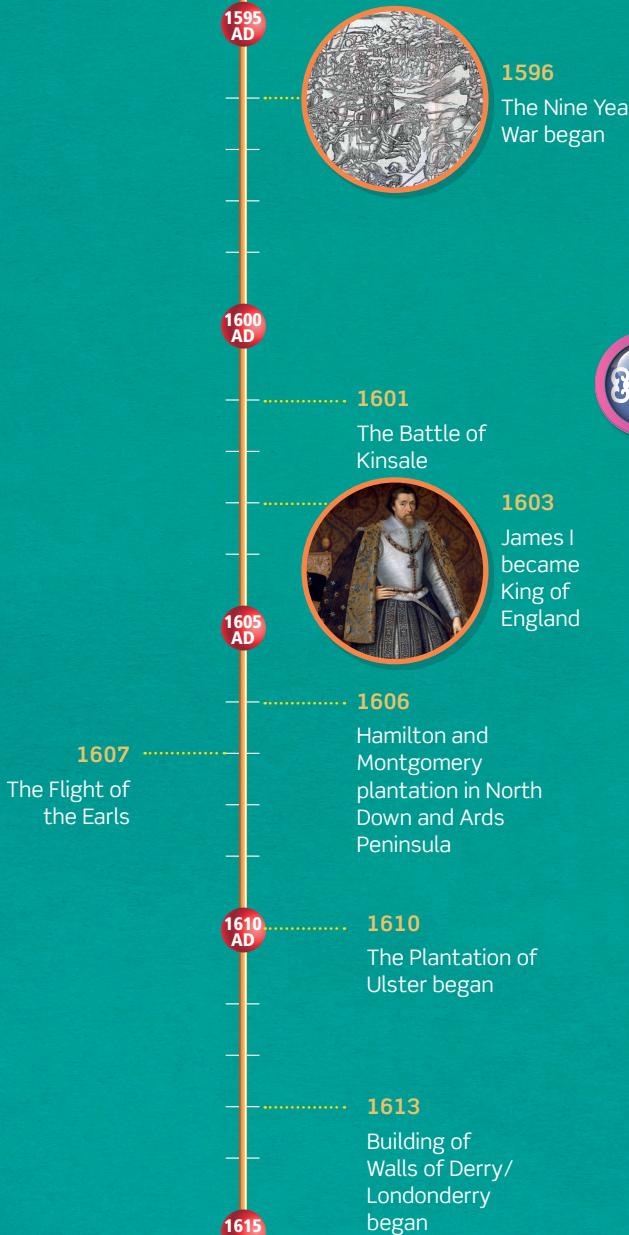


IRISH HISTORY

08

THE PLANTATION OF ULSTER AND THE GROWTH OF TOWNS

CHRONOLOGICAL AWARENESS



L.O. 2.1
The Nature of History: 1.1,
1.3, 1.4, 1.5, 1.6, 1.7, 1.8,
1.9, 1.10, 1.11
CBA1
CBA2

You will learn to ...

- ⦿ Recognise how the Plantation of Ulster influenced identity in Ireland
- ⦿ Explore the Nature of History
- ⦿ Recognise how the growth of towns influenced identity in Ireland.



KEY WORDS

- | | | |
|----------------|-------------------|---------------|
| • Plantation | • Identity | • Conquest |
| • Confiscation | • Apprentice Boys | • Bawn |
| • Sectarian | • Unionist | • Nationalist |
| • Culture | | |

Ireland in the Sixteenth Century

In the 16th century, about 750,000 people lived in Ireland. Most of the people lived in the countryside. There were very few towns, and most of them were small.

In the early 16th century, the **King of England** was **Lord of Ireland**, but he had very little control over the countryside. The **Pale** was the only part of Ireland where the king's officials had power.



Describe Ireland in the 16th century

The Pale was a small area to the north and south of Dublin. Here people followed English law ('common law') and customs, and spoke the English language.

Outside the Pale, the Anglo-Irish lordships controlled large areas of land. These lords were the descendants of the Anglo-Normans who had invaded Ireland in the 12th century. They followed English common law, but sometimes they used Gaelic Brehon law.

The Gaelic Irish lordships were controlled by native Irish lords. These followed Brehon law. They did not recognise the English king as lord of Ireland. Instead, each kingdom (or *tuath*) had its own king or chief.



Gaelic family from the 15th century, with the child holding bagpipes



Differences between Gaelic Brehon law and English common law

Brehon law	English common law
The chief (or Taoiseach) was elected from the <i>derbhfine</i> (or royal family).	The eldest son became the new lord.
The land was owned by the clan (or tribe).	The lord owned the land.

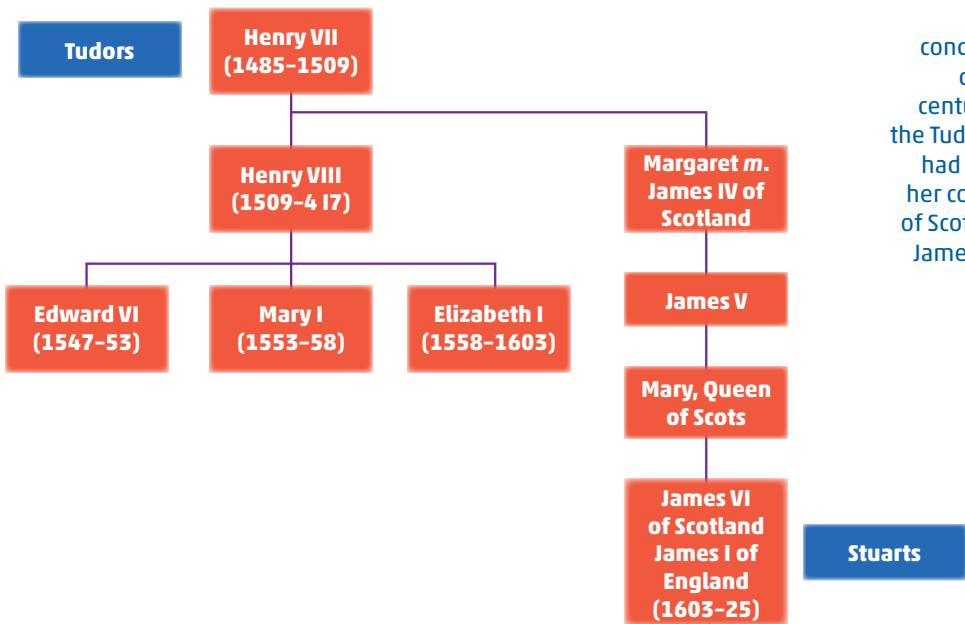


Consider the reasons for the policy of plantation

Efforts to Conquer Ireland: Why the Land Changed Hands

Henry VII came to power in England in 1485. This was the beginning of the reign of the Tudor family. The Tudors continued to rule there until 1603. The descendants of Henry VII – his son, Henry VIII, followed by Edward VI, Mary I and Elizabeth I – took a close interest in Ireland. By 1603, when Elizabeth died, the English Crown had conquered Ireland.

Tudors and Stuarts



The Tudors conquered Ireland during the 16th century. The last of the Tudors, Elizabeth, had no children so her cousin, James VI of Scotland, became James I of England, the first of the Stuarts.

Military conquest

During the 16th century, the Tudors extended their power beyond the Pale. In a series of wars, they reduced the power and influence of the great Anglo-Irish lords, such as the Fitzgeralds of Kildare and the Fitzgeralds of Desmond (Munster).

However, even though their use of the army was very successful, it was also very expensive. Along with that, families could rise up again in later years, so military conquest had its weaknesses.

A new policy: plantations

The English government decided to use another policy to conquer Ireland. This was called **plantation**. This was how it worked:

- After rebellious chiefs or lords were defeated, their lands were confiscated (taken over)
- The land was given to loyal settlers, or 'planters'
- The planters would use English law, language and customs
- The planters would defend their new land.

Where was the plantation policy tried?

The new plantation policy was first tried in **two main areas**:

- **Laois-Offaly**

The Plantation of Laois-Offaly was very limited and it was **unsuccessful**.

- **Munster**

The Plantation of Munster was **more extensive**. Settlers or planters came from England, new towns were established, and new farming methods were introduced. A **wealthy Protestant minority** who controlled large estates was established, but fewer planters came than expected so overall, the plantation was a failure.



KEY WORD

Identity

- The characteristics determining who or what a person is.
- The qualities of a person or group that make them different from others.
- The characteristics that make one group of people different from another.

Timeline of the Plantations

1556	Plantation of Laois-Offaly (Queen Mary I)
1586	Plantation of Munster (Queen Elizabeth I)
1610	Plantation of Ulster (King James I)
1652	Cromwellian Plantation (Oliver Cromwell)



② Recognise how the Plantation of Ulster influenced identity

The Plantation of Ulster

Background and causes

Gaelic society dominated Ulster. Gaelic chiefs and clans were the main rulers of Ulster. The most powerful of these were the **O'Neills of Tyrone** and the **O'Donnells of Donegal**.

In 1594, the **Nine Years War** began when the **Ulster chiefs** rebelled against efforts by the English government to impose English law and the Protestant religion on the province. The Ulster chiefs, led by **Hugh O'Neill**, Earl of Tyrone, won a number of battles, including the **Battle of the Yellow Ford**. This encouraged other parts of the country, including Munster, to rise in rebellion.

Spanish help

Philip II of Spain sent ships with 4,000 soldiers to help the rebellion. These ships landed at Kinsale, Co. Cork but were surrounded by an English fleet and an English army. When O'Neill and O'Donnell came to help, they were defeated at the **Battle of Kinsale** in 1601.

Even though O'Neill made peace with the English government in the **Treaty of Mellifont** (1603), the English government still harassed the Ulster chiefs and wanted to force English law and control over them.

Flight of the Earls, 1607

In 1607, O'Neill and other Ulster chiefs fled Ireland to the continent. This event was later called the **Flight of the Earls**. The English government under **King James I** declared the leaders traitors and **confiscated** their land. He now intended to introduce **loyal planters** to the area.

Reasons for the plantation

King James I wanted the plantation for a **number of reasons**:

- He wanted to create a **loyal and Protestant population**.
 - He wanted to **protect England**. He did not want other countries, such as Spain and France, using Ireland as a base from which to attack England.
 - He wanted to **spread the Protestant religion** in Ireland because he thought Catholics would be disloyal to the Crown.
- He thought that **English culture** was **superior** to Irish Gaelic culture.
- He wanted to gain **money** for the Crown for rents and to **pay** soldiers and officials who fought in the Nine Years War and organised the plantation.

The plan of plantation

Survey

Lands were confiscated in **six counties** – Derry, Donegal, Cavan, Tyrone, Fermanagh and Armagh. A **Commission of Inquiry** visited the confiscated counties and investigated

the ownership of the land. A team of **surveyors**, protected by soldiers, travelled with them. The Commission divided the land into two parts – **crown land** (belonging to the king) and **church land** (belonging to the Protestant clergy). All church land was given to the Church of Ireland and Trinity College, Dublin. The crown land was used for **plantation** and for **towns** and **schools**.

DID YOU KNOW?

Montgomery and **Hamilton** planted North Down and the Ards Peninsula as part of a private plantation. This plantation was begun in 1606, prior to the government-organised Ulster Plantation. The success of the private plantation was due to the introduction of lowland Scottish tenant farmers and their families – people who were used to a similar damp climate and living off subsistence farming. The **MacDonnells** in **Antrim** were allowed bring in more Scottish settlers there.



The Plantation in action

The land was divided into estates of 1,000, 1,500 and 2,000 acres. It was given to three different groups under the **Articles of Plantation**, 1610.

Conditions of Plantation		
PLANTERS	WHO WERE THEY?	CONDITIONS
Undertakers	English and Scottish planters	Not allowed to have Gaelic tenants Rent: £5.33 (€5.97) per 1,000 acres
Servitors	English soldiers and officials who were owed money after the Nine Years War and later	Could take some Gaelic tenants Rent: £8 (€8.96) per 1,000 acres
Loyal Irish	Irish of 'good merit': Gaelic Irish who had not taken part in the rebellion	Could take Gaelic tenants Rent: £10.46 (€11.71) per 1,000 acres

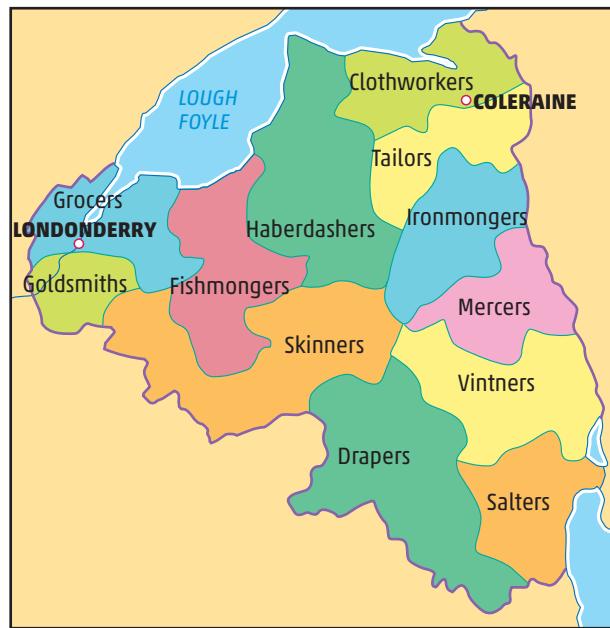
Defence

All three groups had to fulfil certain conditions for defence.

- (i) Those with 1,000 acres had to build a **bawn** (a stone wall around an enclosure).
- (ii) Those with 1,500 acres had to build a **bawn** and a **stone house**.
- (iii) Those with 2,000 acres had to build a **bawn** and a **defensive tower**.

The Plantation of Londonderry

King James I asked the guilds of London merchants to help with the Plantation of Derry. The merchants agreed. Twelve **companies of merchants** formed the **Irish Society**. They brought settlers to



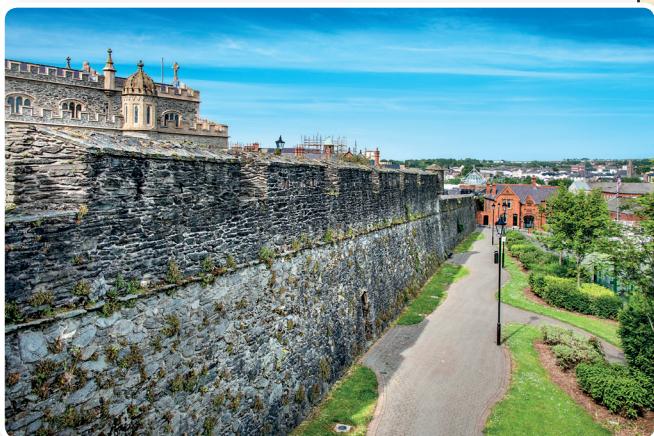
The Plantation of Londonderry

Co. Derry, which they now renamed Londonderry. Two hundred workmen were sent to build the new towns of Coleraine and Londonderry.

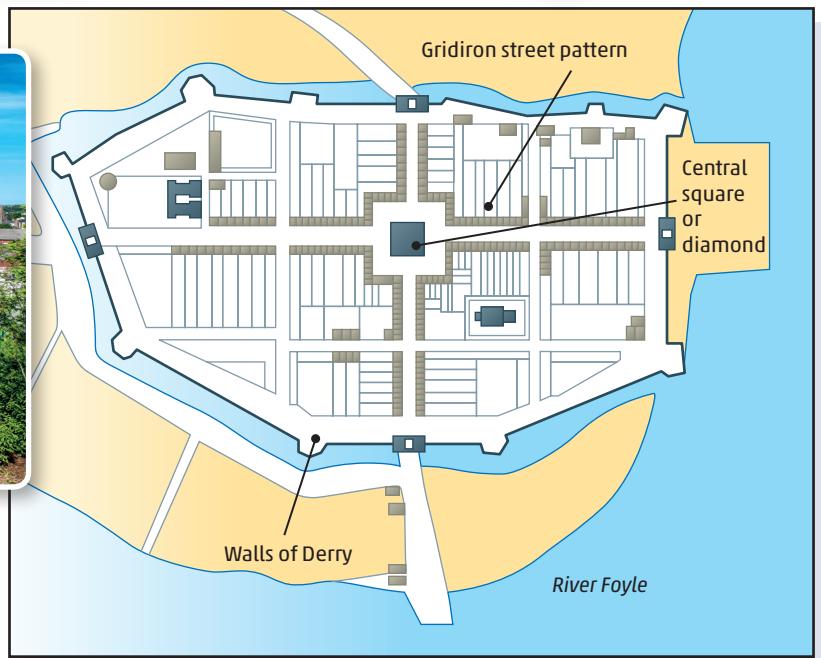


Thomas Raven's map of the county of Londonderry, 1622, showing how the land in the Plantation of Co. Londonderry was divided

1. Is this a **primary** or a **secondary** source?
2. Compare this map to a current map of Co. Derry and Northern Ireland. What is the name of The Maine Sea today? How accurate is the map?
3. VINTNERS is the name of one of the London companies asked to take over Co Londonderry. Name three more of the London companies marked on the map.
4. How many forts and castles are shown on the map? Why do you think there were so many forts and castles?
5. How **useful** is this map for studying the plantation of Co Londonderry?
6. How does it help with explaining how the Ulster Plantation influenced **identity**?



Derry/Londonderry was the last walled town to be built in western Europe. The walls were completed between 1613 and 1618 at a cost of £10,757 (£12,250).



The planned town of Londonderry: note the street pattern, central square and walls

How successful was the Plantation?

From the point of view of the English government, the Ulster Plantation was more successful than the plantations of Laois-Offaly or Munster.

- (i) It increased the influence of English law, the English language and English farming methods in Ulster
- (ii) It ensured a loyal population
- (iii) It spread the Protestant religion.

Q An English View of Plantation

'The lands of the Irish in Ulster were the most rude and unreformed part of Ireland, and the centre of the last great rebellion. They are now better organised and established than any of the lands in the other provinces... The organisation of those lands happened with the special providence of God, who cast out those wicked and ungrateful traitors, the enemies of the Reformation in Ireland...'.

'His Majesty did not utterly exclude the natives out of this plantation ... but made a mixed plantation of British and Irish, that they might grow up together in one nation. The Irish were in some places transplanted from the woods and mountains into the plains and open countries, that being removed (like wild fruit trees) they might grow the milder, and bear the better and sweeter fruit. When this plantation hath taken root, and been fixed and settled but a few years, with the favour and blessing of God . . . it will secure the peace of Ireland, assure it to the Crown of England for ever; and finally, make it a civil and a rich, a mighty, and a flourishing Kingdom.'

(Extract from Sir John Davies, 'A Discovery of True Causes why Ireland was entirely subdued', written in 1612. Davies was an English nobleman who gained from the Plantation of Ulster. [The British Library])



1. Is this a **primary** or a **secondary** source?
2. Is the writer **biased** or **objective**?
3. Select **one fact** and **one opinion** from the source.
4. What are the **consequences** (results) of the plantation, according to this writer?
5. What does he hope will happen when the plantation 'hath taken root'?
6. What, do you think, the native Gaelic Chiefs of Ulster would think of the opinions of Sir John Davies?
Explain your answers using evidence from the source.

How did the Plantation of Ulster influence identity?

The New Population

The planters came from Scotland and England. They were either Presbyterians (Calvinists) or Church of England (Anglican). They brought their own clergy, took over Catholic churches and also built their own. By 1641, there were about 40,000 Scottish and English settlers (planters) in Ulster.

In later years, large numbers of Scottish migrants continued the tradition of Scottish settlement in Ulster; between 1690 and 1698, 80,000 Scottish people came to Ulster due to famine in their own country.

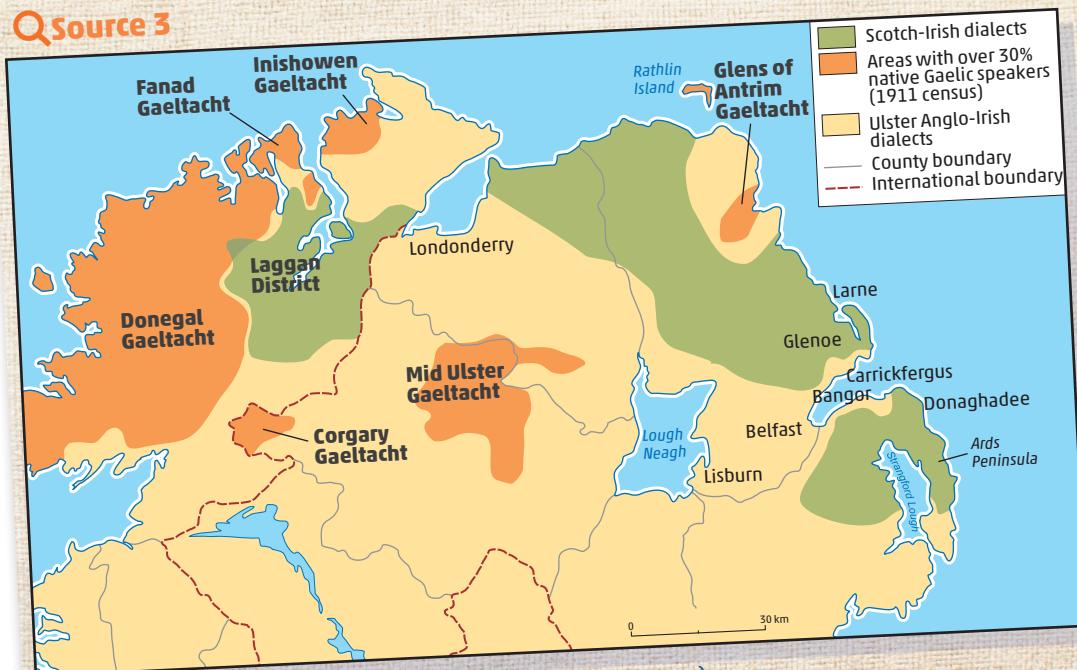
Q Source 1

English names	Scottish names
Babingtons	Adams
Blennerhassets	Armstrongs
Bartons	Beattys
Flowerdews	Crawfords
Parkes	Cunninghams
	Elliotts
	Grahams
	Humes
	Hamiltons
	Johnstons
	Stewarts

Q Source 2



Q Source 3



Ulster-Scots dialect areas based on 1960s research (after Gregg)

Land and religion

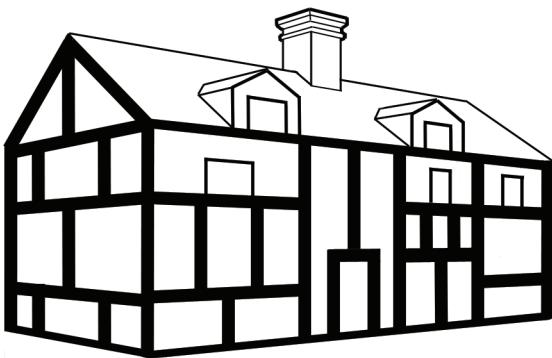
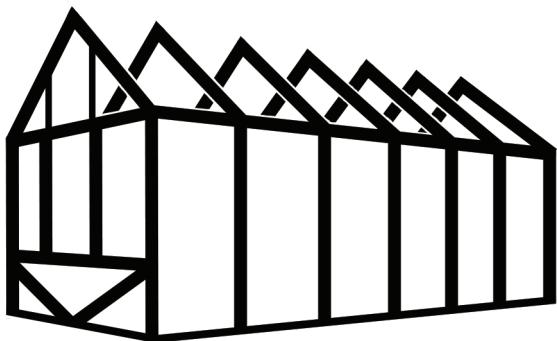
The religion of the planters differed from that of the Gaelic Irish, who were Catholic. The conflicts over land and religion led to mistrust and hatred between the native Irish and the planters. In 1641, the native Irish attacked the planters in a rebellion and massacred thousands of them. Up to 12,000 out of 40,000 Protestants in Ulster were killed.

New towns

The planters introduced **town life** to Ulster. More than 20 new towns were planned and built. These included **Derry/Londonderry** and **Coleraine** in Co. Derry, **Letterkenny** in Co. Donegal and **Dungannon** and **Strabane** in Co. Tyrone. They were laid out with **straight, wide streets**. They had a **central square or diamond**, where the courthouse or church was built and markets were held. The towns were surrounded by stone walls. These towns became centres of local government, and centres of business and trade for the farming communities around them.



The planned town of Donegal with the Diamond in the centre



Box-framed houses became popular during the plantations as they were cheap and easy to build



The planters introduced a new style of architecture. Their houses were of the English-style, while many castles and stone houses were based on Scottish architecture, such as Enniskillen Castle, Co. Fermanagh.

The economy

The planters introduced **new farming methods**. They grew more crops and developed the field system. This differed from the Gaelic Irish system, which depended more on cattle and an open grazing system. Woods were cut down and the timber was exported. Trade prospered and roads, inns and mills were developed.

KEY WORD



- Culture:** The beliefs, customs and way of life of a people.

The Gaelic Irish

Gaelic Irish tenants were given land by servitors and the 'loyal Irish'. Some also got land from the undertakers. Many Gaelic Irish therefore remained on the plantation estates. Others took to the mountains and the woods and became known as '**tories**' or outlaws. From there they attacked the planters who feared that the '*throats of the poor, dispersed British*' would be cut.

The culture and language of the Gaelic Irish **declined** because the Gaelic chiefs lost their power. The English language became more widespread during the 17th century. Gaelic Brehon law was **replaced** by English common law.

Conflicts based on identity

The divisions between the Catholic Irish and the Scottish and English planters led to further **conflicts** between them over the centuries.

- After the 1641 Massacre and Rebellion, **Cromwell** sailed to Ireland in 1649 to avenge the massacre of Protestants and to put down the rebellion. Very soon, he and his generals had massacred Drogheda, conquered the country and imposed a **plantation**, which favoured Protestant landowners.
- In 1688, Catholic **King James II** was ousted from the throne of England. His Protestant daughter, Mary, and her husband, **William of Orange**, were crowned instead. James came to Ireland to get support from Catholic leaders, and he besieged the city of Derry/Londonderry. However, the garrison said, 'No Surrender!' The city of Londonderry favoured William and **13 apprentice boys** closed the gates against an opposing army. The **Siege of Derry** lasted 105 days but ships broke through and brought food to the people. The siege and action of the apprentice boys are **commemorated** every year in Derry/Londonderry.
- In 1689, William's army took on and defeated James' army at the **Battle of the Boyne**. William's victory is commemorated every year on **12 July** with parades and festivities organised by the **Orange Order** in Northern Ireland.

See Chapter 26



The divisions between Catholics and Protestants contributed to **sectarian rioting** in Belfast in the 19th century, conflicts between **nationalists** and **unionists** in the late 19th and early 20th centuries, to the founding of Northern Ireland in 1920 and to conflict over **civil rights** and the **Troubles** in Northern Ireland from the 1960s onwards.



Analysing Sources

Views of the Plantation of Ulster

CONTROVERSIAL ISSUES

Q Source 1

A viewpoint favouring the Plantation of Ulster
The idea that Ireland must be ruled as one unit is totally false. Northern Ireland is utterly different from the Republic of Ireland. This reality has existed for 400 years. It dates from 'the Ulster Plantation' in the early years of the 17th century. These settlers brought with them a way of life which was totally different to that of the rest of Ireland. From that moment the Province of Ulster developed its own way of life. To this day this difference continues.

(Source: Democratic Unionist party pamphlet, *Irish Unification – Never*, 1984)

Q Source 2

An Ulster-Scots viewpoint on the Plantation of Ulster

The plantation introduced (new people) into County Donegal's population which (were) firmly attached to the British connection. This is not to suggest that these people did not develop a strong love for Ireland. (They did), but the people were patriots who did not subscribe to (agree with) the narrow tenets (beliefs) of Irish nationalism. For the newcomers and their descendants a sense of Britishness and of Irishness were not (opposing) identities but complementary (matching) ones. Unionism (favouring the union between Britain and Ireland) remained the dominant (main) ideology (belief) among most of the descendants of Donegal planters well into the twentieth century.

(The Ulster-Scots Community Network, *County Donegal and the Plantation of Ulster [2009]*)

Timeline of Divided Loyalities

- 1641 The Massacre of Protestants in Portadown and elsewhere
- 1688-89 Apprentice Boys and The Siege of Derry
- 1689 The Battle of the Boyne
- 1795 Foundation of Orange Order
- 1886 Belfast riots
- 1920 Northern Ireland established
- 1968 Belfast riots
- 1968 The Troubles began

Q VIEWS OF THE PLANTATION OF ULSTER

1. What does Source 1 say is 'totally false'?
2. What reality 'has existed for 400 years'?
3. According to Source 1, what **changes** did the Ulster Plantation bring in?
4. How is the Province of Ulster **different** to the rest of Ireland, according to Source 1?
5. In Source 2, what did the plantation **introduce** to County Donegal?
6. For what had the people 'a strong love'?
7. What **identities** were not opposing identities for the newcomers and their descendants?
8. What was their main belief into the 20th century?
9. Do the views in Source 1 **agree** with the views in Source 2?
10. Are these sources **biased** or **objective**?
11. How do these sources help explain how the Plantation of Ulster influenced **identity**?



Views of Other Historical Events

CONTROVERSIAL ISSUES

Q Source 1

A modern viewpoint of the 1641 Massacre

In 1641 the Roman Catholic Church decided to exterminate (wipe out) the Protestants in Ulster and there took place one of the most bloody massacres in Irish history. It was led by the priests of the Roman Catholics and the rivers of Ulster ran red with Protestant blood. The River Bann was so choked with Protestant bodies, that the Roman Catholics could walk dry-shod across the river.

(Rev. Ian Paisley, Unionist leader, 1969)

Q Source 2

A modern viewpoint of the 1641 Massacre

THE MASSACRE OF THE PROTESTANTS
IN
1641
AND
THE SIEGE OF LONDONDERRY



Revised and Published by

THE
ULSTER LOYALIST ASSOCIATION
1970

Q Source 3
A modern viewpoint of the Siege of Derry



Mural painting on a house in Derry

Q Source 4

A modern viewpoint on William of Orange and the Battle of the Boyne



Mural painting on a house in Belfast

VIEWS OF OTHER HISTORICAL EVENTS

1. According to Source 1, what did the Roman Catholic Church decide to do in 1641?
2. What happened in the River Bann, according to Source 1?
3. How would you research the **historical accuracy** of the information in Source 1?
4. What do Sources 1 and 2 show you about some **modern views** on the 1641 Massacre?
5. What is happening in Source 3?
6. What **event** is it commemorating?
7. What event is **commemorated** in Source 4?
8. What **symbols** can you see on the mural in Source 4?
9. What is the **significance** of these sources?



Divided Identities and Loyalties

HISTORICAL EMPATHY



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Symbols are very important for **identity**. Nationalists (mostly Catholics) and Unionists (mostly Protestants) in Northern Ireland use symbols on their streets, in their organisations and at their events which have a **special meaning** for them. Many of these symbols are connected to the history of Ireland. Can you identify them? Do you understand their meaning and significance?

Q Source 1

Survey on identity

- 79% Protestants, 74% Catholics agreed that Britishness and Protestantism are strongly intertwined
- 18% Protestants equally British and Irish
- 40% more British than Irish
- 35% British, not Irish

(Source: Paula Devine, ARK, Queen's University Belfast NILT
2007, Northern Ireland Life and Times [NILT] Survey, 1998–2010)

NUMERACY

Q Source 2
Unionist symbols



Q Source 3
Nationalist symbols



Q Source 4
Symbols common to both identities, but used differently



DIVIDED IDENTITIES AND LOYALTIES

1. Construct a pie chart based on the views of Protestants in Northern Ireland on their **Britishness** according to Source 1.
2. What **conclusions** can you draw from the information about **identity** in Source 1?
3. Select **one** of the symbols associated with **unionists** in Source 2, and investigate its **meaning**.
4. Select **one** of the symbols associated with **nationalists** in Source 3, and investigate its **meaning**.
5. Select **one** of the symbols in Source 4, and investigate how unionists and nationalists use that symbol.
6. What is the importance of **symbols** for **identity**?
7. How do you react to the symbols shown in these sources?





Analysing Sources

Historians' Views of the Impact of the Plantation

HISTORICAL JUDGEMENT

Q Source 1

What happened after the plantation

I think in some ways it's what happens after the Plantation which is much more important for the enduring legacy. It's the fears of the Irish which are created in 1641, the fear of massacre, the fear of attack, that somehow or other accommodations (arrangements) which had been made before were no longer possible after that because the Irish were quite simply, as John Temple put it in his history of the rebellion, 'untrustworthy'.

(Dr. Raymond Gillespie)

Q Source 2

Less dense Protestant settlement further west

The significant thing is that the further you go west, the less dense Protestant settlement was and, to some extent, at the time of partition (of Ireland in 1920), this is reflected in the fact that Donegal was a planted county – but it became part of ultimately the Irish Free State: there weren't sufficient numbers of Protestants in Donegal and similarly in Cavan. The Plantation hadn't taken root there as much as it had in other counties.

(Dr. John McCavitt)

Q Source 3

Segregation (separation) built into the Plantation

The other interesting aspect, as far as the legacy of the Plantation is concerned, is that segregation (separation) was built into the Plantation at the start: we have this modern problem where you know segregated or divided societies. It's just not a product of what has happened today; to a large extent, it actually reflects the fact that the Plantation itself enshrined (preserved) the doctrine of segregation. In the lands allocated to British undertakers, whether they be English or Scots, the intention was to clear all native Irish Catholics off those lands.

(Dr. John McCavitt)

Q Source 4

What makes the Ulster Plantation different

The Plantation happened in many parts of Ireland other than in Ulster. The principal ingredient that makes Ulster different is that the Plantation in Ulster was followed at the end of the 17th century, in the 1690s, and again continuing into the early years of the 18th century, by a significant further influx of Scottish people. So that it was at this juncture (point) that the population balance in Ulster moves ... significantly towards Protestantism rather than Catholicism, and towards Scots rather than English.

(Professor Nicholas Canny)



Who are the experts on the Plantation of Ulster?



- According to Source 1, 'what happens after the plantation which is much more important for the enduring **legacy**'?
- In Source 2, what happens 'the further you go west'?
- What **explanation** is given for Donegal being included in the Irish Free State rather than Northern Ireland after partition?
- How is the **experience** of Donegal and Cavan the same?
- In Source 3, how was **segregation** built into the plantation?
- According to Source 4, what made the Ulster Plantation **different** to the other plantations?
- How do any of these sources help you understand more about how the Plantation of Ulster influenced **identity**?
- Why would these sources be considered **secondary** sources?
- What **advantage** does a secondary source have over a primary source?

Explain your answers using evidence from the sources.

➤ Preparing for CBA1

A project related to an aspect of the history of your locality or place
(or personal/family history)

LOCAL PROJECTS FROM THE PLANTATIONS AND THE GROWTH OF TOWNS

- The experience of plantation in your locality
- How plantation in your locality influenced identity
- How plantation influenced the development of towns in your locality
- Symbols of identity in your locality

Your
locality can
include your
county

➤ Preparing for CBA2

A project on the life and experiences of a person of historical interest

PERSONS OF INTEREST FROM THE PLANTATION OF ULSTER AND OTHER PLANTATIONS AND THE GROWTH OF TOWNS

- | | | |
|--|---|--|
| <ul style="list-style-type: none"> ● Queen Mary I ● Hugh O'Neill ● Randal MacDonnell ● Charles Mountjoy ● William Petty | <ul style="list-style-type: none"> ● Queen Elizabeth I ● Hugh O'Donnell ● Hugh Montgomery ● Cahir O'Doherty | <ul style="list-style-type: none"> ● King James I ● Arthur Chichester ● James Hamilton ● Viscount de Vesci |
|--|---|--|

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Web Resources
and Reading

Focus Task

Historical Empathy

- Construct **separate timelines** of events (about six to eight events) which are part of the separate **nationalist** (Catholic) and **unionist** (Protestant) **identities** in Northern Ireland, beginning with the Plantation of Ulster and concluding before the Troubles. **Briefly** explain the **significance** of each of these events for the separate identities.



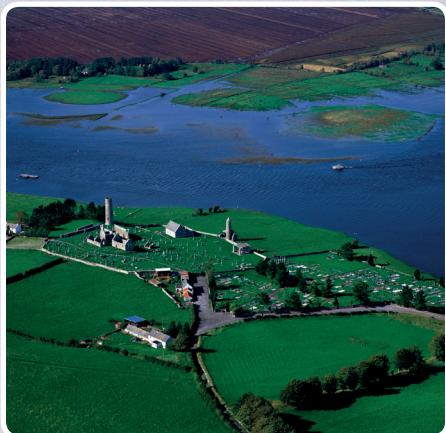


② Recognise how a pattern of settlement such as the growth of towns influenced identity in the island of Ireland

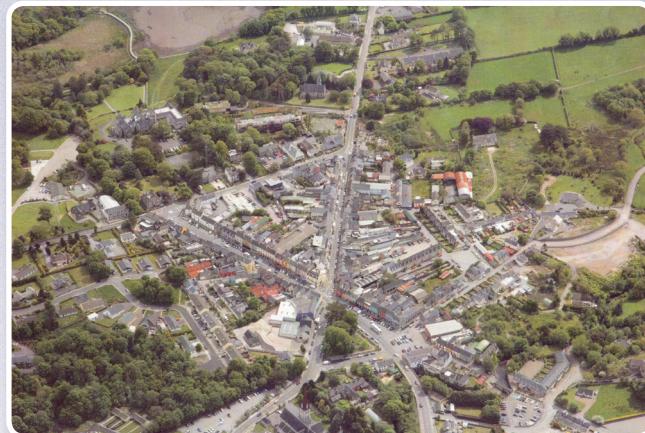
Growth of Towns

Timeline of growth of towns in Ireland

Early Christian Ireland	Monastic towns such as Clonmacnoise, Cashel, Cork and Kells
Vikings	Coastal towns – Dublin, Cork, Waterford, Wexford, Wicklow, Limerick
Anglo-Normans	Extensions of Viking settlements and development of new urban centres, often on monastic sites e.g. Kilkenny, Trim, Athenry, Fethard
Plantation towns	Munster Plantation – Bandon, Co. Cork; Killarney, Co. Kerry Ulster Plantation – Omagh, Co. Tyrone; Derry/Londonderry; Donegal town
18 th century Estate towns and new towns	Abbeyleix, Birr, Kenmare, Midleton, Mitchelstown, Westport, Prosperous



Clonmacnoise



Kenmare

Monastic towns in Early Christian Ireland were centres of Gaelic and Christian culture, similar to the surrounding countryside. With the coming of the Vikings in the late 8th century, towns developed a different culture to the surrounding countryside. At a later stage, they became centres of Anglicisation (spreading of English language and culture) in a largely Gaelic hinterland.

Early monastic towns

Some of the Early Christian monasteries in Ireland developed an urban or town structure. Clonmacnoise, for example, began as a monastery but outside the monastery walls, trading functions developed. These towns maintained their religious identity as their main characteristic (See pp. 40–44).

Vikings in 8th and 9th centuries

The first Vikings who came to Ireland raided monasteries close to the coast or accessible along rivers. Very soon, however, Vikings built winter encampments in coastal locations. These developed into towns. Dublin, Cork and Waterford were examples of these. They built embankments with timber walls (or palisades) on top around the settlement for defence. These towns connected with Viking trading in Europe, they spoke Norse and introduced some words such as *margadh* (market) into the Irish language.

Anglo-Normans in 12th century

The Normans (or Anglo-Normans) developed the existing Viking towns and added over 50 new towns of their own. The new towns were built near monastic sites or castles, and on rivers or along the coast. Examples included Kilkenny, Trim, Athenry and Fethard. All the Norman towns were given royal charters to trade and collect taxes; they developed markets and they built stone walls and erected gates. Some spoke French, initially, but then the towns became centres of English influence over time. The towns differed from the Gaelic Irish in the countryside in language, laws, customs and economy.



Viking and Norman towns in Ireland. Can you name the towns which have not been named in the map?



How did Viking and Norman towns influence identity in Ireland?

Features of town life

- Non-farming work
- Greater variety of jobs and trades
- Denser population
- Centre of trade
- Centre of government



Kilkenny



Plantation towns in Laois-Offaly, Munster and Ulster



How did Plantation towns influence identity in Ireland?

'English' and 'Scottish' influence in the main towns in Ireland in the middle of 17th century

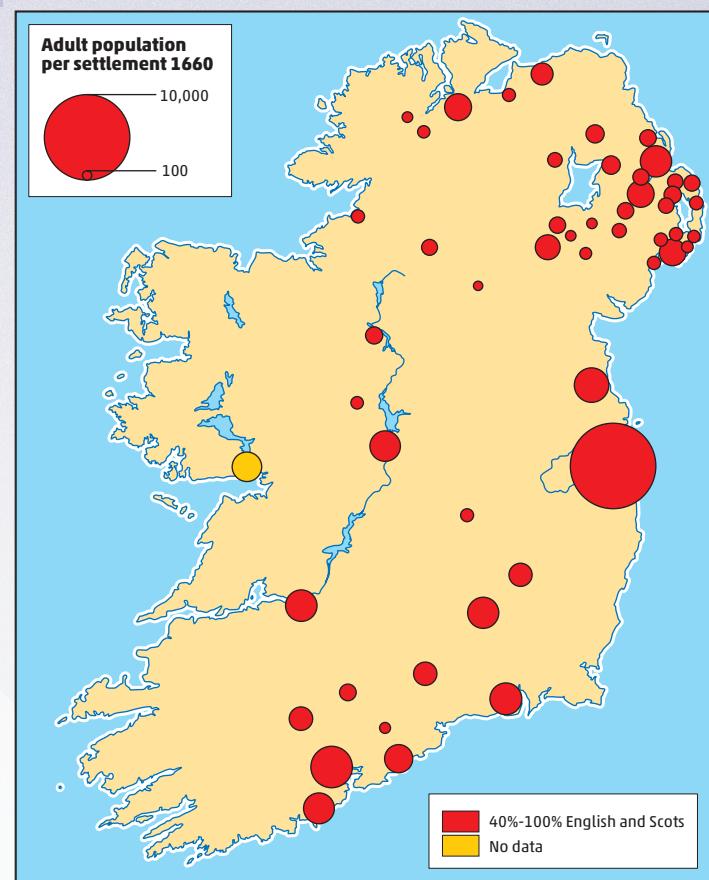
Plantation towns

A key aspect of the new English policy of plantation in the 16th century was the development of towns. These became not only centres of trade for the local area, they were also centres of administration, with court houses, barracks and gaols.

In the **Munster Plantation**, some of these towns developed existing settlements such as Mallow, and Youghal, Co. Cork. But others such as Bandon, Co. Cork were new towns.

Many new towns were developed in the **Ulster Plantation**. These were planned towns with wide streets and a central market area, or diamond, as it was called. The towns were centres of English and Scottish culture.

Over the centuries, Gaelic or native Irish people came to live outside the walls of some of towns. These suburbs were sometimes called 'Irishtown'. There are examples in Dublin and in Bandon, Co. Cork



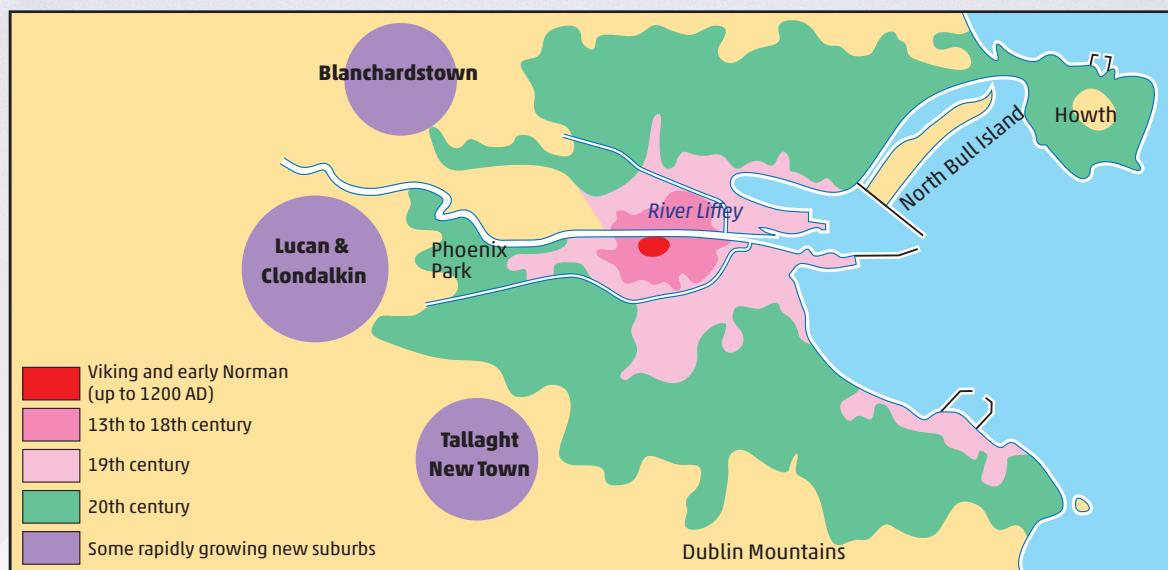
The eighteenth century

In the 18th century, some landlords developed estate towns. These were planned towns with wide streets and a green area. The town was connected to the Big House of the landlord at one end, and a Protestant church at the other end.

An example of these towns is **Kenmare**, Co. Kerry. The Earl of Shelbourne built it in the 1770s. The wide streets crossed as an X, and the town had a market place, a mill, a school and a gaol.



Kenmare, Co. Kerry



As the most important city in the country, Dublin experienced a changing identity over the centuries. From Viking and Anglo-Norman to strongly English, it reflected the changing power structure in Ireland. By the late-19th century, those of Gaelic or native Irish descent had taken over much of the power in the city.