The Scots in Ulster

The First Scottish Migrations to Ulster, 1606–1641

SURNAME MAP

Abercrombie, Acheson, Achmootie, Adair, Adams, Agnew, Aicken, Alexander, Algeo, Allen, Anderson, Andrews, Arkles, Arnett, Austin, Bailie, Barbour, Barkley, Barr, Barry, Bauld, Bell, Black, Blackwood, Blair, Boyd, Boyle, Bozwell, Brackley, Brisbane, Brown, Bruce, Bryce, Buchanan, Burke, Burne, 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, Hudgsone, Huggin, Hunter, Hutchine, Johnson, Johnston, Julius, Karns, Keeland, Kelso, Kennedy, Kernes, Kilpatrick, Kinnear, Knox, Kuming, Kyd, Kyle, Laderdeill, Lainge, Lauder, Lawes, Lawson, Laycock, Leckey, Leech, Leitch, 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, McDowell, McErdy, McEvene, McEwen, McFarland, McGee, McGiern, McGowan, McIlchany, McIlmurry, McIlveyne, McIlwrath, McKaudy, McKay, McKearne, McKee, McKernan, McKilmun, McKinney, McKittrick, McKym, McLellan, McLintagh, McLoghery, McLornan, McMakene, McMath, McMillin, McNaughton, McNeill, McNilly, McPhedrish, McVegany, Means, Meen, Melvin, Mikell, Millar, Miller, Mitchell, Moffatt, Molsed, Moncrieg, Monett, Moneypenny, Montgomery, Moon, Moore, Moorhead, Morgan, Morne, Morrison, Morrow, Morton, Mowlane, Muntreeth, Murdogh, Murduff, Mure, Murray, Musgrave, Nelson, Nesbit, Nevin, Newburgh, Niven, 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

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), destination and naturalization records, Ulster inquisitions and various other records.

Landowners

A total of 50 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 Strawfoldie**, 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 1580 in Kirkcudbright in south-west Scotland. He was still a teenager when he was appointed the chief undertaker in the barony of Donegal and Raphoe in the west of County Donegal. These lands were mainly mountainous and Sir Robert showed little interest in developing them, selling out in 1628. He did not abandon his interest in Ulster, however. 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 most 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 1671 **James Spottiswood** became bishop of Clogher. He rebuilt the cathedral and tried to establish a town at Clogher.

Dissent of Scottish ministers spread to Ulster in the early seventeenth century. **Archibald Adair** was vicar of Raphoe. In 1622 he was described as *'an of aspect scholar and great preacher of God's Word'*. Men such as Robert Blair of Bangor and James 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 lairds and sons of lairds, 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, Beatties, 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. He rent was of 16 either 16 in cash or a cask of French wine, one pound of good pepper, four pounds of half sugar and a box of marmalade.

Ultimately of Italian origin, the Algeo family lived in Paisley near Glasgow. **Robert Algeo** (pronounced 'algi') came to Ulster in the early years of the Plantation and helped Sir George Hamilton of Greenlaw to manage his estates. In 1629 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 of become **Markethill**.

These 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 like most the Highlanders, he encouraged Lowland Presbyterian Scots to become farmers on his vast 700,000 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.

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| | 1600 | | |

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 in the three biggest 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 lodged in upper-up the western frontier of France 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 forms relate to people, who left Scotland, many in the early seventh century, settled as part of various, successive waves of plantation in Ulster – this northern area produced in Ireland, stayed maybe one, two or several generations after their removal 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 specifically, and broken the link with their ancestral home in Scotland, it was quite practical to move again: where a better future beckoned.

Although the names, historically, have been used often 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 for right), and not to the people of Scotland, many Scotch-Irish in America are friends proud of this title, and defend its use unflinchingly, 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 today 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 to the colonial period, lends weight to the viewpoint that people of 'Scottish' ancestry, in many instances, will have a strong Irish, or more specifically, Ulster Scots, 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 their genealogical research!

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 least 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, visiting Northern Ireland, restaurant and guaranteed one of life's rich experiences. All this and still Scotland to discover as well.

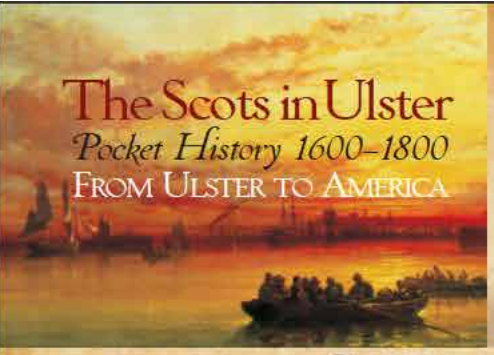
For further information about visiting Northern Ireland, go to: www.discovernireland.com

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

WHISKEY – the most enjoyable legacy of the Ulster plantation?

The term widely itself distinguishes the Scottish and the Irish. In Scotland it is 'whisky', in Ireland, 'whiskey' Irish whiskey is usually distilled three times and is stated for a minimum of five years in barrels, below 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 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 find themselves in Scotland is whisky. Distilleries, founded close to the Scots's Plantation in North Antrim, was granted the first licence to distil whisky, in the British Isles, by King James I. Granted in 1608, the distillery, and its licence has remained, each time we take a sip of the *uisge beatha* – Gaelic, in Scots Gaelic, *uisge beatha*, or Scots (Ulster/Ulster Scots), *water of life*, which, we are assuming is only most expert 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 rout 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 last, and 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 parceled 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 counties were expected to colonise, being required to plant last families or 24 men for every 1000 acres they were granted.

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, Sir Hugh Montgomery and Hugh Montgomery, acquired large estates from James Hamilton, earned by Con O'Neill. The British – overwhelmingly Scottish – settlement on the Hamilton and Montgomery estates, was however 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 1613 it was noted that adjoining his castle at Dunluce he had founded a village, containing 'many houses in the British fashion'. In the Irish, popular for the most part with Scots-Irish to encourage Protestant Scots to settle on a Catholic-owned estate, MacDonnell contributed to the building and repair of churches.

The Dungiven Parish Church (John Dunsby)

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-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 Donegal, south County Armagh, and County Tyrone and most County Londonderry. The most numerous areas, far from the main British settlements, remained almost exclusively Irish.

Sir Hugh Montgomery

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, and if only nominally so. The Church of Ireland was the established or state church and was organised along episcopalian lines under a hierarchy of clergy. However, several ministers from Scotland came to Ulster in this period who discussed the Church of Ireland as a 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 connections. These ministers who were not prepared to conform to the Presbyterianism were unceremoniously ejected from their livings. Many of these ministers, with about 140 followers, set sail in the *Eagle Wing* for America, they were reached their destination as storms drove the ship back. Many other Presbyterians returned to Scotland. Even Presbyterian opposition to Scots was also marching holding 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 initiated that all Scots in Ulster over the age of sixteen should take an oath – the infamous 'Black Oath' as it became known – adjuring 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 lowlands, so many left in fact that in some places there were not enough people to bring in the harvest.

Catholic settlers were not entirely unknown in early seventeenth century Ulster. There was a small, but significant minority 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 to the government and in 1622 he was described as an 'Recusant 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 radar relatives.

St Columb's Cathedral, Londonderry

Aghanloo Church, County Donegal

Newtownstewart Priory, County Tyrone

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. They had been able to make the transition to a market economy and as a result many had ended up heavily in debt having there ill either sold or mortgaged much, or in some cases, all of their lands. Because of their conquest in rise up in rebellion against the government. On the evening of 23 October 1641 the rebellion began in Ulster, plunging the province and over the entire island of Ireland into chaos. Under the leadership of the native Irish gentry, most notably Sir Phelim O'Neill, Catholics and towns over much of Ulster were seized by the rebels. Initially Protestants were treated with a number of the rebel leaders insisting that this Scottish church will be interfered with. Soon, however, the rebel leaders lost control of the peasantry and indiscriminate massacres of Protestant settlers began.

The numbers killed in the rebellion have been a source of contention ever since the autumn of 1641. At the time, widely 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. These with had

Sir Phelim O'Neill

The 1641 Rebellion

Alexander Lesley, 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. Men who little 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, most proprietors 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 Cavaliers who had remained loyal to the Crown during the previous twenty years. Several Scottish Catholics – the Marquess of Antrim and the Earl of Antrim in Glenarm barony, County Tyrone, were restored to his estates they had lost 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 Cromwellian dispossessions in Scotland. These fresh migrations were having a noticeable impact on the demographics. Albert Hyde (Lord Castleton), Catholic archbishop of Armagh, noted that the city of Armagh had a population of approximately 3,000 persons, '*almost all Scots but a few English, which may be worse*'. This contrasted with the towns and villages in County Armagh which, according to Bennett, were mainly populated with Catholic householders 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 1690 noted that it was, *'plentiful in people of the Presbyterian persuasion, 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 areas of demarcation between 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 the Church of Ireland parishes in the dioceses of Connor and Down (comprising almost all of County Antrim and most and east County Down, the Presbyterians – '*whose belief is an abhorrence of Prelacy*' – were more numerous than Catholics and Anglicans put together. On another occasion he wrote that '*one could travel twenty five miles in my parish without finding half a dozen Catholics or Protestants (outside E. Ind. and Presbyterians)*'. In 1685 Richard Dobbs noted that all the inhabitants of Island Magee in County Antrim, were Scottish Presbyterians.

Ballywalter Presbyterian Church, County Down

Ulster Covenanters of Carrickfergus (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. It came to an end on 28 July when 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. In the west, south, north, discovery battle fought at the Boyne on 1 July 1690 and Augrim 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 disorders remains regularly in the north'. In some places there were Presbyterian majorities and congregations were growing, many had been none. An enumeration taken in the 1690s of Carrickfergus noted that '*the Scots in most cases were intermixed with the Irish families and effects, and indeed, in the process of the greater proportion of the inhabitants*'. Though this was an exaggeration of the overall ethnic 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

The Battle of the Boyne, July 1690

Scots Fusiliers

6. The early Eighteenth Century

Migration to Ulster, mainly from Scotland, continued into the early eighteenth century. This was supporting in areas where British settlement had hitherto been fairly limited. In 1714 Hugh McMillan, Catholic bishop of the diocese of Clogher, wrote that '*from the beginning of the year of Scotland Catholics are coming over here daily in large groups of families, occupying the towns and villages, and forcing the Irish Catholics out of the country and upsetting the natives*'. Within the diocese over which McMillan 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 1731 there was a British presence in many parts and in some there were fairly sizeable Protestant communities.

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 Tullyvallan area. In 1740 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.

Sir Henry Cavendish

Sir Thomas Clutterbuck

Eighteenth-century commentators, such as the Rev. William Henry, rector of Killeshee parish in County Fermanagh, were able to differentiate between areas of the baronies 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 farmers are rarely known by the number of their flocks and herds, but the Scots are of that kind, and have a great plantation of them. The Scots, on the other hand, neglect tillage, but made up for it through their dairies, keeping cows and sheep*'. Henry noted the differences 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, the people spoke 'a mixture of the Irish' (presumably Ulster Scots) and the English dialects of Ulster and have all the Scotch phrases. *It will be a dispute between the Irish dialect and the English, which shall be the Ulster dialect*. The Irish language was in decline