

INTRODUCTION

This booklet was commissioned as part of a joint project between Donegal County Museum and Derry City Council Heritage and Museum Service. The aim of the project is to increase awareness of the influence of the Plantation in Derry and Donegal and to provide an insight into the cultural heritage of an important period in our collective history. This booklet has been written by Duncan McLaren of Deadalus Architecture and edited by the Donegal County Museum and Derry City Council Heritage and Museum Service.

Maps have been prepared for this booklet to show the approximate locations of notable sites; the keys to the maps also give an indication to the extent of survival of the buildings where this is known.

Donegal County Museum gratefully acknowledges the permission granted to reproduce the copyright material in this booklet. Every effort has been made to trace copyright holders and to obtain their permission for the use of copyright material. The publisher apologises for any errors or omissions in the acknowledgements list and would be grateful to be notified of any corrections that should be incorporated in any future reprints or editions of this book.

Note: Many of the sites may be on private property or in dangerous condition; further enquiries must be made before attempting to visit these properties.

ACKNOWLEDGEMENTS

The author would like to acknowledge the following for their assistance:

The National Library of Ireland
The Public Records Office of Northern Ireland
The National Archives UK
The National Maritime Museum, London
The National Trust UK
The British Library
Lambeth Palace Library, London
Oroborous Theatre Company
Trinity College Dublin
Ordnance Survey of Ireland
Ulster Scots Agency
St. Columb's Cathedral, Derry
The Honourable The Irish Society, London
University of Ulster, Magee
Ulster American Folk Park, NMNI
Derry City Council Heritage and Museum Service
Donegal County Museum

This booklet is an Action of the County Donegal Heritage Plan (2007-2011).






WHY DID THE PLANTATION OF ULSTER HAPPEN?

Two themes dominate the entire history of Britain and Ireland: Plantation and migration. From these two major processes come so much of our shared heritage, our religious and political diversity and our socio-economic base. Plantation and migration in Derry and Donegal are particularly associated with the efforts of Elizabeth I and James I.

They settled English and Scottish planters on lands confiscated from the Ulster Irish after the Nine Years War 1594-1603, the Flight of the Earls/Imeacht na n-Iarlaí in 1607 and the Rebellion of Sir Cathair O'Doherty in 1608.



Ulster Plantation, 1609 © BBC

-  Subject to earlier settlement
-  Scottish undertakers (estate of 2,000, 1,500 and 1,000 acres, with English or Scottish tenants exclusively)
-  English undertakers (estate of 2,000, 1,500 and 1,000 acres, with English or Scottish tenants exclusively)
-  Servitors and Natives (Irish tenants permitted in certain cases)
-  Exceptional areas



Ashby © 1603 National Archive's UK

The policy of pacifying those people or places, which did not fully accept the right of the English Crown to rule over them, was not new. It had been tried before in the Scottish Isles and in Ireland after the Desmond rebellion in the last quarter of the sixteenth century. As a private venture Sir James Hamilton and Hugh Montgomery, introduced Scottish

settlers to Antrim and Down in 1606. However, the Crown's plans for the Plantation of Ulster were on a much more ambitious scale and involved planting lands amounting to some 3,800,000 acres.

LEARN MORE:

Books:

- Gillespie, R., *Colonial Ulster: The settlement of East Ulster, 1600-1641*, (Cork, 1985).
 Moody, T.W., *The Londonderry Plantation*, (London, 1939).
 Robinson, P., *The Plantation of Ulster*, (New York, 1984).
 Hunter, R.J., 'Plantation in Donegal', in Nolan, W., Ronayne, L., and Dunlevy, M. (eds.), *Donegal, History and Society*, (Dublin, 1995), pp 283-324.

Websites:

- <http://www.bbc.co.uk/history/british/Plantation/planters/es05.shtml>
<http://www.bbc.co.uk/history/british/Plantation/planters/es03.shtml>
<http://www.enniskillencastle.co.uk/galleryupload/Plantation%20of%20Ulster.pdf>

THE LEGACY OF THE PLANTATION ON THE LANDSCAPE AND ECONOMY OF DERRY AND DONEGAL

The Plantation of Ulster involved more than the replacement of one group of farmers by another; it implemented a different way of life, a difference that can still be witnessed today. The legacy of the Plantation on the land itself resonates to the present day in Derry and Donegal.

Land and Society

New regional identities emerged on a landscape shared between the new planter communities and the remnants of a late medieval Gaelic social order. The Plantation radically changed the urban and rural landscape. Gaelic law had emphasized communal land ownership as opposed to private. The

Plantation swept this away and installed new owners who wanted to make good their investments in the land. As a result agriculture in the planted parts of the counties became more focused on a profit, product-based economy. This led to an increase in fairs and markets in the newly created villages and small towns. Some of these towns, notably Letterkenny, Donegal, Ramelton, Raphoe, Moville and Malin in Donegal and Draperstown, Magherafelt, Moneymore, Eglinton, Ballykelly, as well as the new towns of Londonderry and Coleraine, have functioned as market towns right down to the present day.



Plantation House, near Lifford, Co. Donegal

As a result, the economic and ethnic geography of Donegal has differed in important respects from that of other parts of the west of Ireland. East Donegal especially the Laggan area, was widely settled by Scots. The new settlers provided the essential skills and capital to transform domestic craft-based linen production into a commercially viable industry that integrated Donegal with other parts of Ulster. New crops (rape and hemp), vegetables (potato, artichoke and asparagus), deciduous trees (lime and horse chestnut), crop rotations (clover and turnips replacing fallow) and improved breeds of cattle were introduced.

Field enclosures provide one of the most important visual legacies of Plantation

and agricultural innovation. They are evident today in banks of stone and sod or, less frequently in East Donegal and Derry, dry stone walls. The enclosed fields are the dominant feature of the landscape, distinguishing it from the older, open and undivided landscapes in many rural areas of Europe. This process involved the planting of thousands of miles of hedgerows, which also provided micro-climates and habitats for hedgerow birds and sheltered corridors for many forms of animals. This continued until the mid 1970's when EU grant-aid encouraged their removal. Ironically, grant aid is now available to reinstate them as it is recognised that these Plantation legacies have immense ecological value.



The Four Citizens, Stained Glass Window
© Derry City Council Heritage & Museum Services



The fland and forte of the Derry, c1600. © The National Archives
TNA: Pro, SP 63/207, P + VI, No 84 (1)

Learn more:

Books:

- Andrews, J.H., *Interpreting the Irish landscape: Explorations in settlement history*, (Dublin, 1996).
- Evans, E.E., *Irish Heritage: The Landscape, the People, and their Work*, (Dundalk, 1967).
- Nolan, W., (ed.), *The Shaping of Ireland: The Geographical Perspective*, (Cork, 1986).

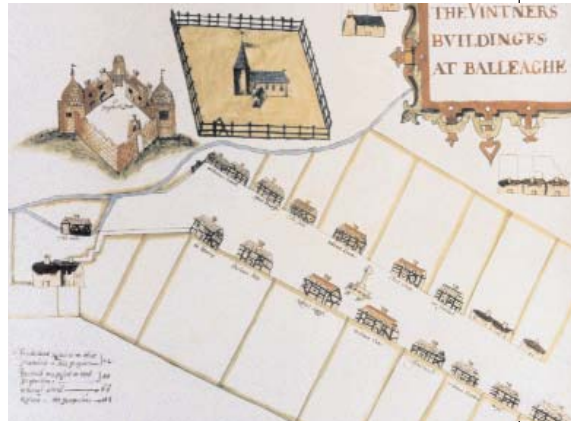
THE ARCHITECTURAL HERITAGE OF THE PLANTATION IN DERRY AND DONEGAL

Towns and villages

A key element in the plans to 'civilise' Ulster was urbanization. Small market towns grew up to service the rural economy and acted as centres of administration. Derry/Londonderry is the best example of a large town but Limavady, Raphoe, Ramelton and many others demonstrate the legacy of urbanization begun under the Plantation. The City of London oversaw the building of two new towns, sixteen villages, and the erection of defensive structures. Villages such as Draperstown or Moneymore reflect the key role of the London Livery Companies in ensuring the eventual success of the Plantation.

Ecclesiastical

The most evident architectural legacy of the Plantation is of course those buildings erected as places of worship by the settlers. Although some of these were destroyed in the aftermath of the 1641 Rebellion some excellent examples remain. One such is the parish church at Clonleigh built in 1622. The present church dates from the eighteenth century and contains a magnificent monument to an early planter, Sir Richard Hansard, Governor of Lifford and his wife, whose will had paid for the construction of the church. Bishop Knox converted Rathmullan Priory into a private dwelling but kept the tower and transept as his chapel.



Ravens Map - Vintners Building © PRONI

Knox also began the restoration of Raphoe Cathedral built on the site of a Columban monastery. The old monastery church at Taughboyne (Tígh Baithin or House of Baithin) in the Laggan was restored in 1627. The Old Meetinghouse in Ramelton is clearly of seventeenth century origin although it was considerably altered in later centuries.

The jewel in the crown of the architectural heritage of the Plantation is undoubtedly St. Columb's Cathedral in Derry, the first cathedral built in the British Isles since the Reformation. It was designed by the architect, William Parrott, in a style known as Planters Gothic and built for a cost of about £4000. Bishop Bramhall consecrated it in 1633.

Castles, Bawns and Houses

Many of the houses built during the Plantation were 'bawns' (from the Irish 'badhun' or castle fortress) as the terms of the land grants required the settlers to build defensive fortifications. Bellaghy Bawn, in County Londonderry, has been restored and the remains of others still survive at Brackfield, near Killaloo in Derry, Castle Bawne, Falcarragh and Faugher House & Bawn (Wray's Castle), near Portnablagh, Co. Donegal.

Some heavily fortified Irish tower houses were also taken over by the new settlers. Donegal Castle, the home of Red Hugh O'Donnell, was renovated by Sir Basil Brooke who added another floor and a new wing in an attempt to convert the castle into an English manor house.

Raphoe Castle, known locally as the Bishop's Palace, was built in 1636 by John Leslie, Bishop of Raphoe. Besieged by Parliamentarian troops under Sir Charles Coote in 1649 and later by United Irishmen. It is now a ruin, burnt out in 1838.

Sadly, in the course of the last few centuries much of the domestic architecture of the Plantation has disappeared. Cavanacor House near Lifford has been in continual occupation since the time of the Plantation although the current building dates in the main to late 18th and early 19th century.



Rathmullan Priory



Old Meeting House, Ramelton



Bishop's Palace, Raphoe

Learn more:

Books:

Rowan, A., North-west Ulster: The Counties of Londonderry, Donegal, Fermanagh and Tyrone, (Pevsner Buildings of Ireland), (London, 1979).

Camblin, G., The Town in Ulster, (Belfast, 1951).

McLaren, D., Plantation Architecture and Landscape in Donegal and Derry, (2008)

Websites:

<http://www.ni-environment.gov.uk/other-index/places/historic-monuments/bellaghy.htm>

<http://www.bbc.co.uk/history/british/Plantation/architecture/index.shtml>

<http://www.bbc.co.uk/history/british/Plantation/planters/es07.shtml>

THE WALLS OF DERRY

Derry's Walls are perhaps the most famous, visible and enduring physical legacy of the Plantation. Even before the reign of Elizabeth I (1558-1603) English officials recognised the strategic location of the site and established a garrison there in 1566 and in 1600. Sir Henry Docwra, Elizabeth's commander at Derry, remarked that the location provided a natural fortress bounded by the river and with steep embankments on three sides, lying 'in the form of a bow bent, whereof the bog is the string and the river the bow.' Docwra's fortifications amounted to little more than an earthen rampart and two forts, a hospital and some houses. Within two years of Docwra's departure, however, Sir Cahair O'Doherty stormed and burnt the town during his rebellion of 1608.

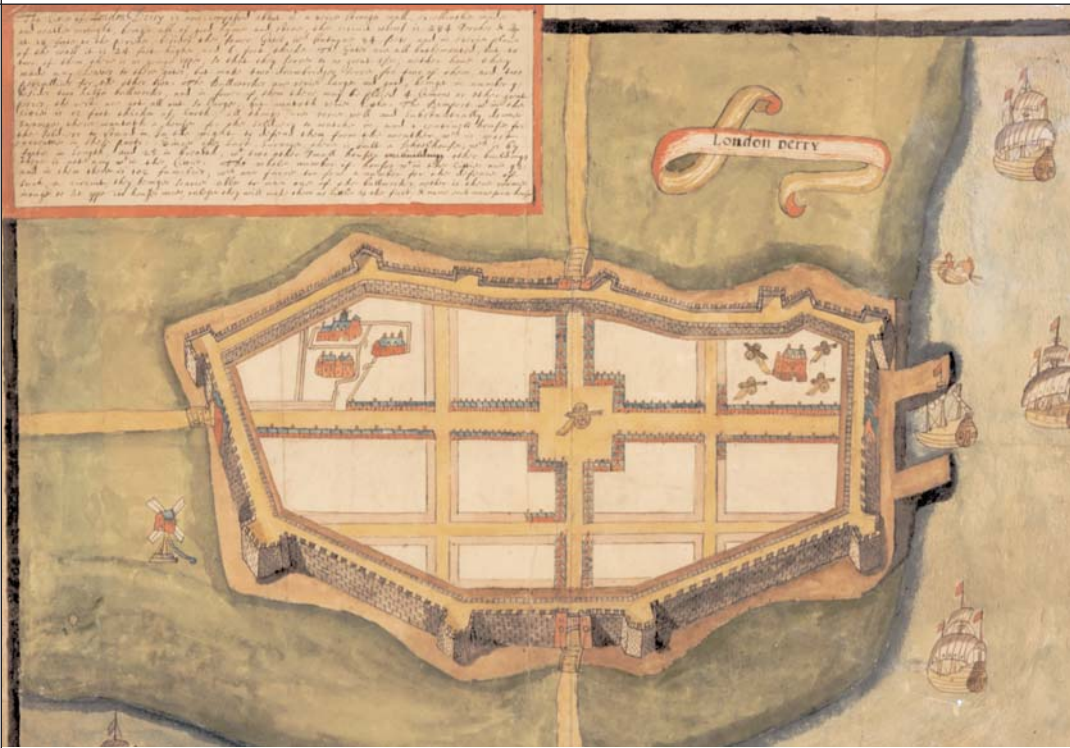


Derry c1601, Griffin Cockett Trinity College Dublin
(TCD MSI209/14)



Cannons Restoration, Derry/L'Derry

In 1609 a proposal to the King by the Earl of Salisbury, Lord High Treasurer, recommended the establishment of a colony at Derry. 'Four wise, grave and discreet citizens', from the London Guilds and the Common Council of the City of London arrived to report on the feasibility of the proposal. They were reluctant to become involved in what was widely viewed as a hazardous investment. However the King persuaded the merchants to take charge of the new city. In 1611 a company, known today as The Honourable the Irish Society, was formally incorporated by Royal Charter to complete the building of the city. A new Charter in 1613 replaced that of Docwra and renamed Derry as Londonderry in recognition of their investment.



LandenDerry c.1618 - 19. Nicholas Pynnar Trinity College Dublin (TCD MS,209/22)

The city is one of Europe's finest examples of a Seventeenth century citadel. The trade Guilds of the City of London financed the building of the city. Work began in 1613 under the supervision of Sir Edward Dodington of Dungiven and was completed in 1618 after an expenditure of £10,757. The walled city is 'the first major piece of urban planning in Ireland'.

In 1619 Captain Nicholas Pynnar, Inspector of Fortifications in Ireland, reported that 'the Cittie of London Derry is now compassed about with a verie stronge wall, excellentlie made and neatlie wrought'. With the addition of the Cathedral, new housing, schools and gardens, the city eventually 'became the jewel in the crown of the Ulster Plantations'.

Learn more:

Books:

- Lacy, B., *Siege City, The Story of Derry and Londonderry*, (Belfast, 1990).
- Scott, B.G., Brown, R.R., Leacock, A.G., Salter, A.J., *The Great Guns Like Thunder*, (Guildhall Press, Derry, 2008).
- Simms, J.G., *The Siege of Derry*, (Dublin, 1966).
- Mullin, T.H., *Ulster's Historic City: Derry/Londonderry*, (Coleraine, 1986).

Websites:

- <http://www.ni-environment.gov.uk/derrywalls.htm>
- <http://www.discovernorthernireland.com/Historic-Walls-of-Derry-Derry-Londonderry-P7097>

THE LINGUISTIC & LITERARY HERITAGE OF THE PLANTATION IN DONEGAL AND DERRY

Language

The Plantation in Donegal and Derry brought many changes to everyday life in the northwest of Ireland. The influx of English and Scots to predominantly Irish speaking areas had profound implications for the language and literature of the region. As much as the Plantation produced political and social conflict in the seventeenth and eighteenth centuries it also facilitated a rich interplay between Irish, Scots, Hiberno-English and English speech, and literary genres. The port of Derry with its hinterlands in counties Donegal and Londonderry was in effect a vibrant frontier society in which many languages met, mixed and borrowed from each other. That legacy is still very evident in the dialects of East Donegal and in Derry, the people of which are often mistaken for Scots even in Ireland.

Literature

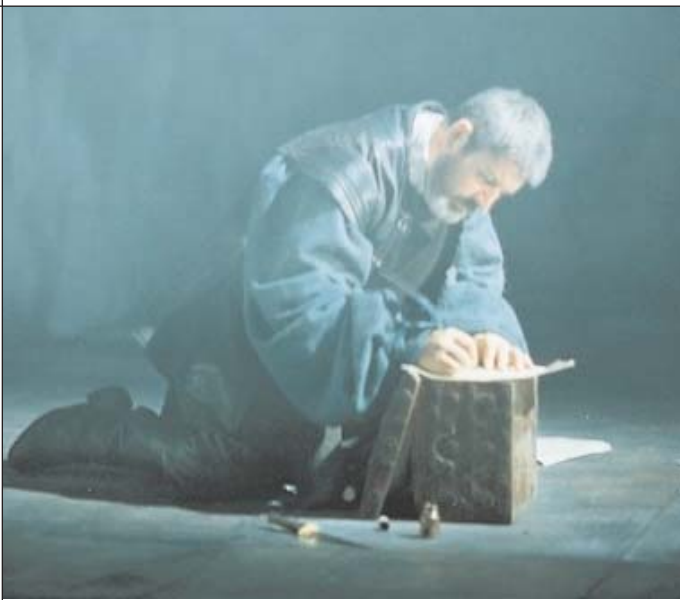
Some of this linguistic energy can be traced in John Mitchelburne's *Ireland Preserv'd or the Siege of Derry*, his 1705 drama about events of the famous siege that remained a popular folk play well into the nineteenth century. While much of the settler writing in the seventeenth and early eighteenth centuries concentrated on political or religious matters, the renewed interest in lowland Scots poetry generated by Allan Ramsay in Scotland was also felt in Ulster. A slow

trickle of works in Scots was published by writers associated with the North-west throughout the eighteenth century. *The Ulster Miscellany* of 1752 has a series of verses entitled 'Scotch poems' which have strong connections with Donegal. One poem, 'The Gartan Courtship' recounts a young man's attempts to entice his beloved out on a midnight ramble:

The night is pleasant, lown,
and clear,
Ye'll see the muntains far and near;
Ald *Doowish* wi' his lowtin back,
And *Mukkish* like a lang peet stack;
Proud *Argill* wi' his tow'ring height,
Sets off the beauty of the night.

Sarah Leech's *Poems on Various Subjects* from 1828 charts domestic life among the weaving communities in Taughboyne, near Raphoe. Her 'Address to a Cricket' beautifully captures the hard won leisure time at the end of the working day:

At gloamin' when the twilights fa',
And songsters to their nests withdraw,
A cricket, snug behin' the wa'
Supplies their place,
And in the corner sings fu' brae,
Wi' unco grace.



Scene from *Making History* © Oroborus Theatre Company



Sarah Leech © Ulster Scots Agency

The poet William Allingham, from Ballyshannon, Co. Donegal, believed that the area of his birth was a rich blend of Scottish and Irish influences. This can be witnessed by his most famous poem 'The Fairies' based on a Scottish Jacobite song and an Irish legend.

Recent decades have seen renewed interest in the literary and linguistic inheritances from the Plantation. The writings of Seamus Deane, Brian Friel, Seamus Heaney, Jennifer Johnston and Frank McGuinness have related to both the shared and problematic legacies of the Plantation.

In Brian Friel's play *Making History*, the tragedy of defeat, dispossession and exile are themes in this masterly work. Even Friel's play *Translations*, although it is set during the Ordnance Survey in the nineteenth century, has been interpreted as a play about colonial rule and how identities are eroded by controlling the language people speak. The themes of emigration and seasonal migration in the Laggan resonate through the short stories, novels and memoirs of Mícheál Mac Gabhann, Patrick McGill, Séamus Ó Grianna, Sean Bán and Seosamh Mac Grianna. These writers often invoke the same landscapes and sun-sets as their weaver counterparts.

Learn more:

Books:

Frank Ferguson, *Ulster Scots Writing: An Anthology*, (Dublin, 2008).

Welch, R. (ed.), *The Oxford companion to Irish literature*, (Oxford, 1996).

Sam Burnside, (ed.). *The Glow Upon the Fringe: Literary Journeys Around Derry and the North West*, (Derry, 1994).

Websites:

<http://www.arts.ulster.ac.uk/ulsterscots/research/biblio.html>

A MUSICAL LEGACY

A Musical Legacy

The musical legacy of the Plantation has had enormous influence on the cultural heritages of Ulster. However, the musical traditions of the Planters did not arrive into a vacuum. The ancient Irish tradition of sung and chanted poetry, courtly music, songs and "folktunes" was very vibrant. Furthermore, through travel to Britain and Europe, Irish musicians were exposed to a variety of musical styles and instruments. The Planter musical culture did not replace home-grown forms but interacted with them.

Cultural Interaction

Interaction is best illustrated by the secular music, which has survived in early manuscript and printed sources. Traditional Irish tunes, including marches, had been popular in sixteenth century England. Although such tunes may have passed directly from Ireland to England, it is reasonable to suggest that the new settlers served as a channel for this cultural interaction. In the seventeenth century tunes travelled in the opposite direction, from the settler population

to the native Irish tradition, in which they are played to this day, sometimes with the subtitle "an Orange tune". Music, tunes and songs also passed from Scotland to Ireland via migrant workers as is evidenced in the fondness of fiddlers in north-west Donegal for a strathspey (highland dance) and for highland tunes.

Interaction was less obvious in religious music. The English sung psalms were most common in the Reformed Presbyterian Church. This style of religious music was not used in the Gaelic Catholic ritual. The settler religious musical legacy, in Derry and Donegal, can be seen in the tradition of metrical psalms and sung in Letterkenny every Sunday. It is also not too much of a stretch to also claim Mrs Cecil Frances Alexander, (1818-1895) wife of Bishop William Alexander as part of the legacy of the Plantation of Ulster. Hymns composed by her, (*There is a Green Hill Far Away, All Things Bright and Beautiful, Once in Royal David's City*) are firm favourites to this day.



Orange Band , Londonderry © Lorcan Doherty

Marching Bands

Today Orange lodges from Donegal march on the Twelfth and there is a very strong and vibrant tradition in the Limavady area of County Derry. Local men have composed marches and the repertoire of the bands is never static or dependent on military bands. It reflects the specific preferences and interests of the individual band, and includes popular tunes from a variety of sources. Moreover, while the standard of musicianship varies, it is undeniable that these bands have enriched the lives of many members of the communities from which they have arisen.



Bluegrass Festival © MAFP Omagh

An International Legacy

Ulster settlers who emigrated to the New World took Scottish, Irish and English music and song with them. This can be evidenced in the Bluegrass tradition of Virginia, Kentucky and Tennessee. Some of the foremost Country music artists trace their family origins to Ulster including, Dolly Parton, Emmylou Harris, Crystal Gayle and George Hamilton IV to name but a few.

Learn more:

Books:

Hamilton, C., *A social history of Irish traditional music*, (Dublin, 1996).

Valley, F., (ed.), *The Companion to Irish Traditional Music*, (Cork, 1999).

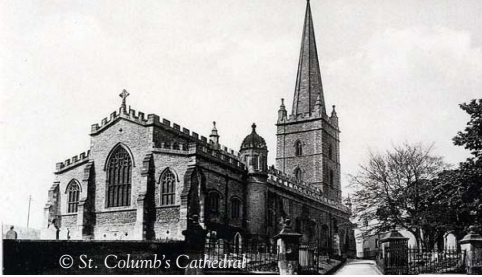
Gilmore, Peter, *From Donegal to Donegal: Ulster, the Scotch-Irish and traditional music in Pennsylvania*, (Pittsburgh, 1999).

Websites:

http://en.wikipedia.org/wiki/Bluegrass_music

A RELIGIOUS HERITAGE

Protestant and Catholic: Plantation Myths



Most of the settlers who came to Ireland were Protestants, in name at least. English settlers generally stayed with the Episcopalian established or state church, the Church of Ireland, but many Scots and English also followed Presbyterianism. However, some Catholic settlers also received lands. 'Deserving' Catholics, those who had assisted the crown's forces during the Nine Years War, like Sir Phelim O'Neill retained their lands. Sir George Hamilton of Greenlaw received lands at Strabane even though the Church of Ireland Bishop, Bramhall, complained loudly and bitterly to court in the 1630s about how he harboured priests and 'corrupted' Protestants. Sir Basil Brooke, an English Catholic landowner, received lands in Killybegs and the former seat of the O'Donnell's at Donegal Castle. One of the largest grants also went to a Catholic, Randal MacDonnell, first Earl of Antrim.

The legacy of land division survived in the nineteenth century in Lifford and Strabane where the Scottish Boys regularly fought the English Boys on the

bridge between the two towns.

Presbyterianism

Many of the Scots settled during the Plantation followed Presbyterianism. The large Scots presence in Ulster alarmed Lord-Deputy Wentworth within a decade or so of the initial Plantation. The Lord-Deputy concluded that they were 'a numerous and unquiet people, neither understanding, accustomed, or satisfied with the rules of an English government'. While the Scots might have been grudgingly allowed a role in the Plantation, the Dublin administration consistently excluded them from any political office. Wentworth believed a Scots presence in the province to be undesirable. However practical and economic considerations prevented their removal so he urged strong efforts to enforce conformity with the Church of Ireland and government policy. The policy further embittered relations between the English and the Scots, which had deteriorated throughout the 1630s. By this stage the Scots predominated in East Donegal, North Antrim and Down and North Tyrone. Unsurprisingly the English had a majority in County Londonderry, South Antrim and South Armagh but the Scots eventually outnumbered them within the new city of Londonderry.



Monreagh Church



Raphoe Cathedral



Lifford Church

Missionaries from the Laggan would later bring Presbyterianism to the New World. Ramelton born Francis Makemie, the founder of American Presbyterianism, was ordained by the Laggan Presbytery in 1682 and preached in the old Meeting House at Ramelton until 1683. He later emigrated to America and in 1707, one year before his death, he established the first presbytery in America. A new centre at Monreagh Manse near Carrigans, County Donegal, celebrates the religious heritage of Presbyterianism in Ireland.

Anglicanism

The intellectual and religious heritage of Anglicanism is also a key aspect of the cultural life of Derry and Donegal. The legacy of the first Bishop of Derry and Raphoe, George Montgomery, (1562-1621) is clearly evident in the church lands in Donegal and Derry. He spent much of his time ferreting out property which he believed to be held illegally by individual families. In one sense the Plantation itself is his legacy given his key role in planning the whole enterprise.

Although relations between the Church of Ireland and the native population were fraught Bishop William Bedell of Kilmore (1571-1642), who supervised the translation of the New Testament into Irish, succeeded in crossing the religious divide.

It is fortunate that this religious and intellectual heritage is in great part preserved for posterity in the University of Ulster's Magee College Library, which now hosts one of Europe's most important early modern libraries. The Derry Diocesan Library, founded by Archbishop King in 1726, comprises the library of Ezekiel Hopkins, Bishop of Derry from 1681 to 1690. Archbishop King bought the collection from Hopkins' executors, and later presented his own books to the library. The Derry Library was increased in 1834 by the addition of some 4,000 books from the Raphoe Diocesan Library.

Learn more: Books:

MacCarthy, Robert, *Ancient and Modern: a short history of the Church of Ireland*, (Dublin, 1995).

Lecky, Rev. A.G., *The Roots of Presbyterianism in Donegal*, (Belfast, 1905).

Lecky, Rev. A.G., *The Laggan and its Presbyterianism*, (Belfast, 1905).

Lecky, Rev. A.G., *In the days of the Laggan Presbytery*, (Belfast, 1908).

Websites:

<http://www.bbc.co.uk/history/british/Plantation/religious/r103.shtml>

<http://www.bbc.co.uk/history/british/Plantation/religious/r101.shtml>

<http://www.bbc.co.uk/history/british/Plantation/religious/r102.shtml>

AN EDUCATIONAL LEGACY

The legacy of learning from the Plantation is also evident throughout Derry and Donegal. 2008 was the 400th anniversary of the Royal Schools established by royal proclamation "for the education of youth in learning and religion." In fact, the King hoped to see free schools in every county but only five actually opened: Armagh, Cavan, Dungannon, Enniskillen and Raphoe. Four hundred years later these institutions are still catering to the educational needs of local communities.

The contribution of the Plantation to education is also evidenced in other institutions. Culmore Primary School is a controlled school, owned by The Honourable the Irish Society and maintained by the Western Education & Library Board. Coleraine Academical Institution was founded in 1613 by the Clothworkers and is still maintained by the Society. Foyle and Londonderry College in Derry traces its origins to 1617 when a Free Grammar School was opened at Society Street within the city walls, funded by Mathias Springham of the Merchant Taylors' Company.



Bluecoat School (Verbal Arts Centre)



Cullmore Primary School



University Of Ulster Magee

The Magee campus of the University of Ulster" is today magnificently housed in Ireland's first Presbyterian college. Magee College gained its name from Martha Magee, the widow of a Presbyterian minister. When it opened in 1865 it allowed aspirants to the ministry to be educated in Ireland rather than have to travel to Glasgow University. Before this, the Penal Laws had prevented the education of Presbyterian ministers on the island of Ireland.

Although a theological college it accepted students from all denominations and taught an extensive curriculum. In the twentieth century the college was for a time a campus of the determinedly Anglican Trinity College Dublin, which itself is also a major legacy of the Plantation of Ulster having been granted lands in Donegal to fund its development.

Learn more:

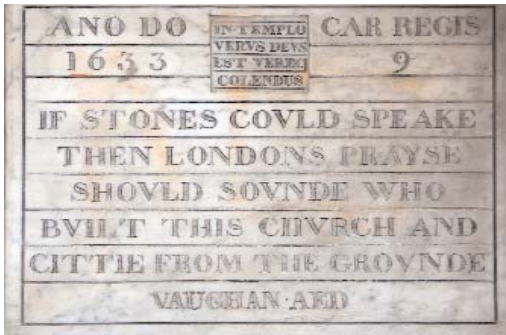
Websites:

<http://www.ulsterscotsagency.com/sitefiles/resources/July%2008%20US%20Pg14.pdf>

THE HONOURABLE THE IRISH SOCIETY

It should always be borne in mind that although in Derry and Donegal the Scots eventually came to predominate demographically, this was an English Plantation and the legacy of English settlers in these counties is very much in evidence today. The inscription in St. Columb's Cathedral in Derry reads as follows:

*If stones could speake
Then London's prayse should sound
Who built this Church and Cittie from
the Grounde*



Plaque from St. Columbs Cathedral

The City of London had received about 10% of the lands forfeited to the Crown after the Nine Years War and was invited, or ordered, by King James I to invest £20,000 in the enterprise. The City established 'The Society of the Governor and Assistants, London, of the New Plantation of Ulster, within the Realm of Ireland' to oversee the activities of the fifty-five Livery Companies and the implementation of the overall plan for the new colony. A new county, Londonderry, was chartered.

The towns of Coleraine and Londonderry were built along with many villages. Relations with the Crown did not, however, always go smoothly. Frustrated at the slow progress of development the King regularly accused the London Companies of being more interested in profit than implementing the terms of their grants. His son, Charles I, fined the Companies the enormous sum of £100,000 in the 1630s. Small wonder then that when war broke out between King and Parliament in 1642 the London merchants sided with Parliament. Their wealth was a key factor in securing eventual victory for Parliament.



King James 1st Stained Glass Window, © Guildhall Derry



Stained Glass Window Londonderry, © Guildhall Derry



During the eighteenth century the Society invested heavily in development, building new roads, bridges and public buildings. In the nineteenth century, a series of acts of parliament passed after the Land War reassigned much of the Livery Companies' land holdings to the Crown, which in turn sold it on to the existing tenants. By the beginning of the twentieth century the majority of the Companies had lost their holdings in the County of Londonderry.

Today, the Governor of the Irish Society is still appointed by the Court of Aldermen of the City of London and is, by tradition, a past Lord Mayor of London. The Society maintains a special relationship with the city and actively promotes investment in what is often termed a sister city to London. Through charitable grants the legacy of the London Companies' involvement in the Plantation has a beneficial impact on all sections of the community.

Learn more:

Books:

James Stevens Curl *The Honourable The Irish Society and the Plantation of Ulster 1608-2000*, (London, 1995).

Websites:

<http://irishsociety.infm.ulst.ac.uk/>

<http://www.heraldicmedia.com/site/info/livery/index.htm>

A WORLD-WIDE LEGACY

Emigration to the New World

The earliest recorded attempt by settlers in Ulster to migrate to the new world was in 1636 when 140 Presbyterians set sail on the *Eagle Wing* but were forced to return to Ireland by storms in the Atlantic. Others braved the seas over the coming century, in particular missionaries sent by the Laggan Presbytery in the 1680s.

In 1718 Reverend James McGregor of Macosquin took most of his congregation in five ships to America, eventually settling a large number of these emigrants in Nutfield New Hampshire, subsequently renamed Londonderry. Within miles of this settlement the colony of Derry emerged. These settlers were among the first of what eventually became a flood of emigrants who would have such a profound and lasting influence on the destiny of the American continent.

Presidents and Prime Ministers

Seventeen of forty-four Presidents of the United States of America are descended from those who left Ulster in the Eighteenth century. The ancestral home of President Polk is at Cavancor House near Lifford and those of Presidents Wilson and Buchanan are also in counties Donegal and Tyrone. In addition dozens served as governors of states or military officers who played key roles in the War of Independence or the Civil War. Of course the legacy of the Plantation settlers extends far beyond the United States. Many emigrants and their descendants served in key positions in the expanding British Empire. The most famous Prime Minister of New Zealand, William Ferguson Massey, hailed from Limavady.



Mural, President Washington, Irish Street
© Derry City Council



Mural, Buchanan, Fountain Street
© Derry City Council

Nation Building

The descendants of Ulster Plantation settlers excelled not only as politicians, government officials or soldiers but also in the fields of education, the sciences and the arts, the anti-slavery movement, and of course business. Francis Alison, (1705- 1779), a son of a Ramelton weaver, emigrated to Philadelphia where he established a school in New London which eventually became the University of Delaware. The log school established by the Rev. William Tennent in Pennsylvania became a foundation institute of Princeton University. One of the earliest activists in the anti-slavery movement in the United States was Rev. William King from Derry. Appalled at the horrific consequences of slavery he operated a 'freedom road' for escaped slaves. In 1848 he established a new township, Buxton, in Canada for runaway slaves. One of his former pupils at the Buxton settlement, Anderson R. Abbott, became the first Canadian of African descent to become a doctor, graduating from there in 1861.

After the Civil War, along with another former 'resident' of Buxton, he established the famous Freedman's Hospital in Washington, D.C., the first public hospital for former slaves in the United States.

A Medicinal Legacy ?

It is almost certain that one of the legacies of the Plantation shared and enjoyed by many people today is whiskey. The famous Bushmills Distillery celebrated its 400th anniversary in 2008. In Inishowen and the Laggan district of Donegal, illicit distilling has a long, colourful and profitable history. Visitors to Lifford Court House can read the many convictions handed down from the Bench for making poitín. It is hardly surprising therefore that when the Ulster settlers moved to the New World they took their skills with them eventually giving the world a distinctive American whiskey known as Bourbon.

Learn more:

Books

Patrick Griffin, *The People With no Name: Ireland's Ulster Scots, America's Scots Irish and the Creation of a British Atlantic World, 1689-1764*, (Princeton, 2001).
Jim Webb, *Born Fighting: How the Scots-Irish Shaped America*, (Broadway Books, 2004).

Websites:

<http://www.1718migration.org.uk/>
<http://www.folkpark.com/>
<http://www.nitakeacloserlook.gov.uk/index/american-connections/scots-irish.htm>
<http://www.whitehouse.gov/history/presidents/>
<http://www.francismakemie.com/>
<http://www.eastdonegalulsterscots.com/>

A POLITICAL LEGACY

Although the Plantation occurred four hundred years ago it can still evoke powerful emotions. One political legacy of the Plantation is the partition of the island of Ireland and a border, which has had a daily impact on the lives of people in Donegal and Derry. But, while it has at times left a legacy of division, the Plantation of Ulster has also bequeathed a legacy of cultural and religious diversity recognised by many as one of the key strengths of communities in North West Ulster. The interaction of the settler and indigenous populations over the course of the centuries has produced a shared heritage and culture enriched by diversity. Many notably nationalist families, such as that of the Nobel laureate, John Hume, are descended from Plantation settlers while many unionists have Irish names such as O'Neill and O'Dougherty. Descendants of the settlers, in particular Presbyterians, contributed significantly to the formation of the Society of United Irishmen in Belfast in 1791 and played a key role in the rebellion of 1798.

Surnames

The results of centuries of cultural and social interaction are revealed in the surnames of Donegal and Derry. Ancient Irish surnames such as O'Doherty (Ó Dochartaigh) or O'Donnell (Ó Domhnaill) are still vibrant today but the Plantation introduced many new names. Most of these, such as Stewart, Galbraith or Cunningham are

of Scottish origin but English surnames such as Smith, Russell or Maxwell also arrived. Moreover, the more widespread use of the English language in legal and business transactions resulted in the anglicisation of many Irish names such as MacGowan, for Smith.

Place names

Place names also reveal changes introduced by the Plantation. Most of the surviving place names are anglicisations of their old Irish names. Derry is named for *Doire* or the oak grove while Donegal is the anglicized version of *Dún na nGall* or Fort of the Foreigner, a reference to Viking rather than Plantation settlement. Similarly, Dunaanlong anglicises the Irish *Dún na Long* or Fort of the Ships, again a reference to Viking settlement. *Inis* (island) can be anglicised as Inch, Ennis or Inish and has given its name to Inch Island and Inishowen. Many Scottish surnames are also incorporated into place names such as Newtowncunningham and Manorcunningham in Donegal. Town names such as Draperstown derived from the establishment of Plantation towns by the London Companies but others are descriptive such as Waterside for the east bank of the river Foyle in Derry.

Conclusion

In 1603 Irish Catholics owned 90% of the land of Ireland but by 1641, mainly as a result of the Plantation of Ulster, they owned only 59%. Some historians have argued that the Plantation replaced one élite, the Gaelic nobility, with another, the new English and Scottish lords and landlords. But, this process did not happen without inflicting suffering on the native population. As the novelist Joseph Conrad remarked in *Heart of Darkness*, 'taking the land from one set of people and giving it to another is not a very nice thing when you look into it'.

But, much has changed in the last four hundred years and in the words of the Good Friday Agreement signed on 10 April 1998,

"We, the participants in the multi-party negotiations, believe that the agreement we have negotiated offers a truly historic opportunity for a new beginning. We are committed to partnership, equality and mutual respect as the basis of relationships within Northern Ireland, between North and South and between these islands."



Hume and Trimble © Getty Images

Learn more:

Books:

Canny, Nicholas P, *Making Ireland British 1580–1650*, (Oxford: Oxford University Press, 2001).

McLysaght, Edward, *Surnames of Ireland*, (Dublin: Irish Academic Press, 1958).

Bell, Robert, *Book of Ulster Surnames*, (Belfast, Blackstaff Press, 1988).

Websites:

Donegal Ancestry: <http://www.donegalancestry.com/>

Ulster Historical Society: <http://www.ancestryireland.com/>

Northern Ireland Place Name Project: <http://www.spns.org.uk/nirelandpn.htm>

PLACES TO VISIT

Donegal

Donegal County Museum

High Road, Letterkenny, Co. Donegal
Tel (074) 9124613
email: museum@donegalcoco.ie

Donegal Castle

Donegal Town
Phone: +353 (0)74 972-2405
Fax: +353 (0)74 972-2436
Email: donegalcastle@opw.ie

**Monreagh Manse Education
and Heritage Centre**
Monreagh Church
Carrigans
County Donegal

Flight of the Earls Heritage Centre

Rathmullan
County Donegal
Ireland
<http://www.flightoftheearls.com>

Lifford Courthouse

The Old Courthouse Visitor Centre,
Lifford, Co. Donegal
Tel: + 353 74 9141733
fax: + 353 74 9141228
email: info@liffordoldcourthouse.com

Clonleigh Church of Ireland

Lifford, County Donegal

Mongavlin Castle

St Johnston, County Donegal

Raphoe Castle

Rahoe, County Donegal

Raphoe Cathedral

The Diamond, Raphoe, County Donegal

Killydonnel Friary

Killydonnel, County Donegal

Rathmullan Priory

Rathmullan, County Donegal

Cavancor House

Ballindrait, Lifford, County Donegal
Tel: 00353 749141143
Email: art@cavanacorgallery.ie

Derry/Londonderry

Tower Museum

Union Hall Place, Derry
Tel: 028 7137 2411

Derry City Council Heritage and Museum Service

Harbour Museum,
Harbour Square,
Derry BT48 6AF

Telephone: 028 71377331

Fax: 028 71377633

E-mail: museums@derrycity.gov.uk

<http://www.derrycity.gov.uk/museums>

St. Columb's Cathedral

Bishop Street, Londonderry
<http://www.derrytourist.com/>

First Derry Presbyterian Church

Tyrone

Woodrow Wilson Homestead

Dergalt, County Tyrone

County Londonderry

Brackfield Bawn

<http://www.ni-environment.gov.uk/ehod/lderry.pdf>

Bellaghy Bawn

<http://www.ni-environment.gov.uk/bellaghy.htm>

Websites

<http://www.eastdonegalulsterscots.com/>

<http://www.derrytourist.com/>

<http://www.donegal.ie/>

<http://www.derrycity.gov.uk/museums>