



Scotland's Ain Kingly Hooses: Guide 2



Welcome to the guidance and activity notes which accompany parts three and four of Scotland's Ain Kingly Hooses. These notes in English are intended to help with themes explored in the series and are written primarily with the teacher and pupil in mind, though anyone may find them accessible.

In parts three and four of the series the listener learns how the Scottish monarchy developed across Scotland. In particular, the Scottish kings had to contend with the Vikings and also sought to extend their power south into what is now northern England.

SCOTS WORDS

AYE – the equivalent of this Scots word in English is 'always'. Listen to how it is pronounced in part three, paragraph one (line 19) – it rhymes with **pey** and **stey**. Many people who write Scots like to use this spelling for the word 'yes'. Be aware of this difference, and also the difference in pronunciation between the two meanings. Some people like to spell 'yes' in Scots as **ay** to avoid confusion. The spelling **ay** rhymes with **eye**. Here are two examples of the differences: '**He's aye bletherin**' (He's always chatting) and '**Ay, A'm awa hame**' (Yes, I'm going home). Ask your pupils to practice the differences in pronunciation, and meaning, between **ay** and **aye**.

GALLUS – the equivalents to this Scots word in English are ‘bold, cheeky, or mischievous’. You will hear it pronounced in part three, paragraph two (line 1). This is quite a common Scots word and derives originally from the word ‘gallows’. In older times people who were trouble makers or criminals were said to be **gallus**, that is, fit for the gallows, hence the modern day association with boldness or mischief. In its plural form, **galluses**, the word means in English ‘braces’, clearly deriving its meaning from anything that hangs. Ask your pupils to make up a sentence using the word **gallus**.

PUCKLE – this word can also take the form ‘pickle’. The meaning of this in English is either ‘a small amount’ or ‘a small number of persons or things, or a few things’. You will hear it pronounced in part four, paragraph one (line 18). This word is known throughout Scots-speaking Scotland, but is particularly favoured in the North East, centred on Aberdeen, where it can also take the form **pucklie**. Ask your pupils to make up sentences using this word in its variations of meaning. For instance, ‘**Here a puckle aipples**’ (Here are a few apples) or ‘**The’r a puckle breid**’ (There is a small amount of bread).

As the series progresses you might like to write these Scots words up on a classroom chart and add to them each month.

CLASS PROJECT 2: KINGSHIP

Activity A:

In modern Scotland we have a fixed image of monarchy, seated on a throne, wearing a crown, and surrounded by privilege and pomp. However, in early Scotland, monarchy was quite different. The early king was head of a family or kin group. He was ‘made’ king through the reciting of his lineage, and by placing himself over a sacred object or site associated with the ancestors, instead of being crowned. The king was chosen by the kin group: he could be any adult male within the extended family, including brothers and cousins of the last king. The king could enforce but did not make laws – this was done by a professional body of lawyers – and he presided over the council of nobles. Cases of killing were usually dealt with by fines, often paid in cattle or goods. The king could not make war without the say of the council, but he was expected to lead the army in person. Land was owned by the kin group, not by the king, though the king was entitled to tribute from lesser lords, usually paid in grain, cattle, and lodging. The king could marry more than one wife, and the Christian monks could also marry and live like a family group in the monastery.

Divide your class into two groups. Imagine that each group is a kingdom. In each group pick one pupil to be the king, and another to be the queen. In each group pick two pupils each to be lawyers, and in each group four pupils to be the leading nobles who are the council. Lastly, pick a couple of pupils to be monks. If there are any pupils left these should play the farmers.

Imagine that the two kingdoms have quarrelled because someone raided the other and stole their cattle and that someone was killed. How do the two sides decide to deal with the situation? What role does the king play, what are his

powers, and who decides what the law is and how it should be upheld? What if the king wants to go to war, but the nobles don't? Also, in what ways can the king reward his followers? What differences do your pupils notice between modern day monarchy and the monarchy of early Scotland?



Activity B:

The kind of kingship that existed in early Scotland began to change with the coming of the Normans, who came originally from Normandy, in France, and were strong militarily. Scottish kings, who admired Norman power and prestige, began to model themselves on them. Instead of the kin group picking the next king,

the king now wanted his eldest son to succeed. Kings now also wanted the Church to give its blessing to their kingship by anointing and crowning them in a holy ceremony. The Church now forbade monks to marry. Instead of the kin group holding the land, the king now made himself theoretical owner of all land in the kingdom, so if someone wanted land they had to obtain a grant from the king. Also, the king now made himself the maker of laws. Most of these practices were Norman and sometimes at odds with the way things had formerly been done.

Divide your class into two groups. Imagine one group is traditional and the other group is pro-Norman. In the traditional group pick two pupils to be lawyers, four pupils to be a council of nobles, two pupils to be traditional monks, and the rest to be the kin group or relatives. In the pro-Norman group pick one pupil to be the king, four pupils to be his council of Norman nobles, two pupils to be Norman-style monks, and the rest of the group to be the peasants.

Imagine that the king wants to reform his kingdom, by changing the ways things are done. The king wants to protect his kingdom from being conquered by the Normans by becoming as strong as they are. What do the two groups, traditional and pro-Norman, think about the king's plans? What do the traditional group think about the king making laws and owning all the land? Would the pro-Norman group have any advantages under the new system? What is the best way to make a king: the kin group picking the strongest adult from among the family, or the king's eldest son always succeeding? And what about changes in the Church: should monks marry or not, and should the Church have a say in the making of the king?