation that might have occurred. Perform it for the class.

Remember the following points as you plan your role play:

- Colonel Durham is determined to remain in control of the interview and of the town, but he has admitted that his men behaved in an undisciplined way
- The officer who saved James's sister is brave and kind, but he does not want his commander to think he is "soft" on rebels
- Mrs Keen, James and his sister (give her a name) are all very angry and very grieved, but they know if they make a huge scene they will just be thrown out
- The Keens want justice—what do you think that means they will be asking for in practice?
- How do you think the meeting will end?

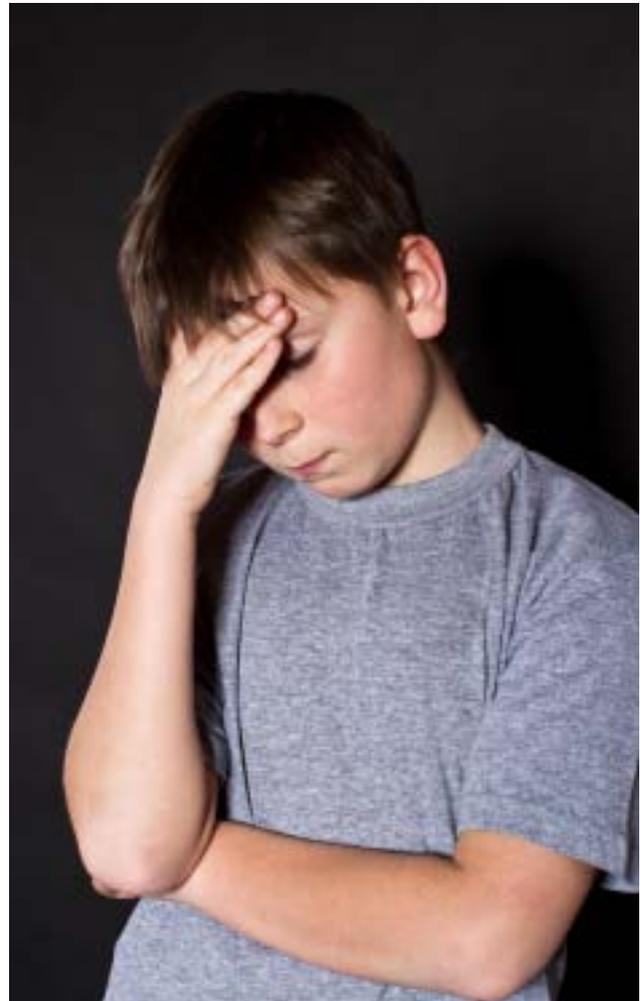
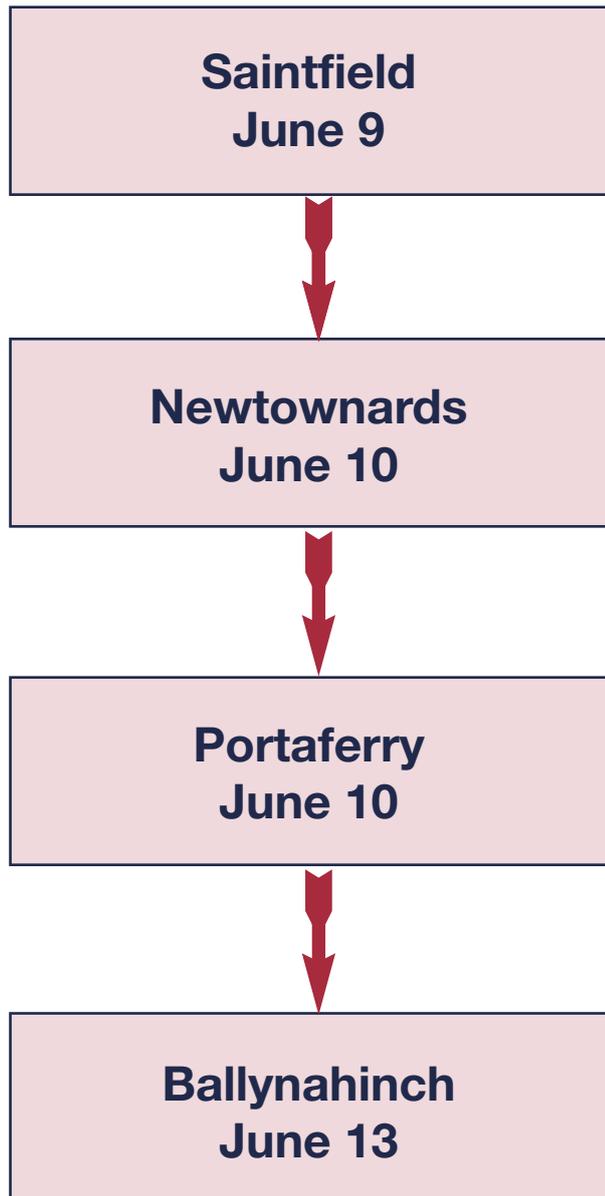
Task

Working on your own, make an A4 size poster calling for justice for the Keen family. Include a picture, a bold Headline and a brief account of what happened to them.

crushing the Rebellion

Final Battles and Executions

Battles in County Down



Look at this diagram for 2 minutes then cover it up.
Can you memorise it?

Massacre of the McKees

Hugh McKee lived with his family at Carrickacessna, a mile and a half west of Saintfield. The family were loyal to the government and had informed against the United Irishmen in the area. Their home was attacked on the morning of June 9th by two waves of United Irishmen. They had barricaded themselves in and resisted with arms.



One of the attackers climbed on the roof and set it on fire. The whole family burned to death. This appears to be an atrocity committed by the rebels, although no others have been recorded in the district. However, here is the Rev. Ledlie Birch's account of what happened. Birch supported the Rebellion.

Samuel Hewitt of Killinchy and a party under his command went to McKee's house for the purpose of securing his arms. McKee and his sons fired out of the house upon them. Hewitt and his party returned the fire. Hewitt entreated McKee to come out and deliver up his arms, and he and his family would not be injured. The answer he returned was a volley, fire was then ordered to be set to the house for the purpose of forcing McKee and his family out, and the door was burst open. McKee shut the door and kept in the family saying they would all die together.

Group and Individual Work

Group Discussion

Work in groups of 5 or 6.
Report your findings to the class.

1. Read Birch's account of the killing of the McKees. Who seems to be responsible for their deaths?
2. Should the McKees have come out when they were given the opportunity to do so?
3. Can you think of any reasons for doubting Birch's account?
4. What might make you inclined to believe him?



Individual Work



Newspapers that supported the Government reported this story in detail. Create a headline and a hundred word account that would present it in a way that makes the United Irishmen's behaviour seem much more ruthless than Birch does. Use Word and display your account in two columns.

Justice and Punishment



Punishments for Rebellion:

- McCracken, the leader in Antrim, and Munro, who led the United Irishmen at Ballynahinch were both captured and hanged.

So were many others.

- Many people suspected of involvement or even of sympathising with the rebels, were severely flogged.
- Many more were forced to emigrate to America.

This happened to David Baillie Warden, a Presbyterian minister from County Down

Find out

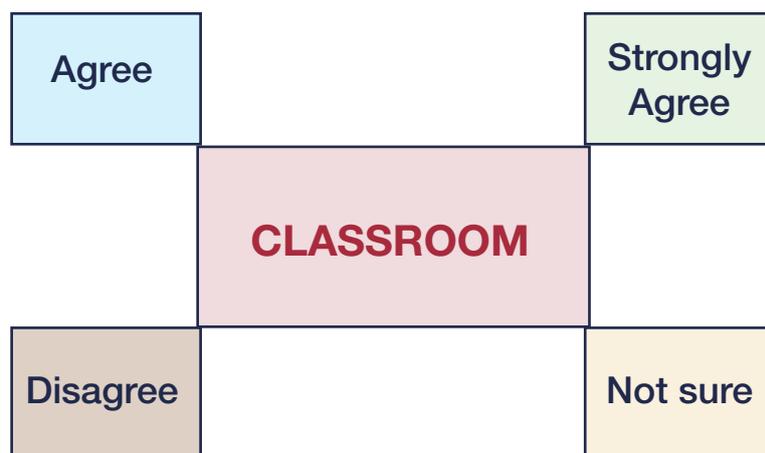
What does 'flogged' mean?

The story of William Nelson

Nelson was only sixteen when the rebellion broke out in Co. Antrim. He lived in Ballycarry and stole a horse from the local landlord James Ker on which he rode about the country encouraging men to turn out in support of the rebels. He later took another horse and went to Donegore Hill where the rebels gathered before the Battle of Antrim.

After the Rebellion he was arrested and asked to give information about other rebels. He refused and was sentenced to hang. His mother pleaded with James Ker to try to get him released, but Ker refused. He is said to have been hanged from a sycamore tree outside his mother's cottage. His grave is in Ballycarry cemetery.

Carefully consider all the information about Nelson's execution and have a Four Corners debate on the subject of capital punishment. Mark the four corners of the room as follows:



Move to a different corner of the room according to your views on each of the following points. You must be prepared to give your reasons for choosing a particular corner.

1. William Nelson should not have been hanged.
2. James Ker should have tried to save William.
3. Emigration or transportation was a fair way to punish the rebels.
4. The rebels were honestly trying to make things better and should not have been punished.
5. Capital punishment should never be used to punish wrong-doers.



Work in Pairs:

Write the script of an interview with someone who was present at the execution of Willie Nelson. The questions should be designed to find out as much as possible about:

- What happened and how the people involved behaved
- How people in the area felt about the execution
- How people felt about the Rebellion once it was over and was seen to have failed.

Or, on your own:

Briefly write what you feel about the execution of Willie Nelson. Do you feel he deserved to die? Explain your reasons.

Should capital punishment ever be used to punish criminals e.g. murderers?

Explain your reasons.



Fiddles, Pipes and Drums: Musical Traditions



Ulster-Scots Instruments

Which of these instruments do you associate with the Ulster-Scots?

Piano	drums
guitar	violin
Bagpipes	harp
flute	saxophone
Banjo	fiddle
organ	accordion



Perhaps you only think of marching bands on the twelfth of July when you think of Ulster-Scots music but there is a lot more to it than that. Let's find out.....

Much of the dance music of Ulster is similar to the dance music of other parts of the British Isles.

There are jigs which came from Ireland, reels and Strathspeys which originated in Scotland and hornpipes from England. You can find examples of all of these tunes in the folk tradition of each part of the British Isles.

Most of these were in a standard format of two sections of eight bars each. Strathspeys were normally of four bar sections.

The dance music was closely related to the marching tunes played by military bands: usually made up of fifes and drums. These became common with the growth of parttime military organisations including the Irish Volunteers, the Yeomanry and the Militia.

In the eighteenth century, itinerant harpers moved regularly backwards and forwards across the Irish Sea between Ulster and Scotland. They played for both Gaelic and Anglo-Irish landlords and also for the prosperous Ulster-Scots families.

By the end of the eighteenth century harping was in decline as the well-to-do turned instead to European classical music. However the harpers interacted with fiddlers and pipers in Ulster, and some of the features of the Gaelic song tradition were preserved, particularly in the emerging genre of Orange songs.

The parading tradition was carried on in the 19th century by newly formed groups such as the Ribbonmen and Orangemen. Although these two groups were very different they shared a common repertoire of tunes, in addition to some that were considered 'party tunes' such as the Hibernian 'St. Patrick's Day', or the Orange 'Lilliburlero'.

A range of tunes in hornpipe time developed around the Lambeg drum and fife tradition. This type of music was common to both Protestants and Catholics at this time, although nowadays it is associated with loyalist music.



Ulster Scottish Pipe Band



An Ulster Scottish Pipe Band was formed in 1922 in America. It is one of the oldest pipe bands in the U.S.A. It is mainly a competition band competing at about 10 different highland games throughout America during the year.

The band is centred mainly in Villanova, Pennsylvania.



The band in 1922



The band today

Traditional Instruments



THE BODHRAN AND THE LAMBEG



There are two world-famous 'war' drums of Ireland—the bodhran and the lambeag.

The bodhran is a traditional Irish drum. It is made from a round wooden frame with animal skin drawn tightly over it and is used in traditional Irish music. It is a frame drum and other countries and cultures have their own variation on the frame drum e.g. Native American Indians used frame drums. They were also used in China, Russia and Egypt to name but a few.

The bodhran can be anything from 15" to 22" in diameter. The rim is 2" to 6" wide. The skin used can be from deer, sheep, goat, greyhound, calf or horse although nowadays it is also possible to get a bodhran made from synthetic skin heads. Musicians however think that animal skin makes a better sound and tone.

There is a crosspiece of one or two bars mounted inside the frame. This is to make the bodhran easier to handle and play especially when it is played while walking. This would have been useful in the past because the bodhran was played in festivals such as St Stephen's Day when the Wren Boys went from house to house singing and playing. Nowadays the bodhran is generally played indoors at concerts and pubs so many bodhrans are now made without a crosspiece.



Find out

Can you find the other, more well known, name for St. Stephen's Day and the date on which it is celebrated each year?

The Lambeg Drum 'the heartbeat of Ulster'



Where did the Lambeg drum come from and how did it get to Ireland?

The answer is no one is really sure.

Stories handed down suggest that it first came from Holland brought over by troops under Duke Schomberg, the second-in-command of King William.

King William did make a stop outside Lisburn in the area of Lambeg which is probably how the name originated. Although in parts of Ulster it would also have been known as a slasher .

What is a Lambeg drum made of?

Different animal skins have been used to make the drumheads but today the most popular is goatskin, especially from a she-goat. The shell is generally made of wood but sometimes brass has been used. The shells are usually painted with regimental, Orange Order or biblical symbols. The drumsticks are of wooden cane.

What size is a Lambeg drum?

Lambeg drums were originally quite small but have been made in larger and larger sizes as the result of competition drumming. A drum made in Belfast by a man named Walsh in 1849 was 72 centimetres in diameter and 61 centimetres wide. Another drum used at the Twelfth of July celebrations in Lambeg in 1871 measured 86 centimetres in diameter and was 61 centimetres wide.

Playing a Lambeg Drum

The skin on the drum is tightened and then struck by cane sticks to create a staccato sound. The weather has an important influence on these drums. Wet weather spoils the drumming. Hot weather is better for the drummers even though that must make the already heavy weight seem even heavier. There are no tunes to be played but rather each drummer has his own distinctive rhythm and roll. There are different rhythms in different parts of the country such as single time, double time and the Belfast Step.

The Lambeg Drum and the Orange Order

The Lambeg drum has been associated with Orange parades since the Orange Order was formed in 1795. The first record is of a Twelfth demonstration in County Armagh in 1796.

Today you will still see the drums at orange parades but you are more likely to see and hear them at one of the many drumming matches held around Ulster. It has now become almost a sport with matches being held regularly and cups and trophies being awarded.

Did You Know?

- A Lambeg drum being played is 120 decibels which is equivalent to the noise made by a pneumatic drill or light aircraft.
- The Lambeg drum was originally meant to be played to accompany the fifes. The drummer followed the tune played by the fifer.
- In Texas you can see and hear a Lambeg drum decorated with a picture of General Sam Houston, the first governor of the state and an Ulster-Scot.
- The Ancient Order of Hibernians also used to march to the playing of Lambeg drums. In fact the same drummers would have played at the Twelfth of July for the Orangemen and then on the 15th August for the Hibernians. They would also have played on St Patrick's Day.
- In North Antrim you can find a Lambeg drum decorated with an image of Brian Boru?
- In the nineteenth century all musicians in Ireland had a common repertoire (or collection of tunes) which they played. These were traditional and came from England, Scotland and Ireland.
- Lambeg drums are played mainly nowadays for competitions. 'Stick-ins' is the name given to two men standing face to face playing against each other.



A group of pupils from St Louis Grammar School in Ballymena with Willie Drennan and his lambeg drum

Listen To The Drum.....

Listen to the examples of drums and drumming.

You will hear

- a side drum
- a bodhran
- a lambeg drum
- a steel band

Which do you think would be easiest to play?

Which one do you like the sound of best?



Stephen Matier from Different Drums of Ireland plays the Lambeg in Japanese Taiko-Style

Extension Activity

Drums beat out a rhythm. They can be made of any sort of material. In the West Indies people play drums which were made out of old oil drums. Harpers Hill Primary School in Coleraine, County Antrim has a steel band where all the music is played on drums. There are no other instruments in the band.

In a group select a well-known tune and create your own 'band' using different materials to beat out the rhythm. You may use other instruments as well to play the melody line.

Traditional Instruments

Fifes and Flutes



Fifes and flutes come from the same family of instruments. The fife is quite a simple and primitive version. It is quite difficult to play because its tone is not very accurate so it is hard to play a complete and accurate scale. Flutes are more sophisticated and come in different keys for example you could play the Bb flute or the F flute.

Have you ever heard of James Galway? He is probably the most famous flute player in the world.

He has played in concert halls all over the world with all the major orchestras and he is from Ulster.

He began his playing career in a local flute band in Belfast.

Flute bands have been popular in Ireland for many years. Some of the bands still playing today can trace their origins back nearly 200 years - for example the Churchill Flute band from Londonderry which was formed in 1835.

Playing a flute in a flute band is not as easy as it might look. Keeping everyone in tune together is a major problem. Playing the tune individually is relatively easy but when a number of flutes play together it is difficult to make them all sound the same. The addition of a metal tuning slide to the instrument has helped greatly.



MARIE'S WEDDING

Chorus

Step we gaily, here we go,
Heel and heel
And toe for toe,
Arm and arm
And row and row;
All for Marie's wedding.

Verse 1

Over hillways, up and down,
Myrtle green and bracken brown,
Past the sheilings, through the
town,
All for the sake of Marie.

Chorus

Verse 2

Red her cheeks as rowans are,
Bright her eyes as any star;
Fairest of them all by far,
Is our darlin' Marie

Chorus

Verse 3

Plenty herring, plenty meal,
Plenty peat to fill her kreen;
Plenty bonnie bairns as well,
That's the toast for Marie.

Chorus X 3

Verse 4

Red her cheeks as rowans are,
Bright her eyes as any star;
Fairest of them all by far,
Is our darlin' Marie

Verse 5

Plenty herrings, plenty meal,
Plenty peat to fill her kreen;
Plenty bonnie bairns as well,
That's the toast for Marie.

Chorus X 2 to finish





Traditional songs are about people, places and events which were especially important to the songwriter e.g. The Star of the County Down remembering a special girl and a special place or Henry Joy McCracken, telling the story of someone the writer admired as a hero.

Now it's your turn. Compose a song about a person or place.

You can work by yourself or with a partner.

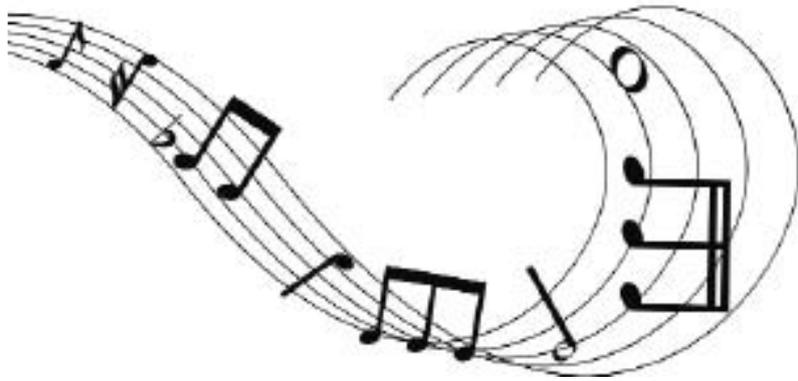
Many of these songs started of as poems e.g. the **ballad** of the Alamo or so a good way to start is to write a poem and then add the music.

You may use a tune which you already know or compose a completely new one yourself.

REMEMBER

Rap is a form of music too so if you aren't very musical and can't sing why not write a rap?

The Ulster-Scots Rap



Now it's YOUR turn

You may work -

- By yourself
- With a partner
- In a group

Your task is to write a rap about an aspect of Ulster-Scots history or culture.

Your teacher can give you a backing track or you may use your own.

THE PROCESS

1. Make sure you have all the details/facts you need
2. Write the lyrics
3. Practise them to the beat of the music

Tip

You do not have to perform 'live' If you are nervous about standing up in front of your class, why not tape your rap and lay it back to the class? Or make a video of your performance and show it to the class?

What is a rap?

Rap music has been around in the USA for about 20 years. The tradition of performing stories can be traced back even further to West African singers and storytellers who were known as Griots.

Rap is part of the hip hop culture which also includes break dancing and the use of graffiti, which has now been established as an art form. Hip hop originated in the Bronx area of New York among the street gangs.

Rap music was greatly influenced by Jamaican music. 'Toasting' was the name given to a style of music where Jamaican DJs talked over the music they were playing. At first the DJs would 'toast' over the music with slogans to encourage the dancers but gradually the 'toasts' got longer and longer.

In rap music there is a strong beat. The rapper speaks his/her lines in time with the rhythm of the music. Raps can be about anything e.g. a news event, a message or boast or even a nonsense rap.



Can you find the Bronx area of New York on the map?



Birlin' Roon the Flure: Scottish Country Dancing

Scottish Dancing

What do you think of when you hear the phrase 'Scottish Dancing'? Probably kilts, bagpipes, maybe sword dancing. These are all associated with the Highlands of Scotland but the Scots who came to Ulster came from the Lowlands.

Today many clubs and groups in Ulster and around the world take part in Scottish country dancing. Here is your chance to learn an easy dance.

But first you must learn how to move.....

Listening and Moving

RHYTHM

When trying Scottish Country Dancing for the first time, a good way to begin is by listening to the music and responding rhythmically.

You could clap or tap your feet, nod your head or even jump up and down to the rhythm of the music.

Because dance music is usually played in 8 bar phrases it is useful to move for a count of 4 and then listen for a count of four to get used to the pattern of the music which you will be fitting steps to.

MOVING

Now you are going to begin to move. You could skip along or even just walk as long as you are doing it in time with the music.

TAKING HANDS

Scottish Country Dancing is a social activity. It is never danced alone. You will need to get used to cooperating with other dancers so the correct way to hold hands is important.

Hands are held with fingers together rather than palms. Do not link fingers as this could be dangerous during a dance.

Hands should be held at shoulder height with elbows down at a comfortable angle. Hands should be held lightly together.

Scottish Dancing

TURNING

Often it will be necessary to turn during a dance. Both left hand and right hand turns can be part of a dance.

Start facing your partner without hands joined. Dance in a circle giving the appropriate hand when meeting. Finish back where you started again facing your partner.

When you need to turn using both hands remember to move gently pulling on the right hand.

Steps

There are various steps which occur in most dances. You will need to learn them.



SLIP STEP

When dancing in a circle (known as 'hands round') you can use the slip step. Take a small step to the side and then close your feet up with heels together. This is a light sideways movement with heels off the ground. It can also be used with a partner to 'slip' down between the other rows of dancers and back to your place.

SKIP CHANGE OF STEP

The main travelling step is the Skip Change of Step. This is a hop, right, close then hop, left, close movement. You will need to start slowly and practise this until you can dance it in any direction- including backwards!

PAS de BASQUE

Finally the most difficult step you will need to learn. Make sure you have mastered the Skip Change Step before you try this one.

Begin by marching on the spot raising the knees high. Right, left, right holding left knee up: left, right, left and hold. As you practise this will speed up and become jump unto right foot, onto left, onto right while pointing the left foot.

A Scottish Country Dance

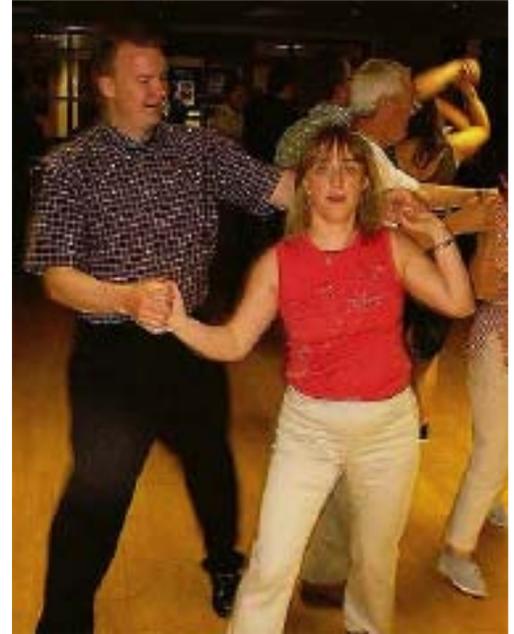
This dance originated in the 19th century.

START

Find a partner.

Form a circle with boys on the inside of the circle and girls on the outside. all facing in an anti-clockwise direction.

Each couple holds hands. You are going to use what is called an **ALLEMANDE HOLD**. This means hold right hand with right hand and left hand with left. The boy lifts his right hand behind the girl's right shoulder and holds their left hands about waist height in front.



THE DANCE

Everyone begins on their right foot.

In time with the music everyone takes 4 steps forward turning on the 4th step to face in the opposite direction. The boy's left arm is now behind the girl's shoulder and both right hands are in front.

Then take 4 steps backwards (which will now take you further away from your starting position.).

Take 4 steps forward turning on the 4th step as you did before.

Take 4 steps backwards and let go of left hands.

The boy walks forward and the girl turns under his arm.

Four polka steps in an anti-clockwise direction and on the 4th step open out to form your original starting position and repeat all over again.

Scottish Country Dancing

PICK N' MIX DANCE



Now it is **YOUR** turn.

You are going to create your own country dance.

It's a bit like baking a cake. You have to add all the different ingredients together.

You are going to select one 'item' each from introductions and formations, and as many different travelling steps and steps on the spot as you want, and put them all together.

You should also add in some gestures.

- When you have created your dance you must make up your own title for it. Traditionally the dancers choose titles which mean something to them, perhaps the name of a local area or character.
- You might call your dance after a place near you e.g. Ballee Breeze, Randalstown Reel or Knocknagoney Roundabout, or perhaps after a person e.g. Grandpa's Jig, Kylie's Trot or Teacher's Tantrum!

IMPORTANT RULE TO REMEMBER

Always count steps in either 8s or 16s.

Scottish Country Dancing

PICK N' MIX DANCE

INTRODUCTIONS

- GIRL CURTSEYS AND BOY BOWS
- BOTH FORM A HANDHOLD
- BOTH WALK IN TO A STARTING POSITION
- BOY STANDS STILL AND GIRL SPINS IN
- BOTH CARTWHEEL IN
- ANY OTHER WAY YOU CAN THINK OF?

BEGINNINGS

- WALK IN TO START
- GIRL CURTSEYS/BOY BOWS
- BOTH TAKE A HAND HOLD
- BOY STANDS STILL/GIRL SPINS IN
- BOTH CARTWHEEL IN

FORMATIONS

- SINGLE CIRCLE
- DOUBLE CIRCLE
- SQUARE
- LONGWAYS SET (2 LINES)
- COUPLE (2 PEOPLE)

STEPS

- GALLOP LEFT
- GALLOP RIGHT
- CHANGING PLACES
- TURNING
- WALK FORWARD
- WALK BACK
- SKIP FORWARD
- SKIP BACK
- STEP SWING
- HEEL/TOE
- PAS DE BASQUE
- TOE POINTS

GESTURES

- HAND/KNEE CLAPS
- STAMPING FEET
- CLICKING FINGERS
- SHAKING FINGER
- BLOWING KISSES
- SHAKING FIST
- CHEEK TO CHEEK EMBRACE
- HANDS ON HIPS
- SHAKING HEAD
- PUTTING FINGER TO LIPS