

# The American connection

## Unit 3

### In The New World



**PUPIL WORKBOOK**

## In this unit you will have the opportunity to:

- Learn about the American states where the emigrants first settled
- Create a database
- Research American place names connected with Ulster
- Learn about life for the early settlers
- Carry out some research on the Internet
- Read the story of the Scots-Irish woman captured by Indians
- Design a poster or create an advertisement
- Explore the music of the Scotch-Irish
- Discover language links with the Appalachian Mountains area of the USA
- Discover the role of the Ulster-Scots in the establishment of Presbyterianism in America
- Make a presentation
- Take part in a balloon debate
- Evaluate your own work



# The Scots-Irish in America



*“The colonial rifleman with his deadly long-rifle is legendary. The same firm resolve that forged these bold frontiersmen, many of them Scots-Irish, into staunch British foes during the Revolutionary War drove the Long Knives to push beyond Blue Ridge to explore and settle a new nation.”*

*(The Scots-Irish in the Carolinas by Billy Kennedy)*

The Scots-Irish were in many cases the first non-native Americans. Once they moved inland from the already-settled coastal towns into the Appalachian foothills they set up their own townlands and homes and established the lifestyle for this new land. “As the first Americans they were totally assimilated into the fabric of the nation and their principles and virtues are deeply embedded into the constitution of the United States”\*. For this reason it is much harder to trace Americans from Ulster-Scots backgrounds than the later Irish emigrants or those from other ethnic groups. The Scots-Irish were the Americans by the time these later arrivals came to this new land.

*\*“The Scots-Irish in Pennsylvania & Kentucky”  
by Billy Kennedy*



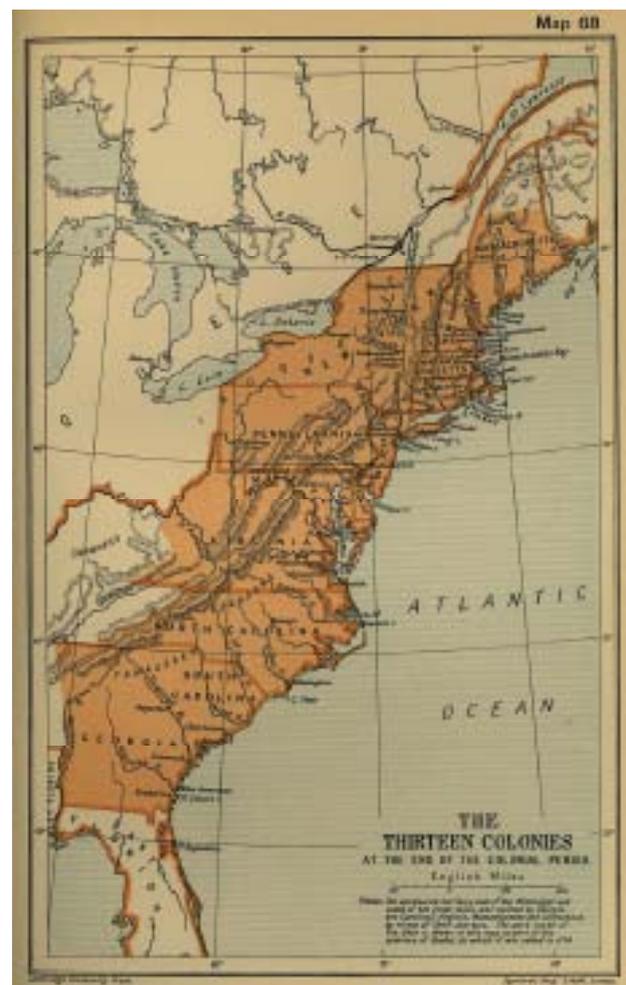
# A New Homeland

The new settlers from Ulster usually arrived in Philadelphia, Pennsylvania or other north-eastern ports. From Pennsylvania they spread out through Virginia in the 1730s and 1740s following the Great Philadelphia Wagon road. Between 1740 and 1756 some moved on into North Carolina and then in the 1760s into South Carolina. Eventually the settlers headed into East Tennessee around 1770-1780.

So they settled in five main regions on the eastern side of America although many later moved on pushing further and further westwards into Texas and California and throughout the new nation.

The main regions for the earliest Ulster-Scots settlers were :

- PENNSYLVANIA
- VIRGINIA
- TENNESSEE
- NORTH AND SOUTH CAROLINA
- KENTUCKY



*The original thirteen colonies*

The earliest Ulster-Scots emigrants settled in

- PENNSYLVANIA
- VIRGINIA
- TENNESSEE
- NORTH CAROLINA
- SOUTH CAROLINA
- KENTUCKY



Locate each of these states and mark their position on the blank map of the United States. Your task is to find out the following information about each of these states today:-

1. State capital
2. Size of the state
3. State flower
4. State bird
5. Nickname
6. Name of a famous person born in each state
7. Name of the Governor & some details about him/her
8. Name of a Senator from each state & some details about him/her
9. Name of a school in each state and some details about it

This website will get you started:

[www.teachersfirst.com/share/states/](http://www.teachersfirst.com/share/states/)



# outline Map of The United States of America



*Or you may  
work in a  
group*

You have researched and gathered information about a number of states on the eastern side of the United States of America. These were where the first Ulster-Scots settled in the New World. Today, of course, people from all backgrounds and many nations live in America and many people visit for holidays.

Now choose just 1 of these states and find out as much as you can about it in the time limit set by your teacher. You might want to focus on a particular person who came from that state or an event associated with it. You could find out about holidays there or even detailed information about what it is like to go to school there. The choice is YOURS.

## Task

Prepare a 3 minute presentation using at least 1 visual aid e.g. photograph, map, graph, flag, poster, PowerPoint.

In your presentation you must inform the rest of your class. You will be marked for

- **CONTENT**— the quality of the information you have researched and chosen for your presentation
- **ORGANISATION** — how you organise yourself to get the task done on time and how you organise your material to make it easy to follow and interesting for your listeners
- **DELIVERY** —the structure and audibility of your talk e.g. Can you be heard? Do you hold your listeners' attention? Do you vary the way you speak?

**REMEMBER THE 'MAKING A PRESENTATION' HELP SHEET**

# criteria For Marking Your Presentation

These are the criteria your teacher will be using to decide what level you have achieved in your presentation.

As you prepare and practise check yourself against the criteria to help you achieve the best level you can.

	<b>CONTENT</b>	<b>ORGANISATION</b>	<b>DELIVERY</b>
LEVEL 4			
LEVEL 5			
LEVEL 6			
LEVEL 7			
LEVEL 8			

# Early Tennessee Settlers

Here are just twenty of the early Scots-Irish settlers in Tennessee. All were born in Ireland. The year of their birth is given and where they settled in Tennessee.

Notice how many surnames you would still have in your local area.

Andrew Taylor (Co. Antrim, 1730) Carter County  
Hugh Dunlap (Londonderry, 1763) Knox County  
William Humphrey (Co. Armagh, 1745) Blount County  
John Gass (Co. Down, 1758) Greene County  
Robert Gamble (Co. Down, 1732) Knox County  
Thomas McCrory (Antrim, 1766) Davidson County  
John Waddell (Co. Donegal, 1736) Washington County  
Alexander Kelly (Co. Armagh, 1755) Knox County  
Adam Dinsmore (Co. Donegal, 1760) Sullivan County  
John Adair (Co. Antrim, 1732) Knox County  
Hugh Gilbreath (Co. Armagh, 1742) Hawkins County  
James Houston (Co. Antrim, 1726) Greene County  
John Johnston Sen. (Co. Tyrone, 1734) Davidson County  
James Reynolds (Co. Louth, 1733) Hawkins County  
Abraham Ghormley (Co. Tyrone, 1758) Blount County  
Thomas Rankin (Co. Londonderry, 1724) Greene County  
Mary Polly Thompson Wear (Co. Antrim, 1758) Sevier County  
George Rutledge (Co. Tyrone, 1755) Sullivan County  
John Minnis (Co. Down, 1750) Blount County  
William Dickson (Co. Antrim, 1775) Greene County



*The State Flag is 3 stars to represent the 3 different land types in the state - mountains in the east, highlands in the middle and lowlands in the west.*

## Task

- Create a database of the information given above.
- Now print out the names in alphabetical order
- Print out a list of all the settlers originally from County Antrim
- Print out all the settlers who lived in Blount County
- Draw a pie chart showing the distribution of settlers in the various American counties

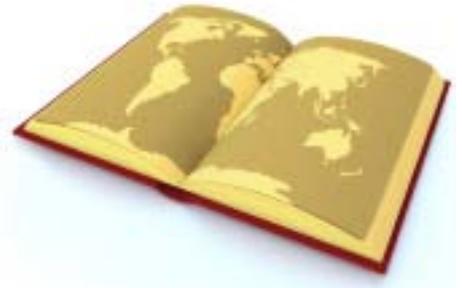


# Ulster-Scots Place Names in America

The Ulster-Scots emigrants landed on the east coast of America. When they settled in new areas or moved on to establish new settlements they often chose familiar names from 'back home' in Ulster for their new towns. For this reason there are many Ulster place names in America.

Let's find out if your town's name was used.

To find out you could use an atlas and look up the name of your town



OR

If you have access to the internet go to [www.scotchirish.net](http://www.scotchirish.net) and click on 'Ulster place names which have travelled to the USA'.

See if your town's name is there. Which state you would find it in?

Do you notice anything about where the most place names are found? Can you suggest why this should be so?



The Scots-Irish on the frontier generally lived on small farms. This was subsistence farming with just enough to feed one family. They had little actual money and so would barter some of their crops in order to buy other basics like tea or coffee and of course to be able to buy a gun to protect their family and their property.

Their homes were simple log cabins usually with just one or two rooms. There were dirt floors and the windows were shuttered. There was little furniture and what there was was mostly home-made. They might have a table and some stools, perhaps a cupboard or shelves for storing cooking utensils and beds with mattresses stuffed with leaves or straw.

This was a hard life. Work, even for the older children, began at first light and continued until dusk. They had no money for medicines so sicknesses were treated by herbal remedies and death was common.

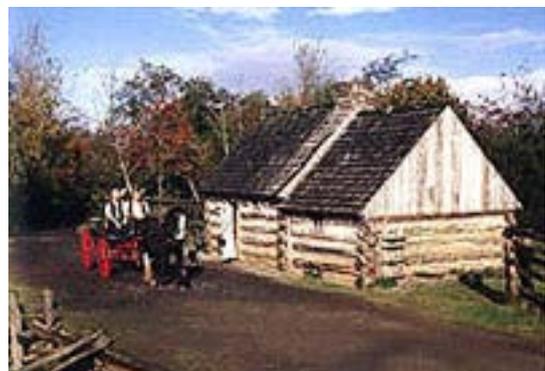
The Ulster-Scots settlers did tend to be better educated than emigrants from other countries. Many of them could read and write at least a little and, as well as their Presbyterian Church they would usually build a schoolhouse so the children could receive a basic education. Itinerant preachers moved from settlement to settlement preaching the gospel and services were well attended.

The Scots-Irish were regarded as hardworking but also hard to get along with. They were also seen as very set in their ways and one story or myth from 18th century frontier life says that their prayer was:

*“Lord grant that I may always be right, for Thou knowest I am hard to turn.”*



Western Pennsylvania Log House  
Ulster American Folk Park, Omagh



Pennsylvania Log Cabin  
Ulster-American Folk Park

# Frontier Superstitions

Country people—and even city folk— can often be superstitious. Perhaps you know someone who does not like to walk under ladders or who thinks Friday the 13th is an unlucky day.

## Task

Either individually or in a group or whole-class activity compile a list of superstitions in your area.



Here are some of the superstitions among the settlers in rural Carolina:

- To kill a cricket is bad luck
- If your left hand is itchy you will meet a stranger
- If your right hand is itchy you are going to get some money
- It is bad luck to enter a house by one door and leave by another
- A cure for fever blisters is to kiss a red-haired person
- If you eat the last biscuit on the plate it will be good weather the next day
- To have a cricket in the house means good luck
- If you brush under someone's feet it means they will never marry

# In Sickness And In Health

Nowadays if we are feeling ill we can choose from a range of products in the local chemist's shop to help us feel better—everything from cough medicines to painkillers. If we feel really ill we can visit our local doctor or, in an emergency, go to the hospital.

Of course it was very different for the early settlers. There were certainly no hospitals and few doctors. Doctors might have to cover many miles on horseback to visit a patient on an isolated farm and from this practice we get the name 'saddlebag doctors'.

Infant mortality rates were high. It was not unusual for 4 or 5 children in a family to die either at birth or early in life.

Medicine was not advanced and doctors could 'cure' few diseases. There was no anaesthetic so if an operation was required whiskey was used to dull the pain. Laudanum (an opium-based sedative) was also sometimes used.

The most serious disease was smallpox but an inoculation had been developed so settlers could survive it. Other serious diseases were tuberculosis, typhoid, pneumonia, diphtheria and scarlet fever.

Alongside traditional medicine settlers would also turn to 'herb doctors' rather like alternative medicines today.

## Appalachian cures

Oil of cloves for toothache

Pumpkin seed for tapeworm

Mint for colic in adults

Lemon balm for coughs and colds

Celandine for warts

Hysocine for whooping cough and asthma

Powdered rhubarb and oil of peppermint for heartburn



# Making A Home In The New World

After successfully making the sometimes dangerous journey by sea to North America, settlers then had to get used to a new land. In the 19th century many travelled through Canada as an easier route into America like this young man John McBride. Here is his first letter home to his father after landing.

16th June 1819

John McBride, Quebec, Canada to his father James McBride

Derriaghy

C/o William Phillips, Innkeeper, Lisburn

I take this opportunity of fulfilling my promise of writing to you as soon as I would land. On the 6th of May when I parted with you in Belfast I thought I would have got out to see you again, but that evening we were towed out the channel by the Rob Roy; on Saturday the 8th of May about 1 O'clock we set sail with a fair wind; on Tuesday the wind began to blow hard and contrary and continued to blow till Wednesday the 19th when it got very pleasant.

I was sick two or three days during the rough weather. James Hunter was about the same time sick; it was not near so unpleasant as I thought it would have been, although I would not allow anyone who can afford to go direct to the United States to come this way, on account of so many being taken in these ships; indeed I could not complain of anything so much as getting our victuals made ready, as the fire we had was not near sufficient for so many. During all the passage the weather was very cold, and when we made the banks of Newfoundland on the 2nd. June it was uncommonly cold with a thick fog.

On Tuesday the 15th of June we anchored between Moose Island and Quebec; this place has a fine appearance being all covered with wood to the water edge; The land here is not good; it is sold at 5 to 10 dollars partially cleared; the houses here are all wood painted and have a handsome appearance; where I am writing is in a room at least 40 feet by 30; the landlord is very civil in telling me anything I ask him; carpenters are 2 dollars per day labour one dollar to one and a half; two dollars or one and a half for shoeing a horse round, the iron the smith's; The day we anchored there were 25 of us agreed with a man to carry us to New York; we pay 4 dollars a piece; she is laden with "plaster of Paris"; it is like our limestone.

James Hunter is going to travel by land to Boston; you may let his people know he is in very good health. Hugh Brown the young man who was with me out at your house is going with me to New York. I would be glad to know if you have seen any of his people as have reason to think he is a very decent young man; James Hunter is here with me and desires me to inform you that he will not write at present until he goes further into the country and then he will write and send his people a satisfactory account; from the account we have heard he is going to travel through a fine country; he is to write to me as soon as he falls into work; we have concluded that going as we intend, will be to our mutual advantage.

Dear father you need not be in any uneasiness about me as I am sure from the accounts I have heard I will succeed as work is very plenty; I suppose I will settle about Philadelphia as I hear the weaving trade is doing well there. This place is about 15 miles from St. Andrews and is a better place for getting a passage to the United States than St. Andrews.

*Their log cabins had but one door and no windows except holes between the logs and the light shone down from the top of a log chimney. Their bedsteads.... Mostly crossticks with thick clapboards on which were laid skins of bears and buffaloes. Their food consisted chiefly of venison, bear meat, buffalo, racoon, turkey, pheasant, wild geese and pigeons, the river fish and eels, Irish potatoes, pumpkins, turnips and cabbages. Their bread was coarse Indian corn meal made in wooden mortars by wooden pestles. Some had pewter basins, plates and tankards, but most persons used trenchers and platters made....out of yellow poplar wood.*

This is part of a description given by Sam Houston about life in the Shenandoah Valley

## THE CONESTOGA WAGON

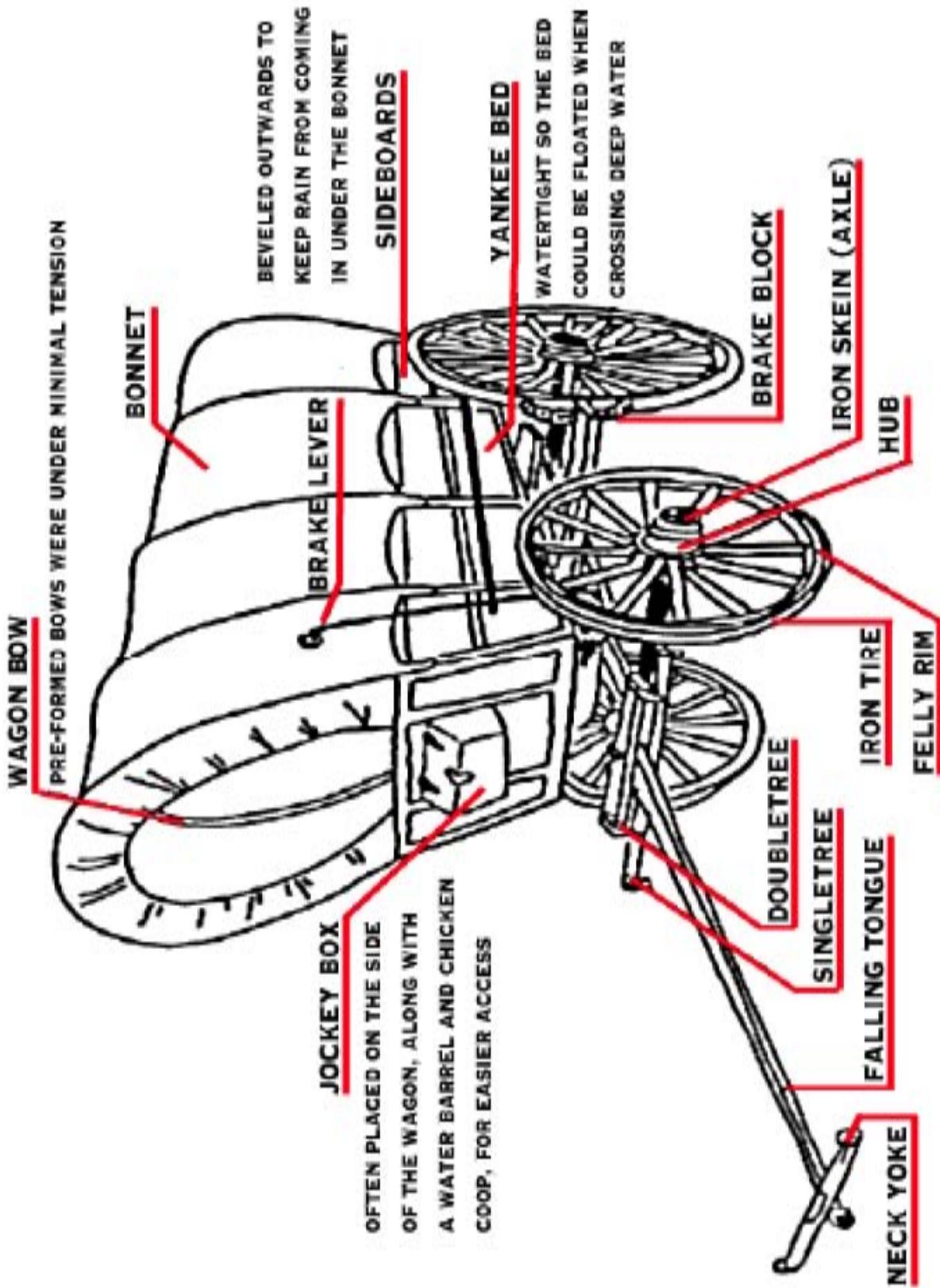
Where the Conestoga Wagon was first made or what the earliest one looked like is not known. The first reference to one is in the notebook of James Logan, an Ulster-Scot and secretary to William Penn in 1717. On 31 December 1717, Logan bought a wagon from James Hendricks of Conestoga.

Probably the early wagons were small. At this time most of Pennsylvania was wooded and roads were simply Indian trails through the forest. It would be fairly easy to move a mule or an horse but more difficult to move a Conestoga Wagon down these paths. The wagons were much wider and higher so it would be much more difficult to clear a path for a Conestoga Wagon.

The Conestoga Wagon probably began as a farm wagon that was adapted for use on rough, hilly ground. A cover was added to protect the goods inside from the rain, the bottom was bowed in the middle to make it less likely that the material inside the wagon would slide as the wagon went up and down hill, and the wheels were large so the wagon could pass over streams without getting the contents wet. Large wheels meant the wagon could pass over stumps in the roads or large rocks. In those days roads were not paved and the Conestoga Wagon is a perfect example of how a farm wagon was modified to make it better able to move over the hills, streams and poor roads.

(Thanks to Conestoga Area Historical Society for this information)

# The conestoga wagon



WAGON DESIGN COURTESY OF THE UNIVERSITY OF OREGON

# Church and School

The 18th century Scots-Irish emigrants, as soon as they settled down in America, began to establish churches and schools. They had left Ireland at least in part to find religious freedom and their Presbyterian heritage was important to them. So too was education.

## THE KIRK or MEETING HOUSE

The first American Presbyterian congregations were set up on the eastern seaboard - in those areas where the settlers first landed - New England, New Jersey and Pennsylvania in the late 17th century. The man regarded as the main force in the development of the Presbyterian Church in America was Rev. Francis Makemie from Donegal. He was an itinerant preacher who believed in religious freedom and was even imprisoned because of this. He organised the first American presbytery in 1706.

By 1740, there were 95 Presbyterian congregations in North America and by 1780 this number had grown to 500. The Presbyterians could claim to be the most influential religious group in the young nation.

## THE SCHOOLHOUSE

The Presbyterian tradition of building schools alongside churches began with John Knox in Scotland in the 16th century, continued in Ulster and then was taken across the Atlantic with the emigrants.

Early frontier schools were usually given the name of 'academy'. They were modelled on the first academy in Philadelphia which had been set up by Benjamin Franklin in 1751. They were simple log cabins in the early days but were soon replaced by sturdier structures.

A major influence on education in America was Rev William Tennant. Originally a Church of Ireland minister, he had moved to the Presbyterian Church when he left Ireland. In 1735 he built a 'Log College' which was the basis for the College of New Jersey, which itself later developed into Princeton University in 1746.

*"Wherever the Scotch-Irish settled in America they started schools....In time, the schools started in their frontier congregations grew to be common schools for all. Later some of them became academies and a few became colleges and universities. In this way these Ulster Presbyterians did more to start schools in the South and West than any other people"*

A 19th century American historian



# Extension Activity

Education was regarded as very important among the Ulster-Scots Presbyterian settlers. Many of the early 'academies' which the ministers set up went on to be developed into universities.

You are going to use your internet skills to find out more about one of these universities.

Choose either Tusculum University or Princeton University

You will need to use a search engine like [www.google.com](http://www.google.com) or [www.yahoo.com](http://www.yahoo.com) to find the university website



## Let's Find Out

Your task is to find out and present the following information -

- The history of the university - where and when it was set up and by whom
- Where it is situated - find the nearest town or city on a map so you know exactly where it is in the USA
- Choose a course which you might be interested in studying in the future and find out all you can about it at this university - how long it would last; what kind of degree you would receive; what aspects you would have to study; how much it might cost you

## CASE STUDY A

In the summer of 1718, a group of Presbyterians moved from the Bann Valley : Coleraine, Ballymoney, Aghadowey and Macosquin in County Antrim to Boston.

The minister of one of the congregations - the Rev. William Boyd of Macosquin - was sent out first to report on the land and the climate. He reported that both the land and the climate were very favourable.

One of the main leaders of the group was the Rev. James MacGregor who was minister of Aghadowey Presbyterian Church. At this time it was necessary to seek permission to emigrate so it was the Rev. MacGregor who lodged the petition with the Governor of Massachusetts asking that the Bann Valley Presbyterians be allowed to leave Ulster for Boston. 215 emigrants signed the petition including 5 other Presbyterian ministers - Rev. Robert Higginbotham of 1st Coleraine Church, Rev. Henry Neille of Ballyrashane, Rev. James Thompson of Ballywillan, Rev. Samuel Wilson and Rev. Alexander McBride.

### Why did they go?

The forefathers of these north Antrim Presbyterians had originally moved from Argyllshire in Scotland in the early years of the 17th century. In Ulster they found that they were discriminated against because of their faith. These men and women (except for the clergymen) were farming folk and the fact that they sent someone out to survey the new land shows that they wanted to be able to develop their farming in their new home but that was not the main reason for them deciding to move across the Atlantic Ocean.

### Their stated reasons were:

- To avoid oppression
- To shun persecution
- To cease from communications with idolaters
- To secure freedom of worship

The party arrived in Boston on 4 August 1718. They settled first at Casco Bay (on the recommendation of Rev. MacGregor's brother-in-law, James McKeen of Ballymoney) and then moved up the Merrimac River settling in Nutfield.

## RECOGNISE ANY NAMES?

These are the names of some of the other Bann Valley settlers. Do you recognise any of the names in your area today?

James McKeen  
John Barnett  
Archibald Clendenin  
John Mitchell  
James Starrett  
James Anderson  
Randal Alexander  
James Gregg  
James Clark  
James Nesmith  
Allen Anderson  
Robert Weir  
John Morrison  
Samuel Allison  
Thomas Steele  
John Stuart

## SETTLEMENTS

As well as Nutfield \* the Bann Valley settlers established other townships including:

Pelham  
Palmer  
Windham  
Chester  
Merrimac  
Goffstown  
New Boston  
Antrim  
Peterborough  
Acworth  
Coleraine

*\* Nutfield was eventually renamed Londonderry to please the settlers.*



## DID YOU KNOW?

The settlers took their skills and experiences with them to America so that linen spinning became a popular industry just as it was in Ulster.

## CASE STUDY B

In 1772, Rev. William Martin, a Co. Antrim Covenanting minister led a group of emigrants to a new life in South Carolina. They set sail from Belfast heading for the port of Charleston in five chartered ships. Among them was John Barber and his family who travelled on board the *Pennsylvania Farmer*.

The authorities in South Carolina gave grants of land to all new settlers to attract newcomers. When Barber landed he received 100 acres as a 'head of household'.

The group settled at Rocky Creek in Chester County where John began farming and Rev. Martin set up a church.

Over the years John Barbour extended his land ownership and other members of his extended family joined him in America, each new family receiving their allocation of 100 acres.

John married another Ulster-Scot - Mary Agnew – who had also left Belfast in 1772. At the time of their marriage John was 35 and Mary just 16. The practice of older men marrying younger women was not unusual nor was it uncommon for girls to marry in their early teens. The couple had 8 children, five boys and 3 girls.

Both husband and wife lived to a ripe old age. John died in 1843 aged 95 and Mary in 1866 aged 99. They were buried in the cemetery of Beersheba Presbyterian Church.

You can look at the church records for Beersheba Presbyterian Church at this website

<http://www.rootsweb.com/~scyork/Cemetery/Bersheba.html>



*Communion Tokens used in  
Beersheba Presbyterian Church*



*The cemetery at Beersheba  
Presbyterian Church*

# Letter from Home

*This is part of a letter written by Samuel Blair to his daughter, Nancy, in America.*

Ballyvallyough  
15 October 1848

We are all well. Thank God for his kind mercies to us. Hoping this will find you all enjoying the same blessing. We re'd your kind letter of August 13th, one month after its date. We re'd no other since McErenson arrived with you, if you wrote, it did not come to hand. You say you got your blankets burned. You may expect them to be replenished when Hugh Alexander arrives. Be thankful your children were not burned with the blankets and be kind to the black man who saved the children. Although his skin is black, he is one of God's creatures as well as you. Although he is now in bondage, death will set him free.

We have not heard from John for nearly three years. Write to him when you receive this and let him know his mother is fretting about word from him. We think he is dead or something wrong with him. Tell him in a few years he will have no father nor mother to write to for we are bending hard towards the grave. We are about 65 years old both born in one year, the both tolerably healthy. We want to know if you have saved any money and how much, and how many cows you have, and what furniture you have in the house, and if you have plenty of work, and how much you earn weekly, the size of your house and how you generally eat and how much you drink of whisky.

We have not heard from Samuel for nearly two years. Crawford was with us on Mount Fair Day last, the first of this month. They are all well, Ann and the family are well. She has got another son. Patrick's family is well, only the mistress is not well since Mount Hill Fair. The fair was on Monday. She and Ned went to Belfast for whiskey on Thursday night and did not get home till Saturday night. Esther over ate herself or got a surfeit. Or she ate something else that did not agree with her and has been in bed ever since. The feeding of Ned has brought her to beggary, he is quite difficult to feed.

.....The potato rot has visited us again. Bushels of potatoes is rotting out, but hay is abundant. Oat meal is 12 shillings for hundred,....Money is scarce, and trade bad. Our Irish rebellion is at an end. Smith O'Brien, their leader, is looking bad....William Blair of Ballyvallyough. Martha Rankin is dead and David Locke is a widower. No more news, but may God Almighty protect you and your family. This is the sincere wish of your ever affectionate parents  
Esther and Samuel Blair

*(Added in margin: Tell Joseph McKinley he has a son and to send him clothes....)*

# captured by Indians

Thomas Jemison and his young wife Jane (nee Erwin) left Londonderry along with their children John, Thomas and Betsey probably in the year 1742. They had decided to leave Ireland because of religious intolerance. They were going to find a home on the American frontier where they would be free to worship God as they pleased.

As they crossed the Atlantic aboard the William and Mary, another daughter was born and named Mary. The family landed in Philadelphia and settled down to life farming on Marsh Creek in Pennsylvania. (You can see where that was if you look at a map and find the town of Carlisle in Pennsylvania today). Mary recalled: "Peace attended their labors\* ; and they had nothing to alarm them, save the midnight howl of the prowling wolf, or the terrifying shriek of the ferocious panther, as they occasionally visited their improvements to take a lamb or calf to satisfy their hunger."

Life was good for the Jemisons. Two more sons were born—Matthew and Robert. The only thing to disturb their happiness was news of Indian atrocities carried out against white settlers. They heard of murders and horrible tortures and property plundered and burned. Still the Jemisons remained untouched until one Spring day in 1755.



Statue of Mary Jemison in Letchworth Park, New York

A party of six Shawnee Indians and four Frenchmen arrived at the farm and took the entire family prisoner. They plundered the house and then set out taking the prisoners with them. Mary remembered one of the Indians walking at the back of the group whipping the children to make them keep up. After walking for two days Mary was separated from her family. She realised that her entire family must have been murdered and scalped and later when the Indians took out of their bags some scalps to prepare them for market she was able to recognise her mother's red hair and those of her brothers and sisters.

\* American spelling

Eventually the Indians gave Mary to two squaws (women) from the Seneca tribe. She travelled with them down river to their village. They cleaned her and dressed her in new clothes and then Mary was officially “adopted” into their family.

It was the custom of Indians, when one of them was killed in battle, to give to the nearest relative of the dead Indian a captured enemy to do with as they wanted. The family then had the choice of either taking their revenge on the poor prisoner in any horrible way they wished or of adopting the prisoner into their family as a replacement for their dead relative.

Mary did not know this at the time and simply expected to be killed at any minute. However, after the ceremony, she was accepted as part of the family and treated as a sister by the two women.

Mary now settled down to life with the Seneca people. She nursed the little children and did light work around the house. Sometimes she was taken out with the hunters to help carry their game back. Her new ‘sisters’ taught her their language and she settled in to her new life.

After a couple of years Mary married an Indian named Sheninjee from the Delawares tribe. Mary said of him: “Sheninjee was a noble man; large in stature; elegant in his appearance; generous in his conduct; courageous in war; a friend to peace, and a great lover of justice.....The idea of spending my days with him, at first seemed perfectly irreconcilable to my feelings: but his good nature, generosity, tenderness and friendship towards me, soon gained my affection; and, strange as it may seem, I loved him!” Soon Mary gave birth to a son and named him Thomas Jemison after her father. Unfortunately the next year her husband died while away on a trading trip.

By now the English were offering a bounty for any white prisoners returned. Mary had the opportunity to return to the ‘white’ world but she chose not to. When baby Thomas was 4 years old Mary married another Indian, Hiokatoo, and had four daughters and two more sons. She had not forgotten her own family and chose names for her children in their memory. The girls she called Jane, Nancy, Betsey and Polly and the boys John and Jesse.



*A Native American*

Many years later Mary had the opportunity again to move back to the 'white' world. Her son Thomas, by now grown up into a young man, was keen to go but the tribe, recognising that he would be a strong warrior, refused to let him go. Mary would not go without him but she was also worried about how her other half-Indian children would be accepted in the white community. When she stayed the Indians gave Mary a portion of land to live on. Hiokatoo died in 1811 at the age of 103. He and Mary had been together nearly fifty years. Mary died on 19th September 1833.

Mary Jemison is the most famous of all female captives taken by the Indians. She acted as an intermediary between the Seneca tribe and the whites and refused to return to the white community when given the opportunity to do so. She was greatly respected by the Seneca and today you can still find native Americans with the surname Jemison, Jimerson or Jamieson especially in the Seneca but also in other tribes of the Iroquois nation. You can see statues of her - "the White Woman" as she was known - in Letchworth State Park in New York and also in Pennsylvania.

Her story was written in a book called "A Narrative of the Life of Mrs. Mary Jemison" by James E. Seaver. He interviewed her when she was about 80 years old and he says :' She speaks English plainly and distinctly, with a little of the Irish emphasis..." even after all that time and all her experiences! He went on: "Her habits are those of the Indians—she sleeps on skins without a bedstead, sits upon the floor or on a bench, and holds her victuals on her lap, or in her hands."

A film production company has made a film telling the life story of Mary Jamison.

You are now going to promote the film. You will need to think of a good title for the film.

You will also need to think about which actors and actresses should play the main parts.



### There are 3 tasks: -

- Design a poster for use outside cinemas to advertise the film
- Storyboard the advertisement which will be shown on TV and in the cinema to promote the film
- Write and record the advertisement to be played on commercial radio to advertise the film



# A Scots-Irish Tune

**Listen to these songs about the Ulster-Scots settlers in the New World**

They started their journey  
Via the Ohio river  
Along the wilderness road they came  
To a fertile land of cane and clover  
They all came to stake their claims  
The air was pure, it had gentle cool streams  
Never thought they'd be so lucky  
To find a paradise like this  
In the blue-grass fields of Kentucky



Daniel Boon's wilderness road  
Was carved out by woodsmen with axes  
Opening the way for the Scots-Irish settlers  
Who'd eventually push through to Texas  
Through the Cumberland Gap  
They hunted and trapped  
Traded with the Indian tribes  
Over the years they developed a friendship  
Some made the Indians their wives

Carpenters, tailors, surveyors and trackers  
All gathered round in one room  
There's bread on the griddle  
They're calling for fiddles  
To dance to a Scots-Irish tune

Well, the fields are still blue  
And the air is still pure  
Some are still traders and teachers  
And many's an ancestor years ago  
Was a Scots-Irish preacher  
Though time has moved on  
They still sing their songs  
No longer yearning to roam  
And you'll still find the fiddles, guitars and griddles  
Down in their Kentucky homes.

# The Scots-Irish



They landed in Pennsylvania  
And on to Philadelphia  
Caught the wagon trains

Took the great wagon road  
They spread out through Virginia  
And on to Tennessee  
Westward to Missouri on to the Rio Grande  
Some hungered for their homes  
Like a dog clings to its bones  
They clung to what little that they had  
But with their strength and their will  
They know they can't stand still  
And with all of the dangers they push on  
It was 1717

When the first ship set sail  
To take them to a life  
In a new world far away  
They were weavers and they were farmers  
Men of many trades  
They were determined hard working they were brave  
On wooden ships they sailed  
Many floundered in the gales  
But in their hopes and their faith  
The Ulster Scots set sail  
With bibles in their hands they moved on  
From this Northern Irish race  
History would be made  
As they led the battle  
For the freedom of the land  
When the forces of the crown  
Were sent to put them down  
Four hundred Virginians turned the force around

George Washington said  
It defeated everywhere  
I will make my stand for liberty  
Amongst the Scots-Irish  
In my native Virginia  
When the war is over they'll be free



In the Appalachian mountains  
Sat and played their music  
Sang about their journeys  
From the old world to the new  
They called them 'hill-billies'  
As they played their 'billy' tunes  
Built homesteads in the mountains  
With the dangers that they knew  
They were frontiersmen  
Who went to defend the Alamo  
And many died, died there with pride  
Davy Crocket is the one you all know

They gave all they had to America  
As they moved to all parts of the land  
In the battles of the civil war  
On both sides they took their stand  
Thirteen U.S. presidents  
Came from the Scots-Irish race  
The astronaut Edward D. White  
Was the first American to walk in space

If they ask you where you come from  
Walking in the Shenandoah  
Tell them you're Scots-Irish  
You have been here for two hundred years and more.

*Jim Lindsay*

# Frontier Women



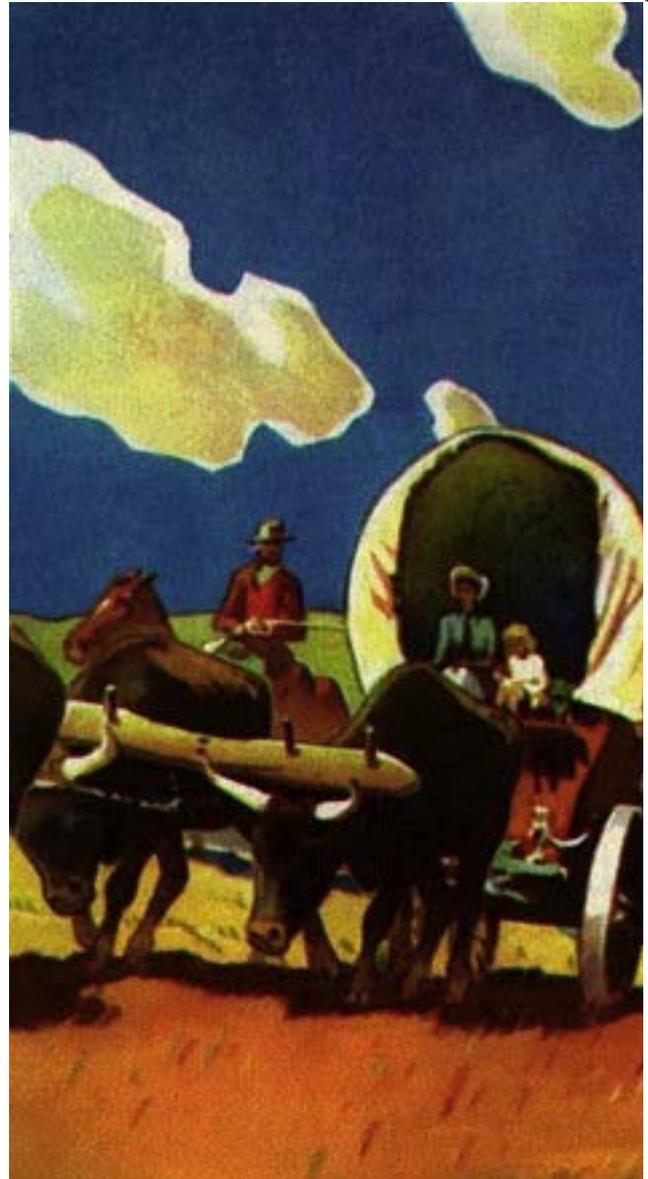
Took passage on 'The Friends Goodwill'  
And sailed from Larne to Boston  
Tired of rack-renting  
No living from the land  
Made their way to Tennessee  
Couldn't see the dangers coming  
So began the legend  
Of the frontier woman

They wrote about the country  
And the new freedom they found  
At the Cumberland river  
They'd plant on their own ground

The stories of the women  
And the hardships they endured  
How they all pulled together  
Till the homesteads were secure

Shared the driving of the wagons  
As she sat there with her man  
Rocked the children in the cradles  
As she worked to toil the land  
Spun the flax, carded the wool  
To make the clothes they need  
Shared the planting and the building  
To build America's dreams  
In 1752—this was America

Every time you raise the flag  
And thank God for the freedom that we  
have  
Share a thought for the women caught  
In the dangers of the past  
It's their strength and fortitude  
That made us what we are today  
This is their history  
This is the USA



The men joined the militia  
And fought to free the land  
While they were left alone  
With the long rifle at hand  
Taught the children to show no fear  
Or make an alarm  
Many times they faced the dangers  
With the children in their arms

# Ulster-Scots Appalachian Vocabulary Links

AHIND	the preposition or adverb meaning behind
ARISH	the adjective meaning cool or chilly
APURPOSE	on purpose
AT ONESELF	at one's best
BACK	a verb meaning to endorse
BACKINGS	a noun meaning the weak liquor left after distilling whiskey
BACKSET	a setback or reverse on one's fortunes
BAREFOOTED	an adjective meaning undiluted
BEAL	to suppurate or fester
BEALING	an abscess or boil
BIDDABLE	obedient
BLADE	a leaf of the corn plant
BONE IDLE	very lazy
CONTRARY	a verb meaning to oppose or anger
CREEL	to twist or wrench

Have you heard anyone in Northern Ireland using any of these words? You could hear the same words in the Appalachian Mountains showing the links between the two areas.



# Appalachian Music

The pentatonic music of the Scottish and Irish tradition which the Ulster-Scots brought with them across the Atlantic Ocean was the forerunner of the folk music which developed in the Appalachian region and which ultimately led to the country and western music of today.



Especially in the regions of North and South Carolina, Ulster forms of imagery and narrative ballads had an impact on both the secular and sacred gospel lyrics which were written using traditional tunes brought from 'home'.



Listen to the Ulster-Scots Folk Orchestra as they play the traditional tune 'Soldier's Joy'.

The first time you will hear it as it would have been played in Ulster. The second time you will hear it as it would be played in the Appalachian Mountains.

What differences can you hear between the two styles?

## Extension Task

- Find out what the word 'pentatonic' means
- Research the life of a modern American Country & Western singer and design a web page about them

# The Presbyterian Church In America

A central figure in the setting up of the first Presbyterian churches in America was Rev. Francis Makemie. He is called “the father of American Presbyterianism”. Who exactly was he?

## **FRANCIS MAKEMIE**

He was born in 1658 near Ramelton in County Donegal where he preached at the old Meeting House before emigrating to America. (This is the oldest meeting house in Ireland).

He had been educated at Glasgow University and ordained in 1682 in Ulster. Just one year later he moved to Rehobeth, Maryland at the request of Colonel William Stevens. For several years he had to work as a merchant to pay his way while preaching the gospel.



He set up the first Presbyterian congregation in America at Snow Hill in Maryland in 1684. In 1691 he preached in Virginia and from 1698 in Maryland. In 1706 he brought together Presbyterians from different backgrounds - Scots-Irish, Scottish and New England - to form the presbytery of Philadelphia. And under his influence Presbyterianism spread into Virginia and the Carolinas.

He was arrested in 1707 for being a ‘strolling preacher’ when he was preaching without a license in a private house on Long Island, New York. This was at the instruction of Lord Cornbury, the English governor of New York. His speech from the dock at his trial was so impressive that he was acquitted. He had based it on the English Toleration Act of 1689. He did have to pay the court costs which were very high but the whole event gained new followers for Presbyterianism and new support for the idea of religious freedom.

Mackemie went on to become the first moderator of the General Assembly. He died at his home in Accomack County, Virginia in 1708.

## RESEARCH TASK

The Ulster-Scot, Francis Makemie is known in America as the Father of American Presbyterianism. Your task is to use your internet skills to find out the following information about him :-

- In which county of Ulster was Francis Makemie born?
- At which university did he study?
- Who invited him to come to America?
- Where did he set up the first Presbyterian congregation in America in 1684?
- Why was he arrested in 1707?
- Find out all you can about the Toleration Act of 1689
- When did Francis Makemie die?
- Where was he buried?



### WEBSITES TO HELP YOU

[www.nmpreschurch.org](http://www.nmpreschurch.org)

[www.factmonster.com](http://www.factmonster.com)

[www.donegalstrabane.com](http://www.donegalstrabane.com)

# The Person I Admire

Francis Makemie was charged with preaching unlawfully because he was speaking in a private home after being turned down for a license to preach in a Dutch Reformed Church. He stood before the Governor of New York to defend himself and the right to preach freely and argued the case for tolerance and freedom of religion.

His brave actions helped to ensure free speech and free expression of religion for all. We may or may not agree with his beliefs but all Americans benefited from his stand for freedom.

In the 18th century many people would have looked up to Makemie and admired him for his stand against the Governor and the English rulers of the American colonies.

This is your chance to think about people you admire.

## GROUP ACTIVITY

- In a group think about the qualities that you all agree make a person someone to admire
- Make a list of those qualities
- Now try to think of as many people as you can who have or had those qualities

## INDIVIDUAL OR PAIRED ACTIVITY

Using the internet and any other resources you have available, find out all you can about one of the people from your group's list.

## GROUP ACTIVITY

- Decide as a group which research to use
- Prepare a presentation for the rest of the class on this person
- Present your information - if you wish you may use PowerPoint



# Balloon Debate



Now that you've had the chance to think about people your class admires let's have a balloon debate!

## **RULES**

- Imagine you are all in a hot air balloon travelling over the Alps. The balloon is losing height and will crash unless you can get rid of some weight. Someone is going to have to be thrown overboard!
- In turn, each character argues his/her case why they deserve to be kept in the balloon. Speeches should be prepared and should last 3-4 minutes.
- When all the speakers have had their chance to speak the class then votes who should be thrown out.



# End of Unit Self Evaluation

It is always good to be reflective about the work that we do. Now is your opportunity to take a few minutes to think over the work in this unit.

Be honest with yourself. Colour in the wheel of work using the colour key.

I concentrated on my work and completed it to the best of my ability	I wasted time and sometimes distracted others
I found this work difficult but tried my best	I was really pleased with the work I did

