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Crawford
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Kilpatrick
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Leslie
Lindsay
Livingstone
Lockhard
Lodge
Logan
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Lother
Love
Luke
Lutfoot
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Machell
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Mathysin
Maxwell
McAlexander
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Robert
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Sutherland
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Todd
Trail
Trane
Trimble
Trimley
Tudney
Valentine
Vance

The Scots in Ulster

The First Scottish Migrations to Ulster, 1606-1641

SURNAMANE 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 Percival Maxwell, *The Scottish Migration to Ulster in the reign of James I* (1973), denization and naturalisation records, Ulster inquisitions and various other records.

ATLANTIC OCEAN

NORTH CHANNEL

SCOTLAND

IRISH SEA

PRINCIPAL SCOTTISH LANDLORD

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 Kirkcubright 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 Argyshire, 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, Elliots, 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 Bannryne 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 66 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 landowners 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 landowners 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 393,000 acre estate.

Plantation of Ulster

(counties Armagh, Cavan, Donegal, Fermanagh, Londonderry, and Tyrone)

Antrim
MacDonnells

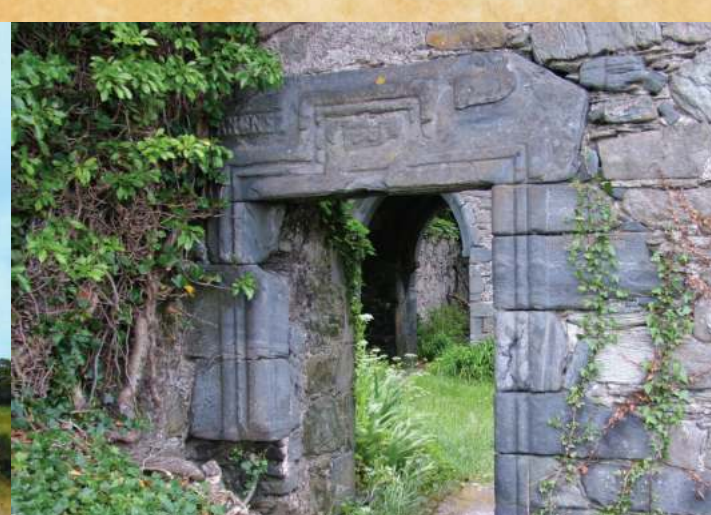
Hamilton & Montgomery Settlement

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:
www.ancestryireland.com/scotsinulster

ULSTER	1600	1603	1606	1610	1641	1689	1690	1700	1718	1778	1781-82	1787	1791	1798	1800
	Treaty of Mellifont ends Nine Years' War	Hamilton and Montgomery settlements in County Down	Plantation of Ulster gets underway	Outbreak of rebellion	Siege of Derry	Battle of the Boyne		Large-scale migration of Ulster-Scots to America begins	Irish Volunteers formed	Catholic and Protestant Dissenters Relief Acts	Robert Burns' poems published in Belfast	Society of United Irishmen formed	United Irishmen Rebellion	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 cobblestoned 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-Cunningham family for more than 250 years, it was built in the 1630s by William Cunningham 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 "one very strong castle, the lyk is not in the north". In 1666 a second tower was added to give the front of the castle a more symmetrical appearance.

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, while 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 northernmost province of Ireland, stayed maybe one, two 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.

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

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 whiskey 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 marvelous 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 license to distill whiskey in the British Isles, by King James I. Granted in 1608, the Bushmills license has ensured, each time we take a sip of the *uisce beatha* – Gaelic, in Scots-Gaelic, *uisge beatha*, or Scots (Ulster/Scots-Irish), *whiskey/whisky*, we are enjoying a very real aspect of the shared heritage between Ireland and Scotland.

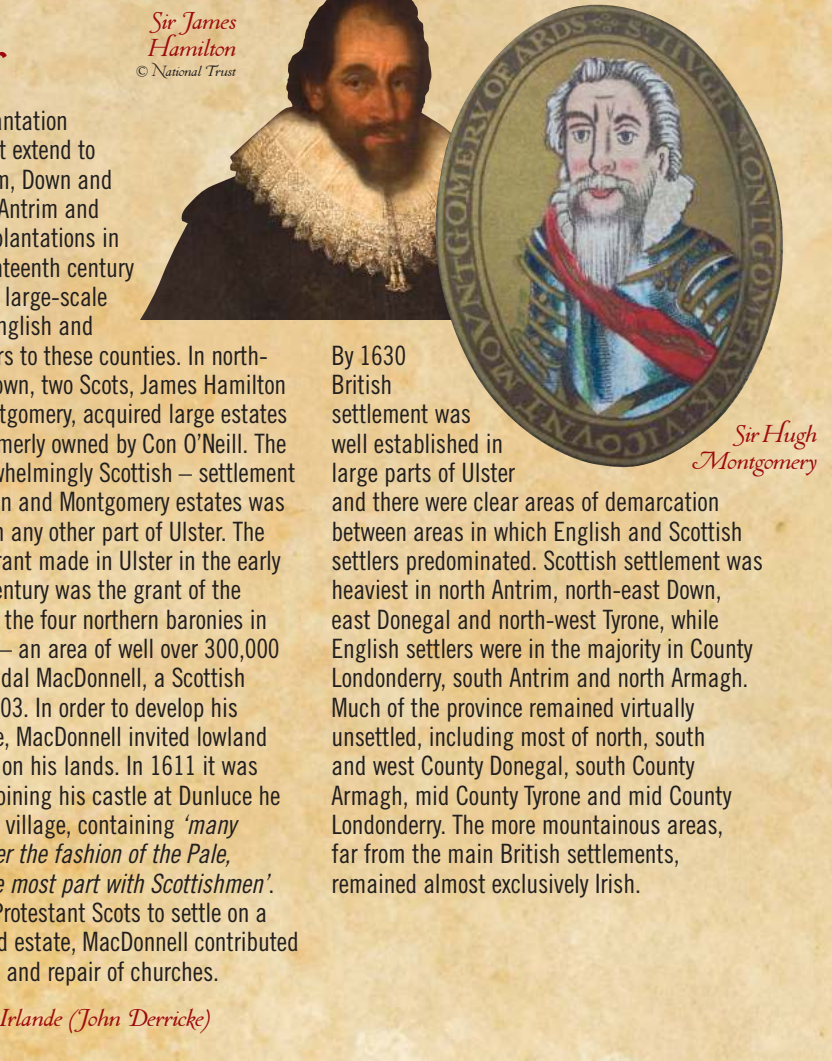
Tracing Ulster-Scots ancestors is great fun – it can be one of the most rewarding pastimes for any family historian. And after the hard work researching, comes the enjoyment: Ulster itself – the people, the scenery, the history in visiting Northern Ireland, researchers are guaranteed one of life's rich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

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

For further information about tracing Irish or Scots-Irish roots, go to: www.ancestryireland.com

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 1690. 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.

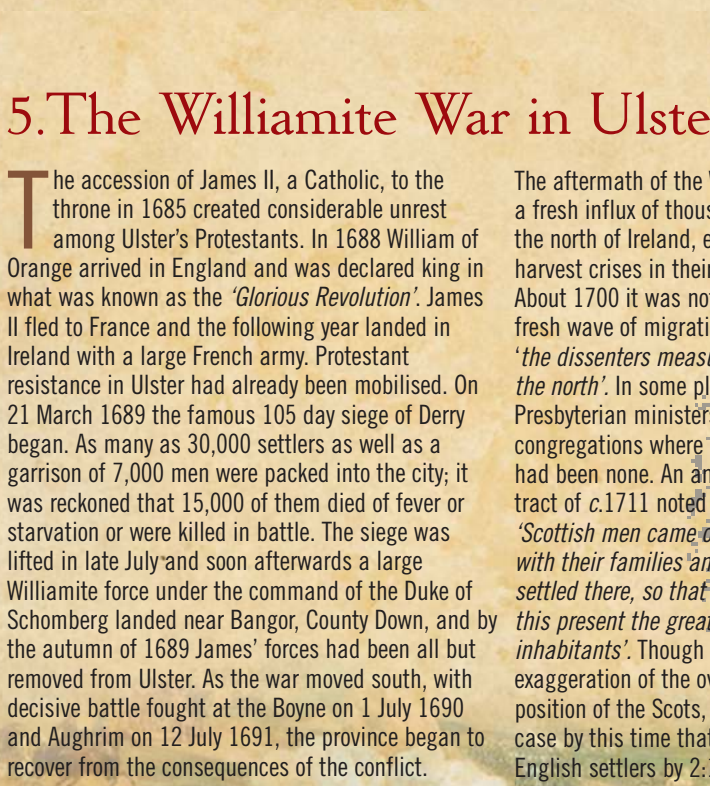


Sir James Hamilton, a key figure in the Ulster Plantation.

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 Protestant, even if only nominally so. The Church of Ireland was 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 and formed the more agitational Presbyterian system. To begin with such men were tolerated within the Church of Ireland and there was no distinct Presbyterian denomination at this time.

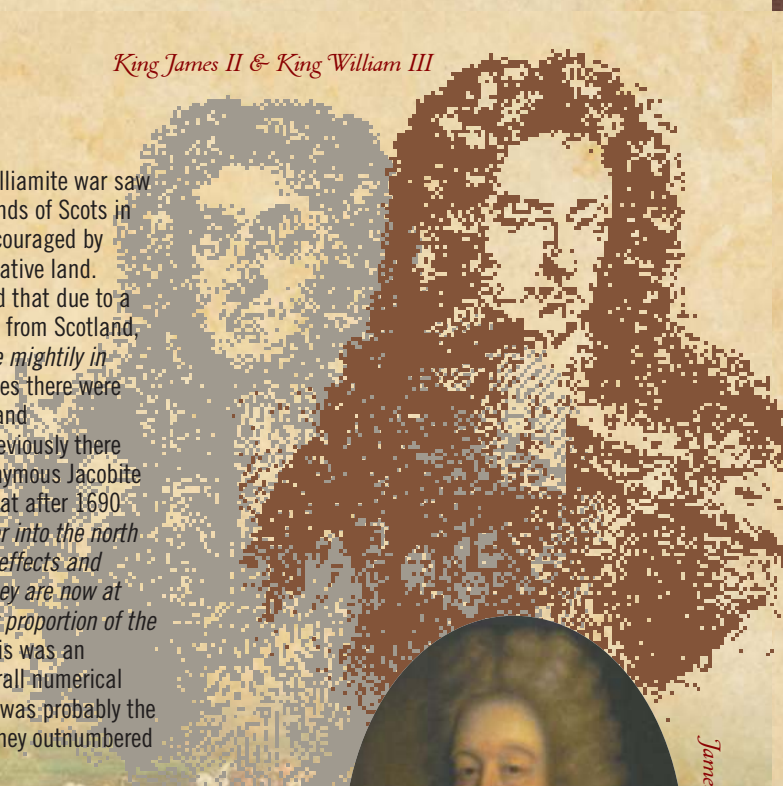
In the 1630s the government began to clamp down on the activities of ministers who were Presbyterian convictions. Those ministers who were not prepared to renounce their Presbyterianism were excommunicated. In 1636 some of these men, with about 140 followers, set sail in the *Eagle Wing* for America; they never reached their destination as storms drove the ship back to Scotland. Here Presbyterianism returned to Scotland, where it was a major force for the Reformation. In 1637 the National Covenant was drawn up in Scotland which declared Presbyterianism to be 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 the Wentworth government ordered 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.



A map showing the settlement patterns of the early settlers in Ulster.

3. The 1641 Rebellion

If the position for the Scots in Ulster was bad before 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 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, a leader of the 1641 rebellion.

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 Argyll 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.



A map showing the Cromwellian and Restoration periods in Ulster.

5. The Williamite War in Ulster

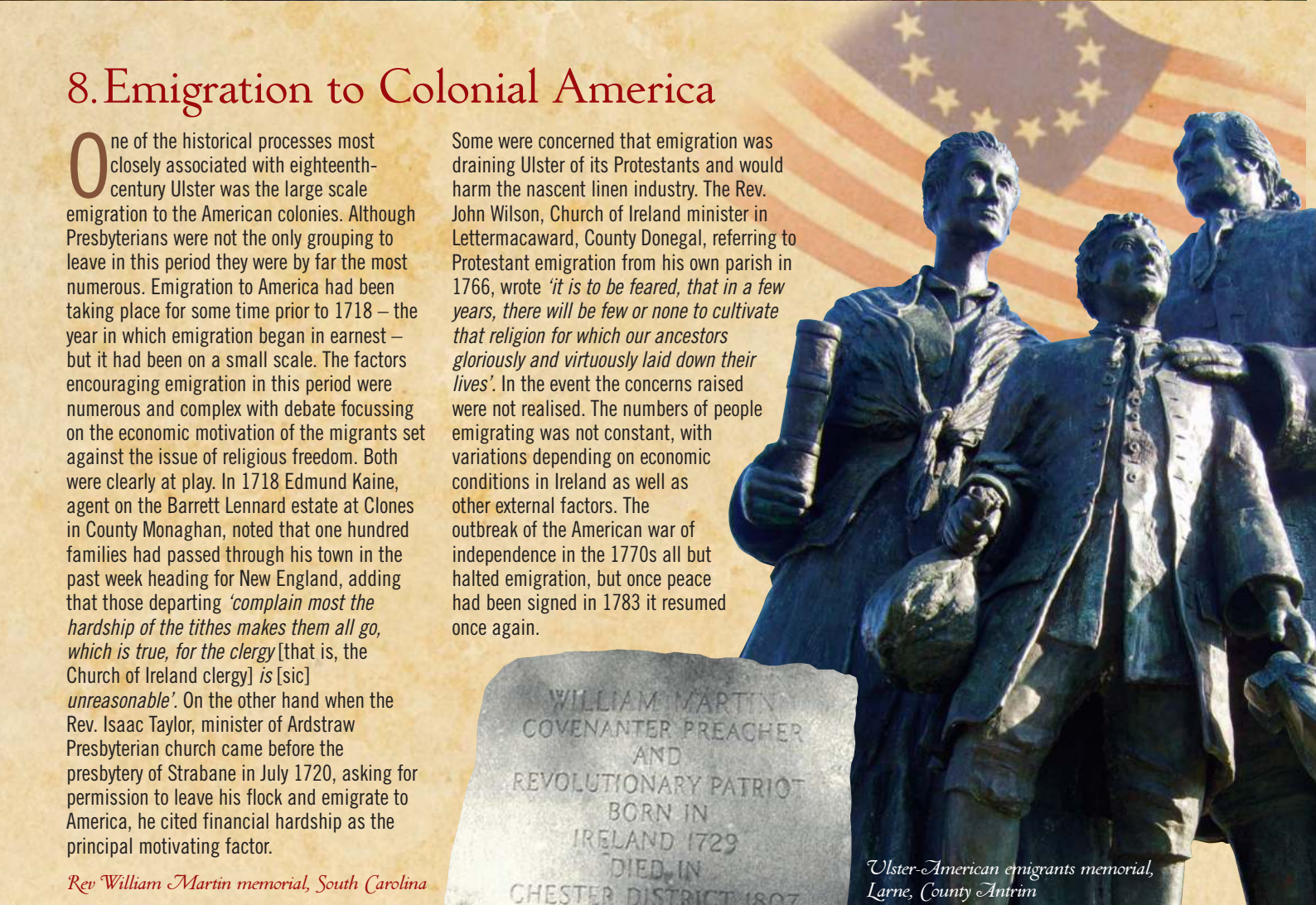
The accession of James II, a Catholic, to the throne in 1685 created considerable unrest among Ulster's Protestants. In 1688 William of Orange arrived in England and was declared king in what was known as the *Glorious Revolution*. James II fled to France and the following year landed in Ireland with 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 held out for 110 days and was not until the autumn of 1689 James' army 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.



A map showing the Williamite War in Ulster.

6. The early Eighteenth Century

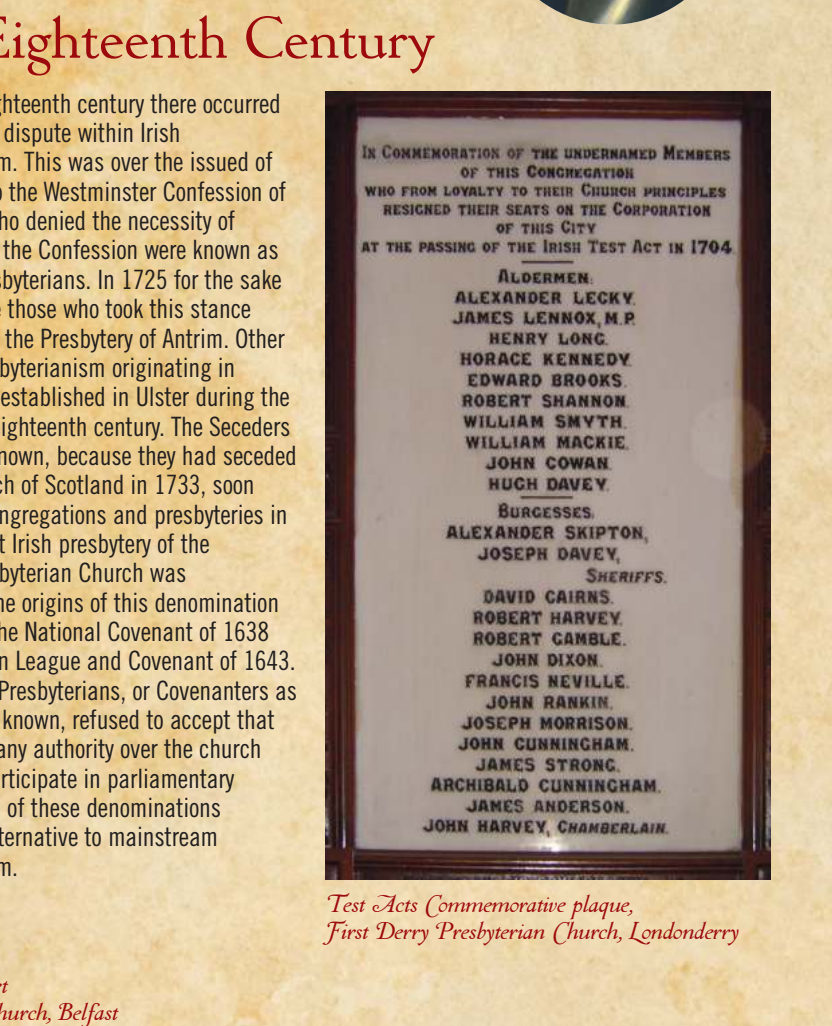
Migration to Ulster, mainly from Scotland, continued into the early eighteenth century. This was impacting in areas where British settlement had been fairly limited. In 1714 Hugh McMahon, Catholic bishop of the diocese of Clogher, wrote that 'from the neighbouring country of Scotland Calvinists are coming 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 decades 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 population of 10,000. The Scottish presence in each parish and in some there were fairly sizeable and distinctive communities.



A map showing the early eighteenth century migration patterns in Ulster.

7. Presbyterianism in the Eighteenth Century

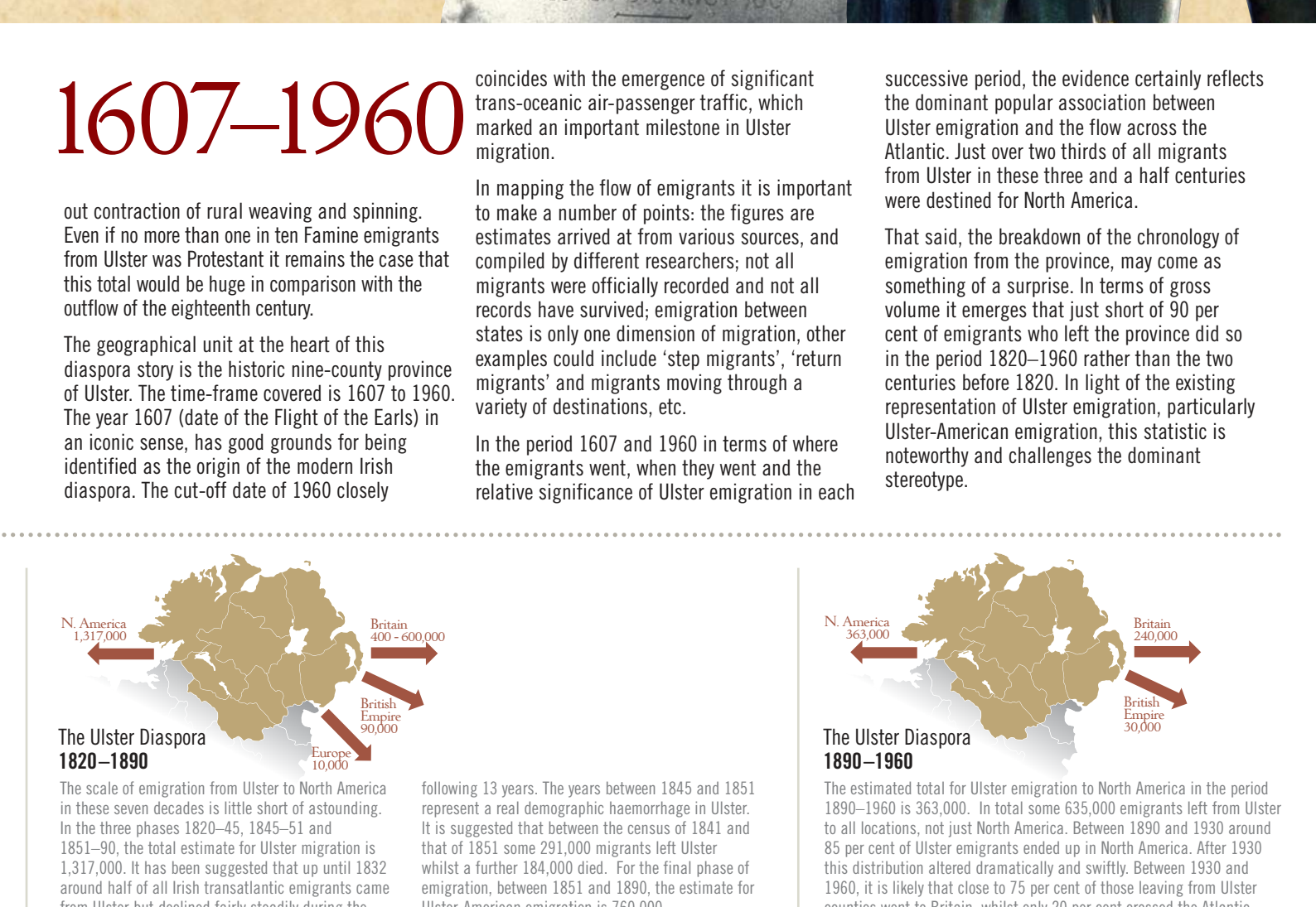
Legislation known as the Penal Laws was passed in the Irish parliament between 1695 and 1728 by an overwhelmingly Anglican landed gentry anxious to preserve their privileged position by keeping Catholics in subjection. Catholics were not only the only religious denomination to face institutional discrimination in this period, Presbyterians also fell aground 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.



A map showing Presbyterianism in the eighteenth century in Ulster.

8. Emigration to Colonial America

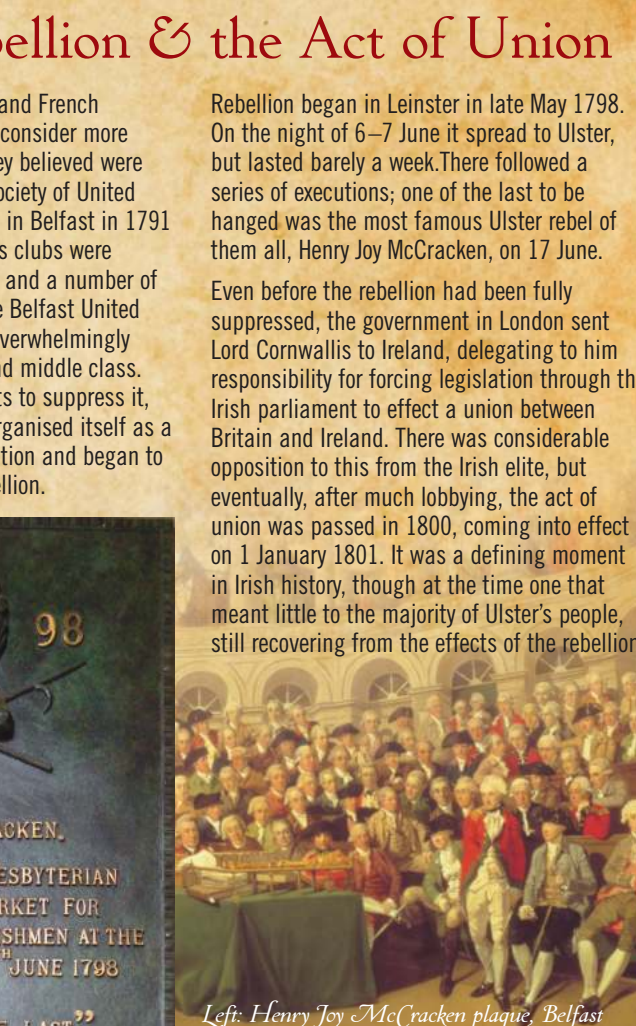
Some of the historical processes most closely associated with eighteenth-century Ulster was the large scale emigration to the West Indies and America. Presbyterians were not the only group to leave in this period they were by far the most numerous. Emigration to America had been taking place for some 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 focusing on the economic motivation of the migrants set against the issue of religious freedom. Both were clearly at play. In 1718 Edmund Cairns, agent on the Barrett Lennox 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 Ulster makes them all go, which is true, for the clergy that is, is 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.



A map showing emigration to colonial America from Ulster.

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

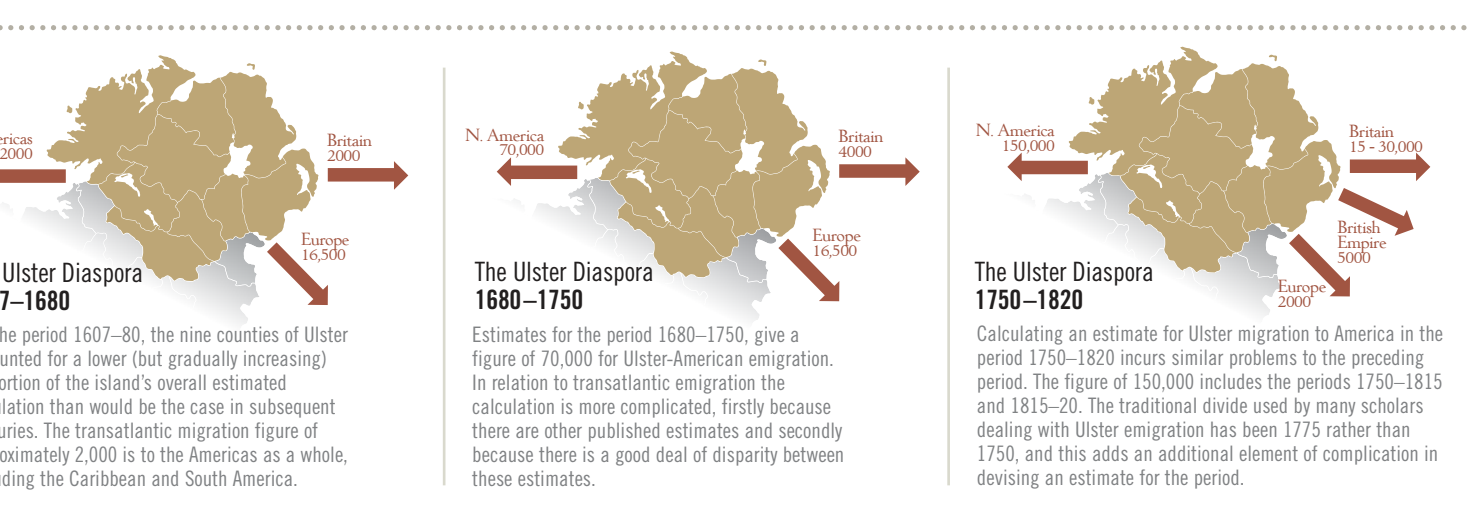
Popular protests, many emanating from agrarian grievances, had been a recurring feature of eighteenth-century Ulster. In the early 1790s and the early 1790s movements known, respectively, as the Hearts of Oak and Protested against such things as local taxes, rent increases and tithes due to the Church 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 years 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 Church during the late troubles in the North of Ireland'.



A portrait of Henry Joy McCracken, a leader of the 1798 rebellion.

Ulster-American Emigration 1607-1960

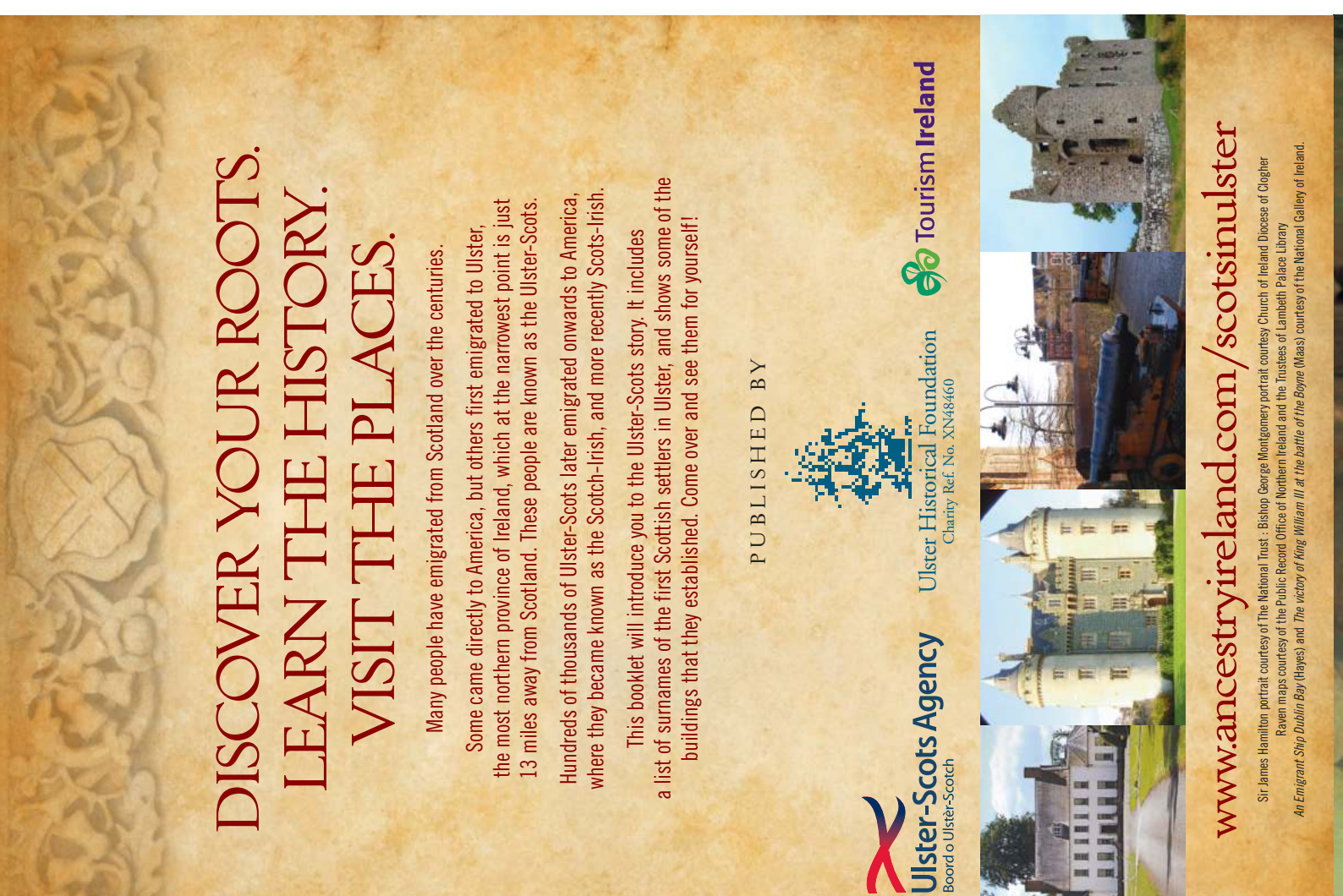
The story of emigration from Ireland over the last four centuries should be viewed as a single story. At different stages during these centuries either Protestants or Catholics made up the majority of the migrants but nonetheless the other group remained a significant minority. Irish historian Kevin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



A diagram showing the flow of emigration from Ulster to America over time.

1607-1960

coincides with the emergence of significant transoceanic 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, and are not always directly comparable and not all states is only one dimension of migration, other examples could include 'step migrants', 'return migrants' or migrants moving through a variety of destinations. 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 50 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.



A series of maps and charts showing the volume and destinations of Ulster emigration from 1607 to 1960.

HERE LIETH BODY OF JOHN BIGGS

Who departed this life the 7 Day of April in the year of our Lord 1763. And in the 64 year of his age He Was born in the County of Antrim in the Kingdom of IRELAND. he left issue only one daughter named HOLLIS CARSON the wife of JAMES CARSON



A photograph of a gravestone for John Biggs, a Presbyterian minister.

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