UHF Surnames Map FINAL AW:Layout 1 30/09/2015 10:11 Page 1

Abercrombie
Acheson
Achmootie
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Adams
Agnew
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Alexander
Algeo
Allen
Anderson
Andrews
Arkles
Arnett

Austin
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Barbour
Barkley
Barr
Barry
Bauld
Bell
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Blackwood
Blair
Boyd
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Bozwell
Brackley
Brisbane
Brown
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Buchanan
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Burns
Buthill
Cahoon
Calte
Calwell
Campbell
Carcott
Carlile
Carmichael
Carothers
Carr
Carslaw
Carson
Cathcart
Catherwood
Cawder
Chambers
Clapham
Clendinning
Cloggie
Coch
Colquhoun

Colville
Cooper
Cowper
Craig
Crawford
Creighton
Creire
Crosby
Cunningham
Cuthbertson
Danielston
Davidson
Davyson
Deans
Deinbone
Demstar
Dewar
Dick
Dickson
Doninge
Dougal
Douglas

Dowling
Drum
Drummond
Dunbar
Dunlop
Dunne
Dunsayer
Dykes
Echlin
Edmonston
Edwards
Ekyn
Elliott
Ellis
Elpinstone
English
Erving
Ewart
Fenton
Ferguson
Ferly

Ferry
Forester
Fingleton
Finlay
Flack
Fleming
Forecheade
Forsith
Frazer
Freeborne
Fullerton
Fulton
Futhie
Fyieff

Gaate
Galbraith
Galt
Gamble
Gemmil
Gibb
Gibson
Gillaspie
Gilmore
Glass
Glen
Glye
Gordon
Graham
Granger
Granton
Gray
Greenshields
Greer
Grindall
Gryme
Grynney

Haldane
Hall
Hamill
Hamilton
Harne
Harper
Harvey
Hatrick
Heigate
Henderson
Hendrie
Hendry
Henrison
Henry
Hepburn
Highgate
Hilton
Hogg
Holmes
Honis
Hood
Hope

Howell
Howie
Howson
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Johnson
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Julius
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Laderdeill

Lainge
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Leckey
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Leslie
Lindsay
Livingstone
Lockhard
Lodge
Logan
Logy
Lother
Love
Luke
Lutfoot
Lynn
Lyon

Machell
Machen
Macintyre
Mackeson
Macklelland
Magee
Maghan
Martin
Mathysin
Maxwell
McAlexander
McAula
McAulay
McAuld

McBurney
McCamuel
McCartney
McCashin
McCassick
McCausland
McCawley
McClairne
McCreaghan
McCrery
McCullough
McDonnell
McDougall
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McErdy
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McFarland
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Mowlane
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Murray
Musgrave
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Nesbit
Nevin
Newburgh
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Norris
Orr
Paddin
Parke
Parker
Paton
Patoun
Patterson

Peacock
Peebles
Peere
Petticrew
Plowright
Pollock
Pont
Pooke
Power
Price
Pringle
Purveyance
Rae
Ralston

Ramsay
Rankin
Read
Redgate
Reid
Richardson
Ritchie
Robb
Robert
Robin
Robinson
Robson
Rodgers
Roger
Rose
Rudd
Russell
Sare
Saunderson
Savage
Sawer
Sayne

Scott
Semple
Seton
Sharpe
Shaw
Shirloe
Simpson
Skingeor
Smelley
Smellham
Smith
Smyth
Somervell
Spence
Spier
Spottiswood
Stanehouse
Stanton
Steele
Stephenson
Stevenson
Stevin

Stewart
Strawbridge
Sturgeon
Sutherland
Symington
Symonson
Syne
Tate
Taylor
Tees
Thomas
Thompson
Thomson
Todd
Trail
Trane
Trench
Trimble
Tullis
Udney
Valentine
Vance

Waddell
Walker
Wallace
Walshe
Walson
Wanchop
Wardlaw
Watson
Weir
Welsh
Wigton
Wilkie
Williamson
Wilson
Witherspoon
Wood
Woolson
Wright
Wylie
Wyms
Young

The Scots in Ulster

The First Scottish Migrations to Ulster, 1606–1641

Surname Map



Sources:

The information on this map was compiled from a number of sources including George Hill, *An Historical Account of the Plantation of Ulster* (1877), David Stewart, *The Scots in Ulster* (1954), Michael Perceval Maxwell, *The Scottish migration to Ulster in the reign of James I* (1973), denization and naturalisation records, Ulster inquisitions and various other records.

Landowners

A total of 59 Scottish landowners (or undertakers as they were known) received lands in the Plantation of Ulster. Most were minor lairds, though others, such as **Ludovic Stewart, Duke of Lennox**, and **James Hamilton, Earl of Abercorn**, were aristocrats and held important positions in the Scottish government. Many of the original grantees sold out early on. Some never even made it as far as Ireland. Others took their responsibilities seriously and built fortifications and introduced the required number of settlers to their estates. Brief outlines of the activities of two undertakers are given below.

Sir George Hamilton of Greenlaw was a younger son of Lord Claud Hamilton of Paisley, near Glasgow. In 1610 he and two of his older brothers, the Earl of Abercorn, and **Sir Claud Hamilton of Shawfield**, received grants of land in Strabane barony in north-west County Tyrone. Right from the start Sir George proved to be an energetic planter. He differed from most of the settlers who came to Ulster from Scotland in the early 17th century in that he was a Roman Catholic.

Sir Robert McClelland of Bombie was born about 1592 in Kirkcudbright in south-west Scotland. He was still a teenager when he was appointed the chief undertaker in the barony of Boylagh and Banagh in the west of County Donegal. These lands were mainly mountainous and Sir Robert showed little interest in developing them, selling out in 1616. He did not abandon his interest in Ulster, however, for within a couple of years he was leasing two estates in County Londonderry (right) and had introduced over 200 settlers to these lands.



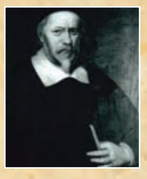
Ministers



Many Scottish ministers came to Ulster in the early 17th century and played an important role in religious life in the province. Some were here for only a few years before returning to Scotland, while others spent most of their lives in Ireland. Among the Scottish bishops was **George Montgomery**, (left) brother of **Sir Hugh Montgomery**, who was bishop of the dioceses of Clogher, Derry and Raphoe, all at the same time.

The next bishop of Raphoe after Montgomery was **Andrew Knox**. He was minister in a number of parishes in Scotland before becoming Bishop of the Isles. Knox converted a former monastery in Rathmullan, County Donegal, to his own private house. He died in 1633 and was succeeded by **John Leslie** who lived to be 100 years old. Leslie built a large castle in Raphoe, the ruins of which can still be seen today. In 1621 **James Spottiswood** became bishop of Clogher. He rebuilt the cathedral and tried to establish a town at Clogher.

Dozens of Scottish ministers served in Ulster in the early seventeenth century. **Archibald Adair** was dean of Raphoe. In 1622 he was described as *'an eloquent scholar and good preacher of God's Word'*. Men such as **Robert Blair** of Bangor and **John Livingstone** (right) of Killinchy were ministers with Presbyterian convictions. For a time they were tolerated within the Church of Ireland, but in the 1630s were forced out by less sympathetic bishops.



Settlers



Most of the people who came to Ulster in the early 17th century were not lords and sirs, but ordinary folk who were hoping for a better life through farming or trade. They mainly came from places such as Ayrshire, Dumfries and Galloway, and Lanarkshire. Surnames associated with this area include **Crawford, Cunningham, Hamilton** and **Montgomery**. Other settlers came from the Borders area of south-east Scotland including the **Armstrongs, Beattys, Elliotts, Grahams** and **Johnstons**. Here are brief biographies of two men who lived quite close to each other near Strabane.

Hugh Hamilton of Lisdivin was from Priestfield in Blantyre near Glasgow. In the early stages of the Plantation, he, together with his brother William, moved to the Strabane area where he worked as a merchant. In 1615, he was granted the townland of Lisdivin by the Earl of Abercorn. His rent was to be either £6 in cash or a cask of French wine, one pound of good pepper, four pounds of loaf sugar and a box of marmalade.



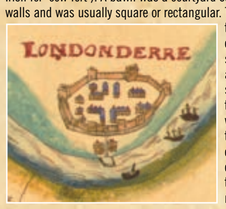
Ultimately of Italian origin, the Algeo family lived in Paisley near Glasgow. **Robert Algeo** (gravestone left) came to Ulster in the early years of the Plantation and helped Sir George Hamilton of Greenlaw to manage his estates. In 1622 Robert Algeo prepared a report of Sir George's estates for government officials investigating the Plantation. Robert Algeo was a Catholic, making him different from most of the Scots coming to Ulster.

Life

The government wanted the settlers to live together in villages on each estate and not scattered here and there. It was thought that the settlers would be safer if they lived close to each other. However, in reality most of the settlers did not live like this. Most of the farmers preferred to live on their farms rather than in a village. They did not want to have to spend time each day walking several miles from a village to their farms, perhaps having to cross a river or boggy land.

One of the big changes brought about by the Plantation was the establishment of towns. In County Tyrone the **Earl of Abercorn** established a town at **Strabane**. Many of the landlords were not wealthy enough to establish a town and so founded a village on their lands instead. In County Armagh the **Acheson family** founded a village that was later to become **Markethill**.

Those granted land were required to build a fortification on their lands. The simplest type of fortress was known as a **'bawn'** (from the Irish for 'cow fort'). A bawn was a courtyard surrounded by strong walls and was usually square or rectangular. The most important of the new landlords were expected to build a strong castle as well as a bawn. Scottish settlers needed places to gather for public worship. Some times they repaired an existing church and on other occasions they built a completely new church.



The early Scottish settlements and Plantation



In the early seventeenth century thousands of Scots moved to Ulster. Many of these men came as part of the **Plantation of Ulster**, an official settlement affecting six counties – Armagh, Cavan, Donegal, Fermanagh, Londonderry and Tyrone. Others moved to Ulster as part of the privately sponsored settlements of **Sir Hugh Montgomery** and **Sir James Hamilton** in north-east County Down or to north Antrim under **Sir Randal McDonnell** (later Earl of Antrim). Though Sir Randal was a Catholic Scot from the Highlands, he encouraged Lowland Protestant Scots to become farmers on his vast 333,000 acre estate.

Presbyterian ministers in Ulster around 1660



In the early seventeenth century a number of ministers with Presbyterian convictions moved to Ulster from Scotland and were particularly active in counties Antrim and Down. In 1642 at Carrickfergus the first Irish presbytery was established and in the following decades the Presbyterian Church in Ireland began to emerge as a denomination, distinct from the Church of Ireland. This map shows the location of Presbyterian ministers in Ulster around 1660. In 1661 each of these men was expelled from his church for refusing to accept the episcopalian government of the Church of Ireland.

Can't find your Family name here? Visit:

ulsterhistoricalfoundation.com/the-scots-in-ulster/home

	1600								1700									1800
ULSTER	1603: Treaty of Mellifont ends Nine Years' War	1606: Hamilton and Montgomery settlements in County Down	1610: Plantation of Ulster gets underway			1641: Outbreak of rebellion		1689: Siege of Derry	1690: Battle of the Boyne		1718: Large-scale migration of Ulster-Scots to America begins					1778: Irish Volunteers formed	1781–82: Catholic and Protestant Dissenters Relief Acts	1787: Robert Burns' poems published in Belfast	1791: Society of United Irishmen formed	1798: United Irishmen Rebellion	1800: Act of Union passed
SCOTLAND	1603: King James VI of Scotland becomes King James I of England and Ireland			1638: Scotland's National Covenant	1643: Solemn League and Covenant	1638 – 1688: The "Killing Times"		1698: The attempted Darien settlement of Panama	1707: The Act of Union of England and Scotland	1723: John Witherspoon born		1745: Jacobite Rebellion	1747: John Paul Jones born	1759: Robert Burns born		1786: Robert Burns' poems first published		1797: United Scotsmen Rebellion		



1 Monea Castle [County Fermanagh]
Built by Malcolm Hamilton, a Scottish minister, who later became the Archbishop of Cashel. Monea is generally regarded as the finest surviving Plantation castle and has many Scottish architectural features.



2 Rathmullan Church [County Donegal]
In the early seventeenth century Andrew Knox, bishop of Raphoe, converted part of the former monastic buildings in Rathmullan to a private house. He left his mark on the building through the corbelled corner turrets, the tall chimneys and the doorway with its carved stone frame.



3 Derry's Walls [County Londonderry]
Begun in 1613 in the same year that the town of Derry was renamed Londonderry, the walls were completed in 1618. Today the walls survive almost intact and are the most important surviving 17th-century fortifications in the British Isles.



4 Dunluce Castle [County Antrim]
Built over a lengthy period, the man who left his mark on it more than any other was Sir Randal MacDonnell who became the 1st Earl of Antrim. He built an English-style manor house within the walls as well as other important additions.

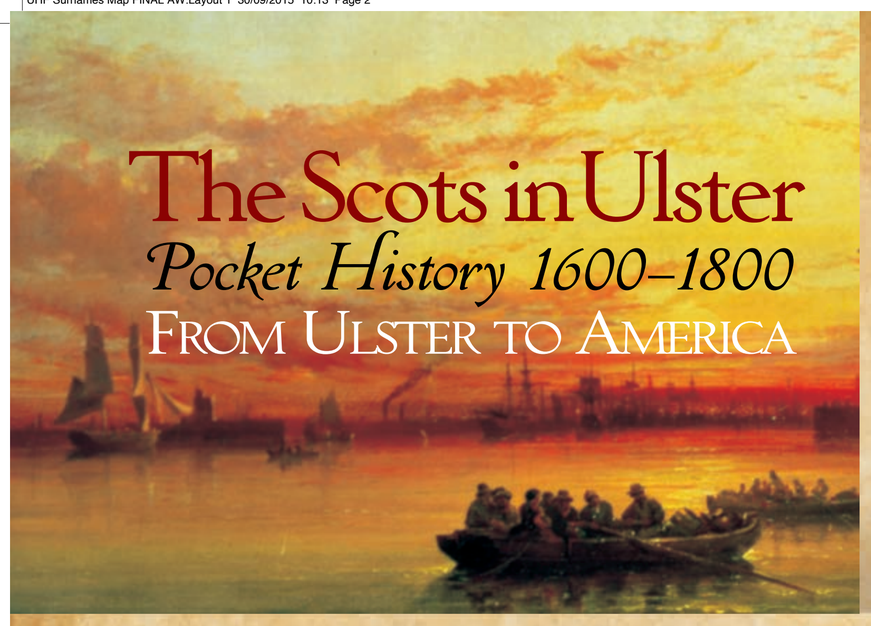


5 Springhill [County Londonderry]
Home to the Lenox-Conyngham family for more than 250 years. It was built in the 1690s by William Conyngham in a style that represented a break from the defensive buildings of the past. Today it is managed by the National Trust and is one of the most popular homes in Northern Ireland open to the public.



6 Killyleagh Castle [County Down]
Built by Sir James Hamilton in the early 1610s. In 1614 it was described as *'ane vere strong castle, the lyk is not in the northe'*. In 1666 a second tower was added to give the front of the castle a more symmetrical appearance.

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The Scots in Ulster

Pocket History 1600–1800

From Ulster to America

Scots, Scots-Irish, Scotch-Irish, Ulster-Scots: what's the difference?

The Scots came to America direct from Scotland. They differ from the others in that they did not spend any time in Ulster. They came to America from different departure points, often in different migrant waves, and settled in different areas of colonial America. For example, many Scots settled in the Chesapeake area of Virginia, whilst the Scots-Irish, generally helped to open up the western frontier in places like Pennsylvania, along the Shenandoah Valley, Virginia, and the Carolinas.

Scots-Irish, Scotch-Irish and Ulster-Scots – basically they are variant names for the same people. All three terms relate to people, who left Scotland, many in the seventeenth century, settled as part of various, successive waves of plantation in Ulster – the northern-most province of Ireland, stayed maybe one, two or several generations and then moved on to North America.

From the first decades of the eighteenth century, the Scots-Irish started to emigrate to the Americas in ever increasing numbers.

The migrant flow became stronger as settlers from Ulster took advantage of the opportunities in the burgeoning colonies. Having moved once already, and broken the link with their ancestral home in Scotland, it was quite practical to move again, where a better future beckoned.

Although the terms, historically, have been used inter-changeably in the Americas, more commonly these immigrants are referred to as Scots-Irish and Scotch-Irish in North America. Despite the assertion that Scotch applies only to whisky (see panel far right), and not to the people of Scotland, many Scotch-Irish in America are fiercely proud of this title, and defend its use unfailingly, citing evidence from the period to substantiate their claim.

The term Ulster-Scots, although also used in colonial America, is more commonly applied in the British Isles to refer to the people who moved from Scotland to Ulster, and many of whom, then some time later, moved again to America.

For more information about Ulster-Scots history and culture, go to:
www.ulsterscotsagency.com



So you think you are Scottish? You could be doubly blessed – having Scottish and Scots-Irish roots!

The large numbers of Ulster-Scots people moving from Ulster to the New World in the colonial period, lends weight to the viewpoint that people of 'Scottish' ancestry, in many instances, will have a strongly Irish, or more specifically Ulster dimension to their ancestry. Thus it may be the case that for many Americans today, their ancestral line, is not so much purely Scottish, as Ulster-Scots. And what a bonus that could be for the avid genealogist!

Although migration directly from Scotland to America continued through the period, given the scale of Ulster migration to America, during the eighteenth and nineteenth centuries, the keen genealogist should perhaps look to Ulster for their emigrant ancestors, and from there back to Scotland.

Tracing Ulster ancestors is great fun – it can be one of the most rewarding pastimes for any family historian. And after the hard work researching, comes the enjoyment: exploring Ulster itself – the people, the scenery, the history. In visiting Northern Ireland, researchers are guaranteed one of life's rich experiences. All this and still Scotland to discover as well.

For further information about visiting Northern Ireland, go to:
discoverireland.com

For further information about tracing Irish or Scots-Irish roots, go to: ulsterhistoricalfoundation.com/the-scots-in-ulster/home

WHISKEY – the most enjoyable legacy of the Ulster plantation?

The term whisky itself distinguishes the Scottish and the Irish: in Scotland it is '**whisky**', in Ireland, '**whiskey**'. Irish whiskey is usually distilled three times and is stored for a minimum of five years in barrels before it is called 'whiskey'; Scotch whisky is distilled twice and is stored for a minimum of three years. Because of its triple distillation Irish whiskey is often considered to be smoother, and can be quite potent, but then the Irish generally blend their whiskey, whilst the Scots maintain the marvellous tradition of single malts.

Interestingly one of the most satisfying legacies of the Scots settlement in Ulster for those who have savoured it is Bushmills whiskey. Bushmills, located close to the Giant's Causeway in North Antrim, was granted the first licence to distil whiskey, in the British Isles, by King James I. Granted in 1608, the Bushmillslicence has ensured, each time we take a sip of the *uisce beatha* - Gaeilge; in Scots-Gaelic, *uisge beatha*; or Scots (Ullans/Ulster-Scots), *whisky/whiskie/whusky*, we are enjoying a very real aspect of the shared heritage between Ireland and Scotland.



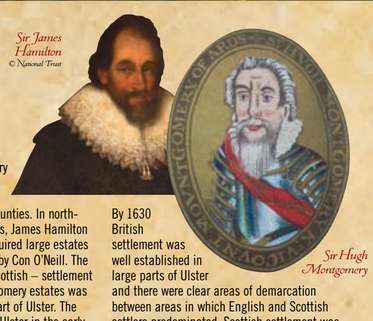
1. The Plantation in Ulster

Ulster was the last province in Ireland to be brought under the control of the English Crown. This was finally accomplished following the end of the Nine Years' War in 1603. With the accession of James VI of Scotland to the English throne as James I in that year the course of Irish history changed forever. Following the departure from Ireland of the two most important Gaelic chieftains and a large number of their followers in 1607 the government embarked upon a scheme of plantation whereby lands were confiscated and parcelled out, for the most part, to new landowners of English and Scottish origin known as undertakers. Six counties were to be affected in the official plantation: Armagh, Cavan, Coleraine (renamed Londonderry), Donegal, Fermanagh and Tyrone (collectively known as the *'escheated counties'*). These grantees were expected to colonise, being required to plant ten families or 24 men for every 1000 acres they were granted.



The Images of Irlande (John Derricke)

The official plantation scheme did not extend to counties Antrim, Down and Monaghan. In Antrim and Down private plantations in the early seventeenth century resulted in the large-scale migration of English and Scottish settlers to these counties. In north-east County Down, two Scots, James Hamilton and Hugh Montgomery, acquired large estates from lands formerly owned by Con O'Neill. The British – overwhelmingly Scottish – settlement on the Hamilton and Montgomery estates was heavier than in any other part of Ulster. The largest land grant made in Ulster in the early seventeenth century was the grant of the greater part of the four northern baronies in county Antrim – an area of well over 300,000 acres – to Randal MacDonnell, a Scottish Catholic, in 1603. In order to develop his massive estate, MacDonnell invited lowland Scots to settle on his lands. In 1611 it was noted that adjoining his castle at Dunluce he had founded a village, containing *'many tenements after the fashion of the Pale, peopled for the most part with Scottishmen'*. To encourage Protestant Scots to settle on a Catholic-owned estate, MacDonnell contributed to the building and repair of churches.



Sir James Hamilton © National Trust

Sir Hugh Montgomery

By 1630 British settlement was well established in large parts of Ulster and there were clear areas of demarcation between areas in which English and Scottish settlers predominated. Scottish settlement was heaviest in north Antrim, north-east Down, east Donegal and north-west Tyrone, while English settlers were in the majority in County Londonderry, south Antrim and north Armagh. Much of the province remained virtually unsettled, including most of north, south and west County Donegal, south County Armagh, mid County Tyrone and mid County Londonderry. The more mountainous areas, far from the main British settlements, remained almost exclusively Irish.

2. The Religion of the Settlers

It can be reasonably assumed that most of the settlers who came to Ulster in the early seventeenth century were Protestants, even if only nominally so. The Church of Ireland was the established or state church and was organised along episcopalian lines with a hierarchy of clergy. However, several ministers from Scotland came to Ulster in this period who dissented from this view of church government, preferring the more egalitarian presbyterian system. To begin with such men were tolerated within the Church of Ireland and there was no distinct Presbyterian denomination at this time.

In the 1630s the government began to clamp down on the activities of ministers with Presbyterian convictions. Those ministers who were not prepared to renounce their Presbyterianism were excommunicated. In 1636 some of these men, with about 140 followers, set sail in the *Eagle Wing* for America; they never reached their destination as storms drove the ship back. Many other Presbyterians returned to Scotland. Here Presbyterian opposition to Charles I was also reaching boiling point. In 1638 the National Covenant was drawn up in Scotland which declared Presbyterianism the only true form of church government and bound the nation to the principles of the Reformation. Many in Ulster also signed the Covenant. In response Wentworth insisted that all Scots in Ulster over the age of sixteen take an oath – the infamous *'Black Oath'* as it became known – abjuring the Covenant. Those who refused to take the oath could be fined and imprisoned. The result was that large numbers of Scottish settlers fled to their homeland; so many left in fact that in some places there were not enough people to bring in the harvest.

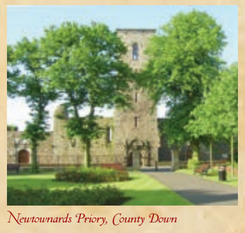


St Columb's Cathedral, Londonderry



Ramelton Church, County Donegal

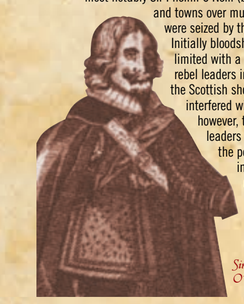
Catholic settlers were not entirely unknown in early seventeenth-century Ulster. There was a small, but significant colony of Scottish Catholics at Strabane, under the patronage of Sir George Hamilton of Greenlaw, whose father was Lord Paisley, a prominent supporter of Mary, Queen of Scots. As early as 1614 Sir George's Catholic sympathies were a source of concern for the government and in 1622 he was described as an *'Archpapist and a great patron of them'*; it was noted that all his servants were Catholics. In the late 1620s the Church of Ireland bishop of Derry became particularly agitated at the large number of Scottish Catholics he believed were living at Strabane under the patronage of Sir George Hamilton and his near relations.



Newtownards Priory, County Down

3. The 1641 Rebellion

If the position for the Scots in Ulster was bad by the end of the 1630s, that of the native Irish landowners was little better. Few had been able to make the transition to a market economy and as a result many had ended up heavily in debt forcing them to either sell or mortgage much, or in some cases, all of their lands. Several of them conspired to rise up in rebellion against the government. On the evening of 22 October 1641 the rebellion began in Ulster, plunging the province and soon the entire island of Ireland into chaos. Under the leadership of the native Irish gentry, most notably Sir Phelim O'Neill (below), castles and towns over much of Ulster were seized by the rebels. Initially bloodshed was limited with a number of the rebel leaders insisting that the Scottish should not be interfered with. Soon, however, the rebel leaders lost control of the peasantry and indiscriminate massacres of settlers began.



Sir Phelim O'Neill

The numbers killed in the rebellion have been a source of contention ever since the autumn of 1641. At the time, wildly exaggerated estimates – often considerably more than the entire British population in Ulster at the time – were circulated, mainly in the English press to drum up support for crushing the rebellion. Nonetheless, thousands of settlers did die in the rebellion, at least as many from exposure and disease as from murder. Those who had been able to make the transition to a market economy and as a result many had ended up heavily in debt forcing them to either sell or mortgage much, or in some cases, all of their lands. Several of them conspired to rise up in rebellion against the government. On the evening of 22 October 1641 the rebellion began in Ulster, plunging the province and soon the entire island of Ireland into chaos. Under the leadership of the native Irish gentry, most notably Sir Phelim O'Neill (below), castles and towns over much of Ulster were seized by the rebels. Initially bloodshed was limited with a number of the rebel leaders insisting that the Scottish should not be interfered with. Soon, however, the rebel leaders lost control of the peasantry and indiscriminate massacres of settlers began.



The 1641 Rebellion

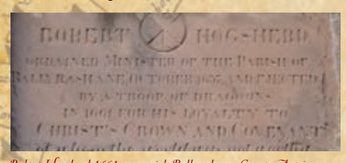
Alexander Leslie, General of the Scottish Army

4. The Cromwellian and Restoration periods

During the 1650s the remaining Gaelic landownership in Ulster was almost wiped out. Large swathes of land were confiscated from the Irish gentry as a punishment for their rebellion and granted to British settlers. For a time Scottish landowners in Ulster were also in a difficult situation with the threat of confiscation also hanging over them for their support of the royalist cause. Eventually, however, their possessions were secured on payment of heavy fines. Cromwell died in 1658 and in 1660 the monarchy was restored. The new king, Charles II, was faced with the difficulty of having to find land for those Catholics who had remained loyal to the Crown during the previous twenty years. Several Scottish Catholics – the Marquess of Antrim and the Hamiltons in Strabane barony, County Tyrone, were restored to the estates they had held prior to 1641. Apart from this there were relatively few changes to the land settlement laid down by Cromwell.

Migration to the north of Ireland in the 1650s was encouraged by low rents in the aftermath of a decade of warfare. In the 1670s migration was encouraged by the Covenanter disturbances in Scotland. These fresh migrations were having a noticeable impact on local demographics. About 1670 Oliver Plunkett, Catholic archbishop of Armagh, noted that the city of Armagh had a population of approximately 3,000 persons, *'almost all Scottish or English, with very few Irish'*. This contrasted with the towns and villages in County Armagh which, according to Plunkett, were mainly inhabited with Catholic leaseholders and peasants. In the town of Dungannon Plunkett believed that of 1,000 families barely twenty were not English or Scottish. A description of County Donegal from April 1683 noted that it was *'plentifully planted with Protestant inhabitants, especially with great numbers out of Scotland'*.

By the second half of the seventeenth century the Presbyterian Church had emerged as a distinct denomination and there were clear lines of demarcation between it and the Church of Ireland. On the whole Scottish settlers were Presbyterian, while English settlers were Anglican, although there were numerous exceptions to this rule. In County Antrim Presbyterians formed an absolute majority. In 1673 Plunkett commented that in the dioceses of Connor and Down (comprising almost all of County Antrim and north and east County Down, the Presbyterians – *'whose belief is an aborted form of Protestantism'* – were more numerous than Catholics and Anglicans put together. On another occasion he wrote that *'one could travel twenty-five miles in my area without finding half a dozen Catholic of Protestant families, but all Presbyterians'*. In 1683 Richard Dobbs noted that all the inhabitants of Island Magee in County Antrim, were Scottish Presbyterians.



Robert Hogsherd 1661 memorial, Ballyrashane, County Antrim



Albert Coryngham of Springhill (see overleaf)

5. The Williamite War in Ulster

The accession of James II, a Catholic, to the throne in 1685 created considerable unrest among Ulster's Protestants. In 1688 William of Orange arrived in England and was declared king in what was known as the *'Glorious Revolution'*. James II fled to France and the following year landed in Ireland with a large French army. Protestant resistance in Ulster had already been mobilised. On 21 March 1689 the famous 105 day siege of Derry began. As many as 30,000 settlers as well as a garrison of 7,000 men were packed into the city; it was reckoned that 15,000 of them died of fever or starvation or were killed in battle. The siege was lifted in late July and soon afterwards a large Williamite force under the command of the Duke of Schomberg landed near Bangor, County Down, and by the autumn of 1689 James' forces had been all but removed from Ulster. As the war moved south, with decisive battle fought at the Boyne on 1 July 1690 and Aughrim on 12 July 1691, the province began to recover from the consequences of the conflict.

The aftermath of the Williamite war saw a fresh influx of thousands of Scots in the north of Ireland, encouraged by harvest crises in their native land. About 1700 it was noted that due to a fresh wave of migration from Scotland, *'the dissenters measure mightily in the north'*. In some places there were Presbyterian ministers and congregations where previously there had been none. An anonymous Jacobite tract of *c.*1711 noted that after 1690 *'Scottish men came over into the north with their families and effects and settled there, so that they are now at this present the greater proportion of the inhabitants'*. Though this was an exaggeration of the overall numerical position of the Scots, it was probably the case by this time that they outnumbered English settlers by 2:1.



King James II & King William III

James Cwrry

The Battle of the Boyne, July 1690

6. The early Eighteenth Century

Migration to Ulster, mainly from Scotland, continued into the early eighteenth century. This was impacting in areas where British settlement had hitherto been fairly limited. In 1714 Hugh McMahon, Catholic bishop of the diocese of Clogher, wrote that *'from the neighbouring country of Scotland Calvinists are coming over here daily in large groups of families, occupying the towns and villages, seizing the farms in the richer parts of the country and expelling the natives'*. Within the diocese over which McMahon was bishop there were considerable changes brought about by the influx of British settlers. County Monaghan witnessed huge increases in the number of British inhabitants in the seventy years after 1660. The so-called census of 1659 recorded only 434 British households in Co. Monaghan. By 1733 there was a British presence in every parish and in some there were fairly sizeable Protestant communities.

Sir Henry Cairnes

Changes in settlement patterns were also discernable in parts of south County Armagh. In 1733 a number of landowners in the parish of Creggan invited Presbyterians to settle on their estates and as an encouragement promised to provide an income for a Presbyterian minister. As a result a significant number of families of Scottish background moved to the Tullyvallen area. In 1746 one of the local landowners, Alexander Hamilton took out a patent for a Saturday market at Newtownhamilton and two annual fairs. The area around Newtownhamilton later became a parish in its own right, taking the name of the market town.



Speaker Robert Rochfort

Eighteenth-century commentators, such as the Rev. William Henry, rector of Killesher parish in County Fermanagh, were able to differentiate between areas on the basis of the characteristics of the local inhabitants. For example, in Donegal, Henry distinguished between people of English and of Scottish descent by the way they lived and worked: *'The English planters are easily known by the neatness of their houses and pleasant plantations of trees. The Scots, on the other hand, neglected this, but made up for it through their efforts to improve the soil.'* Others noted the difference in speech of those of Scottish descent. When travelling through County Fermanagh in the 1740s Isaac Butler noted that in the area to the north of Enniskillen towards Lisnarrick the people all had the *'Scotch accent'*. Journeying through east County Antrim *c.*1760 Lord Edward Willes commented that *'all the people of this part of the world speaks the broad lowland Scotch and have all the Scotch phrases. It will be a dispute between the two kingdoms until the end of time whether Ireland was peopled from Scotland or Scotland from Ireland'*. In the latter part of the eighteenth century the *Hibernian Magazine*, in a description of the new market house in Newtownards, County Down, noted: *'The language spoken here is broad Scotch hardly to be understood by strangers'*.

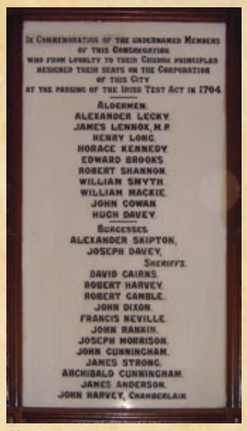
7. Presbyterianism in the Eighteenth Century

Legislation known as the Penal Laws was passed in the Irish parliament between 1695 and 1728 by an overwhelmingly Anglican landed gentry anxious to preserve their privileged position by keeping Catholics in subjection. Catholics were not the only religious denomination to face institutional discrimination in this period. Presbyterians also felt aggrieved at laws which restrict their rights and freedom in certain areas. For example, marriages conducted by a Presbyterian minister were not recognised by the state and children born of such a marriage were regarded as illegitimate. In 1704 a law was passed which required persons holding public office to produce a certificate stating that they had received communion in a Church of Ireland church. For many members of the establishment, Presbyterians were regarded as more of a threat than Catholics, especially because of their numerical superiority over Anglicans in much of Ulster.



Rosemary Street Presbyterian Church, Belfast

In the early eighteenth century there occurred the first major dispute within Irish Presbyterianism. This was over the issued of subscription to the Westminster Confession of Faith. Those who denied the necessity of subscribing to the Confession were known as New Light Presbyterians. In 1725 for the sake of convenience those who took this stance were placed in the Presbytery of Antrim. Other brands of Presbyterianism originating in Scotland were established in Ulster during the course of the eighteenth century. The Seceders as they were known, because they had seceded from the Church of Scotland in 1733, soon established congregations and presbyteries in Ulster. The first Irish presbytery of the Reformed Presbyterian Church was established. The origins of this denomination went back to the National Covenant of 1638 and the Solemn League and Covenant of 1643. The Reformed Presbyterians, or Covenanters as they were also known, refused to accept that the state had any authority over the church and did not participate in parliamentary elections. Both of these denominations provided an alternative to mainstream Presbyterianism.



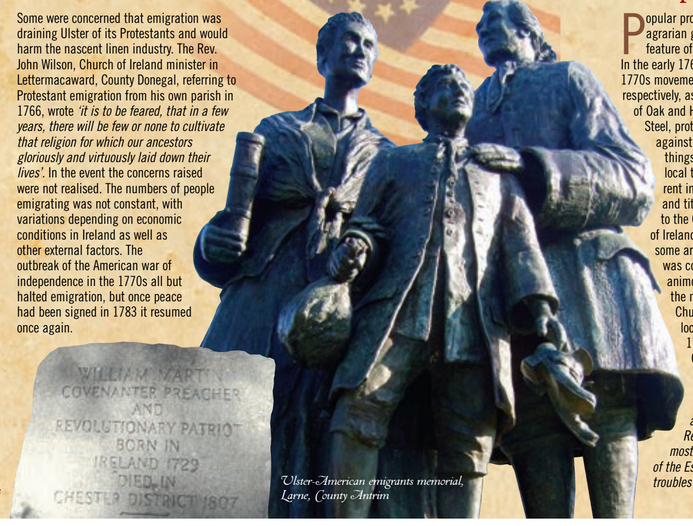
Test Acts Commemorative plaque, First Derry Presbyterian Church, Londonderry

8. Emigration to Colonial America

One of the historical processes most closely associated with eighteenth-century Ulster was the large scale emigration to the American colonies. Although Presbyterians were not the only grouping to leave in this period they were by far the most numerous. Emigration to America had been taking place for some time prior to 1718 – the year in which emigration began in earnest – but it had been on a small scale. The factors encouraging emigration in this period were numerous and complex with debate focussing on the economic motivation of the migrants set against the issue of religious freedom. Both were clearly at play. In 1718 Edmund Kaine, agent on the Barrett Lennard estate at Clones in County Monaghan, noted that one hundred families had passed through his town in the past week heading for New England, adding that those departing *'complain most the hardship of the tithes makes them all go, which is true, for the clergy* [that is, the Church of Ireland clergy] *is* [sic] *unreasonable'*. On the other hand when the Rev. Isaac Taylor, minister of Ardstraw Presbyterian church came before the presbytery of Strabane in July 1720, asking for permission to leave his flock and emigrate to America, he cited financial hardship as the principal motivating factor.

Rev William Martin memorial, South Carolina

Some were concerned that emigration was draining Ulster of its Protestants and would harm the nascent linen industry. The Rev. John Wilson, Church of Ireland minister in Lettermacaward, County Donegal, referring to Protestant emigration from his own parish in 1766, wrote *'it is to be feared, that in a few years, there will be few or none to cultivate that religion for which our ancestors gloriously and virtuously laid down their lives'*. In the event the concerns raised were not realised. The numbers of people emigrating was not constant, with variations depending on economic conditions in Ireland as well as other external factors. The outbreak of the American war of independence in the 1770s all but halted emigration, but once peace had been signed in 1783 it resumed once again.



Ulster-American emigrants memorial, Larne, County Antrim

9. Popular protest, the 1798 rebellion & the Act of Union

Popular protests, many emanating from agrarian grievances, had been a recurring feature of eighteenth-century Ulster. In the early 1760s and the early 1770s movements known, respectively, as the Hearts of Oak and Hearts of Steel, protested against such things as local taxes, rent increases and tithes due to the Church of Ireland. In some areas there was considerable animosity between the ministers of the Church of Ireland and the local Presbyterian population. In 1766 one Anglican minister in County Tyrone, described those involved in recent Hearts of Oak protests in his area as *'the Spawn of Scottish Covenanters, avowed enemies to all Civil and Religious Establishments, and the most violent and furious persecutors of the Established clergy during the late troubles in the North of Ireland'*.

Influenced by the American and French Revolutions, some began to consider more radical solutions to what they believed were Ireland's problems. The Society of United Irishmen was founded in Belfast in 1791 and soon afterwards clubs were founded in Dublin and a number of other places. The Belfast United Irishmen were overwhelmingly Presbyterian and middle class. Following efforts to suppress it, the Society reorganised itself as a secret organisation and began to prepare for rebellion.



Left: Henry Joy McCracken plaque, Belfast

Rebellion began in Leinster in late May 1798. On the night of 6–7 June it spread to Ulster, but lasted barely a week.There followed a series of executions; one of the last to be hanged was the most famous Ulster rebel of them all, Henry Joy McCracken, on 17 June.

Even before the rebellion had been fully suppressed, the government in London sent Lord Cornwallis to Ireland, delegating to him responsibility for forcing legislation through the Irish parliament to effect a union between Britain and Ireland. There was considerable opposition to this from the Irish elite, but eventually, after much lobbying, the act of union was passed in 1800, coming into effect on 1 January 1801. It was a defining moment in Irish history, though at the time one that meant little to the majority of Ulster's people, still recovering from the effects of the rebellion.

Ulster-American Emigration 1607–1960

The story of emigration from Ireland over the last four centuries should be viewed as a single story. At different stages during these centuries either Protestants or Catholics made up the majority of the migrants but nonetheless the other group remained a significant minority.

Irish historian, Kevin Kenny, states that *'In broad transatlantic perspective, the Presbyterian emigrants of the eighteenth century and the Catholic Irish of the nineteenth have a great deal in common and are part of the same general story.'*

Modern research, now seeks to overturn a previous, long-held misconstruction that the Ulster emigrant experience, having for long been associated almost exclusively with the eighteenth century, is in fact, and emphatically, very much a nineteenth century phenomenon. Though, importantly, eighteenth century migration from Ulster remains significant within the overall context of migration from the British Isles.

The distorting effects of this previously held view are such that the movements of either the Scotch-Irish or Catholic Irish were told as separate stories and often meant that both immigrants who were Protestant but not Ulster Presbyterians or from Ulster but Catholic were neglected or subliminally blotted out. It is well to remember that very many more Protestants departed the province of Ulster in the century after 1820 than the preceding century.

Similarly, in terms of the impact of the Great Famine in Ulster the evidence points to the existence by 1845 of a substantial and impoverished Protestant underclass left vulnerable to the effects of potato failure by the long-drawn-out contraction of rural weaving and spinning. Even if no more than one in ten Famine emigrants from Ulster was Protestant it remains the case that this total would be huge in comparison with the outflow of the eighteenth century.

The geographical unit at the heart of this diaspora story is the historic nine-county province of Ulster. The time-frame covered is 1607 to 1960. The year 1607 (date of the Flight of the Earls) in an iconic sense, has good grounds for being identified as the origin of the modern Irish diaspora. The cut-off date of 1960 closely coincides with the emergence of significant trans-oceanic air-passenger traffic, which marked an important milestone in Ulster migration.

In mapping the flow of emigrants it is important to make a number of points: the figures are estimates arrived at from various sources, and compiled by different researchers; not all migrants were officially recorded and not all records have survived; emigration between states is only one dimension of migration, other examples could include 'step migrants', 'return migrants' and migrants moving through a variety of destinations, etc.

In the period 1607 and 1960 in terms of where the emigrants went, when they went and the relative significance of Ulster emigration in each successive period, the evidence certainly reflects the dominant popular association between Ulster emigration and the flow across the Atlantic. Just over two thirds of all migrants from Ulster in these three and a half centuries were destined for North America.

That said, the breakdown of the chronology of emigration from the province, may come as something of a surprise. In terms of gross volume it emerges that just short of 90 per cent of emigrants who left the province did so in the period 1820–1960 rather than the two centuries before 1820. In light of the existing representation of Ulster emigration, particularly Ulster-American emigration, this statistic is noteworthy and challenges the dominant stereotype.

Gross numbers only tell part of the story. In order to better measure the relative significance of outward migration is should be set against contemporary population levels. Again the findings are instructive. During the course of the 'long eighteenth century' (1680–1820) Ulster's emigration rate was just over two per 1000 of population whilst during the course of most of the nineteenth century (1820–90) the rate was between 13 and 14 per 1000 of population.

Crudely translated, this means that in relation to Ulster's history, emigration was almost seven times more significant in the nineteenth century than it had been in the eighteenth.



Gravestone of Ulster emigrant John Biggs at the Thyatira Presbyterian Church, Rowan County, North Carolina (Photo by Daniel W. Patterson)

Whilst there is no doubting the appeal and popular romance associated with the story of Ulster's migratory relationship with settlement in greater Appalachia, the exciting news for historians, writers, television producers and museum professionals is that the larger part of the story of emigration from Ulster is still in large measure there, waiting to be told.

ACKNOWLEDGEMENTS : Thanks to Dr Patrick Fitzgerald, Centre for Migration Studies, who gave permission for his article, *'Mapping the Ulster Diaspora'* (published in *Familia: Ulster Genealogical Review*, No. 22, 2006) to be refashioned for this section. And to Joe Mullan at CMS who prepared the original maps and diagrams.



The Ulster Diaspora 1607–1680

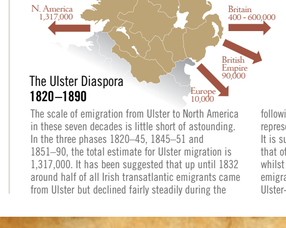
For the period 1607–80, the nine counties of Ulster accounted for a lower (but gradually increasing) proportion of the island's overall estimated population than would be the case in subsequent centuries. The transatlantic migration figure of approximately 2,000 is to the Americas as a whole, including the Caribbean and South America.

The Ulster Diaspora 1680–1750

Estimates for the period 1680–1750, give a figure of 70,000 for Ulster-American emigration. In relation to transatlantic emigration the calculation is more complicated, firstly because there are other published estimates and secondly because there is a good deal of disparity between these estimates.

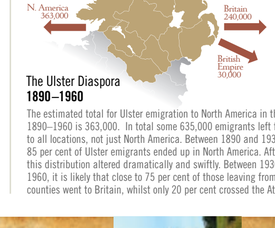
The Ulster Diaspora 1750–1820

Calculating an estimate for Ulster migration to America in the period 1750–1820 incurs similar problems to the preceding period. The figure of 150,000 includes the periods 1750–1815 and 1815–20. The traditional divide used by many scholars dealing with Ulster emigration has been 1775 rather than 1750, and this adds an additional element of complication in devising an estimate for the period.



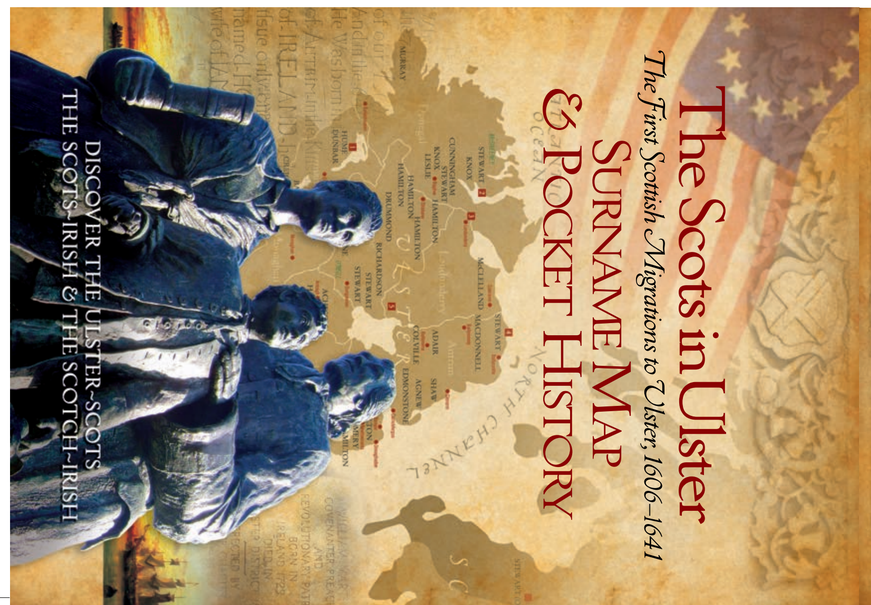
The Ulster Diaspora 1820–1890

The scale of emigration from Ulster to North America in these seven decades is little short of astounding. In the three phases 1820–45, 1845–51 and 1851–90, the total estimate for Ulster migration is 1,317,000. It has been suggested that up until 1832 around half of all Irish transatlantic emigrants came from Ulster but declined fairly steadily during the following 13 years. The years between 1845 and 1851 represent a real demographic haemorrhage in Ulster. It is suggested that between the census of 1841 and that of 1851 some 291,000 migrants left Ulster whilst a further 184,000 died. For the final phase of emigration, between 1851 and 1890, the estimate for Ulster-American emigration is 760,000.



The Ulster Diaspora 1890–1960

The estimated total for Ulster emigration to North America in the period 1890–1960 is 363,000. In total some 635,000 emigrants left from Ulster to all locations, not just North America. Between 1890 and 1930 around 85 per cent of Ulster emigrants ended up in North America. After 1930 this distribution altered dramatically and swiftly. Between 1930 and 1960, it is likely that close to 75 per cent of those leaving from Ulster counties went to Britain, whilst only 20 per cent crossed the Atlantic.



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DISCOVER YOUR ROOTS.
LEARN THE HISTORY.
VISIT THE PLACES.

Many people have emigrated from Scotland over the centuries.

Some came directly to America, but others first emigrated to Ulster, the most northern province of Ireland, which at the narrowest point is just 13 miles away from Scotland. These people are known as the Ulster-Scots.

Hundreds of thousands of Ulster-Scots later emigrated onwards to America, where they became known as the Scotch-Irish, and more recently Scots-Irish.

This booklet will introduce you to the Ulster-Scots story. It includes a list of surnames of the first Scottish settlers in Ulster, and shows some of the buildings that they established. Come over and see them for yourself!



ulsterhistoricalfoundation.com/the-scots-in-ulster/home

Sir James Hamilton portrait courtesy of The National Trust. Bishop George Montgomery portrait courtesy Church of Ireland Diocese of Clogher
Raven maps courtesy of the Public Record Office of Northern Ireland and the Trustees of Lambeth Palace Library
An Emigrant Ship Dublin Bay (Hayes) and *The victory of King William III at the battle of the Boyne* (Mass) courtesy of the National Gallery of Ireland.



DISCOVER YOUR ULSTER-SCOTS ROOTS

Church Records • Estate Papers
Gravestone Inscriptions • Hearth Money Rolls, 1660s
The 'Census of Protestant Householders', 1740
The Religious Census of 1766
Petitions of Protestant Dissenters, 1775
The Flaxgrowers' List, 1796

As anyone who has tried to find out more about their ancestry knows, the further one goes back in time the more difficult it becomes to discover precise details about family history, however, enough has survived to allow some people to go back before 1800 in their family tree. The principal sources from the period 1600-1800 are:

FOR MORE INFORMATION ON RESEARCHING ULSTER ANCESTORS

VISIT: The Public Record Office of Northern Ireland (**www.proni.gov.uk**) is a one-stop shop for researching ancestors in Ulster in the 17th and 18th centuries.

READ: William J. Roulston, *Researching Scots-Irish Ancestors: the essential genealogical guide to early modern Ulster, 1600-1800*, published by the Ulster Historical Foundation (**www.ancestryireland.com**) in 2005.

ulsterhistoricalfoundation.com/the-scots-in-ulster/home