Excerpt. I have inserted foot-notes compiled from a variety of sources wherever I thought they added to the interest of the subject or illustrated the state ments of the author.

Before this, the first settlers of the island of Ireland after the last Ice Age were a new wave of cavemen and the Mesolithic period. Little of this had changed by the time of the Norman invasion of Ireland in the 12th century. Giraldus Cambrensis portrayed a Gaelic society in which cattle farming and transhumance was the norm. Townlands, villages, parishes and counties[edit] The Normans replaced traditional clan land management Brehon Law with the manorial system of land tenure and social organisation. This led to the imposition of the village, parish and county over the native system of townlands. In general, a parish was a civil and religious unit with a manor, a village and a church at its centre. Each parish incorporated one or more existing townlands into its boundaries. With the gradual extension of English feudalism over the island, the Irish county structure came into existence and was completed in These structures are still of vital importance in the daily life of Irish communities. Apart from the religious significance of the parish, most rural postal addresses consist of house and townland names. The village and parish are key focal points around which sporting rivalries and other forms of local identity are built and most people feel a strong sense of loyalty to their native county, a loyalty which also often has its clearest expression on the sports field. Land ownership and land hunger[edit] Modern Irish home in Co. Donegal With the Elizabethan English conquest , the Cromwellian conquest of Ireland , and the organised plantations of English and Scottish settlers, the patterns of land ownership in Ireland were altered greatly. The old order of transhumance and open range cattle breeding died out to be replaced by a structure of great landed estates, small tenant farmers with more or less precarious hold on their leases, and a mass of landless labourers. This situation continued up to the end of the 19th century, when the agitation of the Land League began to bring about land reform. In this process of reform, the former tenants and labourers became land owners, with the great estates being broken up into small- and medium-sized farms and smallholdings. The process continued well into the 20th century with the work of the Irish Land Commission. This contrasted with Britain, where many of the big estates were left intact. One consequence of this is the widely recognised cultural phenomenon of "land hunger" amongst the new class of Irish farmer. In general, this means that farming families will do almost anything to retain land ownership within the family unit, with the greatest ambition possible being the acquisition of additional land. Another is that hillwalkers in Ireland today are more constrained than their counterparts in Britain, as it is more difficult to agree rights of way with so many small farmers involved on a given route, rather than with just one landowner. Holidays and festivals[edit] St. Christmas in Ireland has several local traditions, some in no way connected with Christianity. On 26 December St. The festival is in remembrance to Saint Patrick , the patron saint of Ireland. The holiday is celebrated by Irish Protestants the vast majority of whom live in Northern Ireland and is notable for the numerous parades organised by the Orange Order which take place throughout Northern Ireland. Important church holidays include Easter, and various Marian observances.

2: Culture of Ireland - history, people, clothing, traditions, women, beliefs, food, customs, family

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Prehistoric Ireland and Early history of Ireland Carrowmore tomb, c. Neither their languages nor the terms they used to describe themselves have survived. As late as the middle centuries of the 1st millennium the inhabitants of Ireland did not appear to have a collective name for themselves. Scotland takes its name from Scota, who in Irish mythology, Scottish mythology, and pseudohistory, is the name given to two different mythological daughters of two different Egyptian Pharaohs to whom the Gaels traced their ancestry, allegedly explaining the name Scoti, applied by the Romans to Irish raiders, and later to the Irish invaders of Argyll and Caledonia which became known as Scotland. This last word, derived from the Welsh gwyddel "raiders", was eventually adopted by the Irish for themselves. However, as a term it is on a par with Viking , as it describes an activity raiding, piracy and its proponents, not their actual ethnic affiliations. The Greek mythographer Euhemerus originated the concept of Euhemerism , which treats mythological accounts as a reflection of actual historical events shaped by retelling and traditional mores. In the 12th century, Icelandic bard and historian Snorri Sturluson proposed that the Norse gods were originally historical war leaders and kings, who later became cult figures, eventually set into society as gods. This view is in agreement with Irish historians such as T. It is from this that the Irish were, as late as the s, popularly known as " Milesian ". This doctrine was adapted between the 10th and 12th centuries, as demonstrated in the works of Eochaidh Ua Floinn â€" ; Flann Mainistrech died 25 November ; Tanaide died c. The first Irish historian who questioned the reliability of such accounts was Dubhaltach Mac Fhirbhisigh murdered Genetic history of Europe , Y-DNA haplogroups in populations of Europe , and Genetic history of the British Isles Genetic research shows a strong similarity between the Y chromosome haplotypes of Irish men with Gaelic surnames and males from the area of Spain and Portugal, especially Galicia, Asturias, and Cantabria and perhaps former Basque country. R1b is the most frequent haplogroup in Germany and in the Low Countries, and is common in southern Scandinavia and in northern and central Italy. This led writers, such as Stephen Oppenheimer and Bryan Sykes , to conclude that the majority of Irish people primarily descend from an "Iberian refugium" population bottleneck dating back to the last ice age. According to recent studies by Bramanti et al. There was discontinuity between mesolithic central Europe and modern European populations mainly due to an extremely high frequency of haplogroup U particularly U5 types in mesolithic central European sites. The existence of an especially strong genetic association between the Irish and the Basques , one even closer than the relationship between other west Europeans, was first challenged in , [29] and in scientists began looking at the possibility of a more recent Mesolithic- or even Neolithic-era entrance of R1b into Europe. A recent whole genome analysis of 1 neolithic and 3 Bronze Age skeletal remains in Ireland suggested that the original farming population was mostly similar to present-day Sardinians, and the 3 Bronze Age remains had a Steppe component to their genetics showing links with Eastern Europe. For Irish people of black African descent, see Black people in Ireland. Black Irish is an ambiguous term sometimes used mainly outside Ireland as a reference to a dark-haired phenotype appearing in people of Irish origin.

While Irish national culture is relatively homogeneous when compared to multinational and multicultural states elsewhere, Irish people recognize both some minor and some significant cultural distinctions that are internal to the country and to the island. Northern Ireland occupies the remaining sixth of the island. Almost eighty years of separation have resulted in diverging patterns of national cultural development between these two neighbors, as seen in language and dialect, religion, government and politics, sport, music, and business culture. Nevertheless, the largest minority population in Northern Ireland approximately 42 percent of the total population of 1. The majority population in Northern Ireland, who consider themselves to be nationally British, and who identify with the political communities of Unionism and Loyalism, do not seek unification with Ireland, but rather wish to maintain their traditional ties to Britain. Within the Republic, cultural distinctions are recognized between urban and rural areas especially between the capital city Dublin and the rest of the country , and between regional cultures, which are most often discussed in terms of the West, the South, the Midlands, and the North, and which correspond roughly to the traditional Irish provinces of Connacht, Munster, Leinster, and Ulster, respectively. While the overwhelming majority of Irish people consider themselves to be ethnically Irish, some Irish nationals see themselves as Irish of British descent, a group sometimes referred to as the "Anglo-Irish" or "West Britons. There are also small religious minorities such as Irish Jews , and ethnic minorities such as Chinese, Indians, and Pakistanis , who have retained many aspects of cultural identification with their original national cultures. The island is miles kilometers long, north to south, and miles kilometers at its widest point. The area of the island is 32, square miles 84, square kilometers , of which the Republic covers 27, square miles 70, square kilometers. The Republic has miles kilometers of land border, all with the United Kingdom, and miles 1, kilometers of coastline. The climate is temperate maritime, modified by the North Atlantic Current. Ireland has mild Ireland winters and cool summers. Because of the high precipitation, the climate is consistently humid. The Republic is marked by a low-lying fertile central plain surrounded by hills and uncultivated small mountains around the outer rim of the island. Its high point is 3, feet 1, meters. The largest river is the Shannon, which rises in the northern hills and flows south and west into the Atlantic. As a result, Dublin has long been noted as the center of the oldest Anglophone and British-oriented area of Ireland; the region around the city has been known as the "English Pale" since medieval times. The population of the Republic of Ireland was 3,, in , an increase of , since the census. The Irish population has increased slowly since the drop in population that occurred in the s. This rise in population is expected to continue as the birthrate has steadily increased while the death rate has steadily decreased. Life expectancy for males and females born in was The national population in was relatively young: Although Ireland is known worldwide for its rural scenery and lifestyle, in 1,, of its people lived in its 21 most populated cities and towns, and 59 percent of the population lived in urban areas of one thousand people or more. The population density in was per square mile 52 per square kilometer. Irish Gaelic and English are the two official languages of Ireland. Irish evolved from the language brought to the island in the Celtic migrations between the sixth and the second century B. Despite hundreds of years of Norse and Anglo-Norman migration, by the sixteenth century Irish was the vernacular for almost all of the population of Ireland. The subsequent Tudor and Stuart conquests and plantations â€" , the Cromwellian settlement , the Williamite war â€" , and the enactment of the Penal Laws began the long process of the subversion of the language. Nevertheless, in there were four million Irish speakers in Ireland, a number that was severely reduced in the Great Famine of the late s. By there were only , Irish speakers, but the key role that the Irish language played in the development of Irish nationalism in the nineteenth century, as well as its symbolic importance in the new Irish state of the twentieth century, have not been enough to reverse the process of vernacular language shift from Irish to English. In the census, in those few areas where Irish remains the vernacular, and which are officially defined as the Gaeltacht , there were only 56, Irish-speakers. Most

primary and secondary school students in Ireland study Irish, however, and it remains an important means of communication in governmental, educational, literary, sports, and cultural circles beyond the Gaeltacht. In the census, almost 1. Irish is one of the preeminent symbols of the Irish state and nation, but by the start of the twentieth century English had supplanted Irish as the vernacular language, and all but a very few ethnic Irish are fluent in English. Hiberno-English the English language spoken in Ireland has been a strong influence in the evolution of British and Irish literature, poetry, theater, and education since the end of the nineteenth century. The language has also been an important symbol to the Irish national minority in Northern Ireland, where despite many social and political impediments its use has been slowly increasing since the return of armed conflict there in The flag of Ireland has three equal vertical bands of green hoist side , white, and orange. This tricolor is also the symbol of the Irish nation in other countries, most notably in Northern Ireland among the Irish national minority. Many symbols of Irish national identity derive in part from their association with religion and church. Green is the color associated worldwide with Irishness, but within Ireland, and especially in Northern Ireland, it is more closely associated with being both Irish and Roman Catholic, whereas orange is the color associated with Protestantism, and more especially with Northern Irish people who support Loyalism to the British crown and continued union with Great Britain. The colors of red, white, and blue, those of the British Union Jack, are often used to mark the territory of Loyalist communities in Northern Ireland, just as orange, white, and green mark Irish Nationalist territory there. Sports, especially the national ones organized by the Gaelic Athletic Association such as hurling, camogie, and Gaelic football, also serve as central symbols of the nation. History and Ethnic Relations Emergence of the Nation. The nation that evolved in Ireland was formed over two millennia, the result of diverse forces both internal and external to the island. While there were a number of groups of people living on the island in prehistory, the Celtic migrations of the first millennium B. Christianity was introduced in the fifth century C. Irish monks did much to preserve European Christian heritage before and during the Middle Ages, and they ranged throughout the continent in their efforts to establish their holy orders and serve their God and church. The traditional Irish political system, based on five provinces Meath, Connacht, Munster, Leinster, and Ulster , assimilated many Norse people, as well as many of the Norman invaders from England after Over the next four centuries, although the Anglo-Normans succeeded in controlling most of the island, thereby establishing feudalism and their structures of parliament, law, and administration, they also adopted the Irish language and customs, and intermarriage between Norman and Irish elites had become common. By the end of the fifteenth century, the Gaelicization of the Normans had resulted in only the Pale, around Dublin, being controlled by English lords. In the sixteenth century, the Tudors sought to reestablish English control over much of the island. His daughter, Elizabeth I, accomplished the English conquest of the island. In the early seventeenth century the English government began a policy of colonization by importing English and Scottish immigrants, a policy that often necessitated the forcible removal of the native Irish. By the end of the eighteenth century the cultural roots of the nation were strong, having grown through a mixture of Irish, Norse, Norman, and English language and customs, and were a product of English conquest, the forced introduction of colonists with different national backgrounds and religions, and the development of an Irish identity that was all but inseparable from Catholicism. The long history of modern Irish revolutions began in , when Catholic and Presbyterian leaders, influenced by the American and French Revolutions and desirous of the introduction of some measure of Irish national self-government, joined together to use force to attempt to break the link between Ireland and England. This, and subsequent rebellions in , , and , failed. Ireland was made part of the United Kingdom in the Act of Union of , which lasted until the end of World War I â€" , when the Irish War of Independence led to a compromise agreement between the Irish belligerents, the British government, and Northern Irish Protestants who wanted Ulster to remain part of the United Kingdom. The remainder became Northern Ireland, the only part of Ireland to stay in the United Kingdom, and wherein the majority population were Protestant and Unionist. This Gaelic Revival stimulated great popular support for both the idea of the Irish nation, and for diverse groups who sought various ways of expressing this modern nationalism. The intellectual life of Ireland began to have a great impact throughout the British Isles and beyond, most notably among the Irish Diaspora who had been forced to flee the disease, starvation, and death of the Great Famine of

â€", when a blight destroyed the potato crop, upon which the Irish peasantry depended for food. Estimates vary, but this famine period resulted in approximately one million dead and two million emigrants. By the end of the nineteenth century many Irish at home and abroad were committed to the peaceful attainment of "Home Rule" with a separate Irish parliament within the United Kingdom while many others were committed to the violent severing of Irish and British ties. Secret societies, forerunners of the Irish Republican Army IRA , joined with public groups, such as trade union organizations, to plan another rebellion, which took place on Easter Monday, 24 April The ruthlessness that the British government displayed in putting down this insurrection led to the wide-scale disenchantment of the Irish people with Britain. The Irish War of Independence â€" , followed by the Irish Civil War â€" , ended with the creation of an independent state. While many of these people descend from emigrants of the mid- to late nineteenth century, many others are descendants of more recent Irish emigrants, while still others were born in Ireland. While Irish immigrants often suffered from religious, ethnic, and racial bigotry in the nineteenth century, their communities today are characterized by both the resilience of their ethnic identities and the degree to which they have assimilated to host national cultures. Ties to the "old country" remain strong. Many people of Irish descent worldwide have been active in seeking a solution to the national conflict in Northern Ireland, known as the "Troubles. Since there has been a shaky and intermittent cease-fire among the paramilitary groups in Northern Ireland. The Good Friday agreement is the most recent accord. Since independence, much of the architectural iconography and symbolism, in terms of statues, monuments, museums, and landscaping, has reflected the sacrifices of those who fought for Irish freedom. Residential and business architecture is similar to that found elsewhere in the British Isles and Northern Europe. The Irish put great emphasis on nuclear families establishing residences independent of the residences of the families from which the husband and wife hail, with the intention of owning these residences; Ireland has a very high percentage of owner-occupiers. As a result, the suburbanization of Dublin is resulting in a number of social, economic, transportation, architectural, and legal problems that Ireland must solve in the near future. The informality of Irish culture, which is one thing that Irish people believe sets them apart from British people, facilitates an open and fluid approach between people in public and private spaces. Personal space is small and negotiable; while it is not common for Irish people to touch each other when walking or talking, there is no prohibition on public displays of emotion, affection, or attachment. Humor, literacy, and verbal acuity are valued; sarcasm and humor are the preferred sanctions if a person transgresses the few rules that govern public social interaction. Food and Economy Food in Daily Life. The Irish diet is similar to that of other Northern European nations. There is an emphasis on the consumption of meat, cereals, bread, and potatoes at most meals. Vegetables such as cabbage, turnips, carrots, and broccoli are also popular as accompaniments to the meat and potatoes. Traditional Irish daily eating habits, influenced by a farming ethos, involved four meals: Roasts and stews, of lamb, beef, chicken, ham, pork, and turkey, are the centerpieces of traditional meals. Fish, especially salmon, and seafood, especially prawns, are also popular meals. Until recently, most shops closed at the dinner hour between 1: These patterns, however, are changing, because of the growing importance of new lifestyles, professions, and patterns of work, as well as the increased consumption of frozen, ethnic, take-out, and processed foods. Nevertheless, some foods such as wheaten breads, sausages, and bacon rashers and some drinks such as the national beer, Guinness, and Irish whiskey maintain their important gustatory and symbolic roles in Irish meals and socializing. Regional dishes, consisting of variants on stews, potato casseroles, and breads, also exist. The public house is an essential meeting place for all Irish communities, but these establishments traditionally seldom served dinner. In the past pubs had two separate sections, that of the bar, reserved for males, and the lounge, open to men and women. This distinction is eroding, as are expectations of gender preference in the consumption of alcohol. Food Customs at Ceremonial Occasions. There are few ceremonial food customs. Large family gatherings often sit down to a main meal of roast chicken and ham, and turkey is becoming the preferred dish for Christmas followed by Christmas cake or plum pudding. Drinking behavior in pubs The informality of Irish culture facilitates an open and fluid approach between people in public places. Agriculture is no longer the principal economic activity. Industry accounts for 38 percent of gross domestic product GDP and 80 percent of exports, and employs 27 percent of the workforce.

Page 46 - designed to answer a twofold use ; namely, to serve as belfries, and as keeps or places of strength, in which the sacred utensils, books, relics, and other valuables were deposited, and into which the ecclesiastics to whom they belonged could retire for security in case of sudden predatory attack.

Contact us to learn more. The word medieval conjures up rich brocades, ladies at court, fine feasts, jousting knights, early scientists, and a world where magic was still very much alive. The medieval reality is considerably more interesting. Borders shifted, beliefs were flexible, religion flexed its muscles, kings were created and tossed over, heroes were bold and heroines were born. Early Medieval Ireland The history of Ireland has been turbulent. Does that sound like an understatement? Raiders have come from all directions, each leaving their mark, for better and worse, upon Ireland. The years of early Medieval Ireland are from AD to Ireland was prosperous, rural and well-settled. Irish monasteries were centers for prayer and learning, but also places of great commerce and wealth. Ireland was divided into many small kingdoms called tuatha. Every man who owned land, or was a professional, or was a craftsman was a member of a local assembly called an oenach. These men created policies, declared war or peace on other groups, and elected or deposed their kings. They did owe the king military service and taxes. It seems taxes have been eternal. The tuath became united for reasons that benefited all. About 80 to groups were in Ireland at any given time. Despite infighting among families when it was time for a new king, life was good. Kings of a tuath were considered sacred; so were the clergy andâ€"unbelievably! Perhaps this is why so many Irish have become great poets and writersâ€¦ Gaelic society was basically a caste system that went down from free men who were landowners down to those without land. These were the laborers. Laws of organization were explicit and written in the Brehon Laws between and AD. And then came the Vikings. The raiders came from Norway and landed off Dublin. They rained quick and harsh upon Ireland without warning. Just when the poets had it good, they found themselves standing shoulder to shoulder with the laborers. These early raids interrupted the golden age of Christian Irish culture and began two hundred years of warfare. Vikings destroyed a number of monasteries and towns throughout Ireland. Most of the early raiders came from the fjords of western Norway. The Vikings sailed down the Atlantic coast of Scotland and then over to Ireland. During these early raids the Vikings also traveled to the west coast of Ireland to the Skellig Islands off the coast of County Kerry. The Vikings Settled in Ireland The Vikings established settlements along the Irish coasts and began to spend the winter months there. Ireland became their winter playgroundâ€"hard to imagine, but true. Thorgest was the first Viking who set up an Irish kingdom. His glory lasted for six years until several of his subjects had just about had enough. One of the foreigners declared himself the King of Dublin. The next year they established a stronghold at Waterford. Sometime in the ninth century the Norse established a fortified settlement near the mouth of the River Avoca, now known as Arklow, in County Wicklow. Arklow was occupied by at least AD when the Annals of Ulster record the attack of the heathens the Vikings at Kildare. In AD, Viking settlements in Ireland began in earnest. Waterford was settled by a Viking named Regnall. As a mater of fact, Waterford is the only Irish city that still has a Viking name. Between the years of and Cork, Dublin, Wexford and Limerick were urbanized. Modern excavations in Dublin and Waterford have unearthed a heavy Viking presence. After several generations of plundering and courtship, a group of mixed Irish and Viking people were called the Norseâ€"the Irish word for foreignerâ€"and they began to influence their Irsh homeland. Viking rule was broken by the joint efforts of the King of Meath and Brian Boru c. By the late tenth century, Brian Boru, from midwestern Ireland, had gained influence through political maneuvering and conquest. He claimed the title of High King. Boru and his allies defeated the Vikings at the Battle of Clontarf in He was killed in battle, but the Vikings lost their power in Ireland and the Norse who stayed on became part of the Irish population. The Irish were free from invasion for years. In-fighting drained Irish resources and weakened them. In the Abbot of Clonmacnoise wrote a famous book entitled Chronicum Scotorum. It is the story of Ireland from the Great Flood to the 12th century. Now that was one very long tale. Power was in the hands of a few regional dynasties, and these dynasties fought each other for control of all Ireland. The land was divided into several other large kingships, and one

king, Diarmid, was exiled by a group of Irish forces. He fled to Normandy. Diarmid got permission from Henry II of England to use his subjects in order to regain his kingdom. The man known as Strongbow. In a huge force of Normans, along with mercenaries consisting of Welsh and Flemish, landed in Wexford. Diarmid named Strongbow as heir to his kingdom. He was quite worried about the establishment of a rival Norman state in Ireland. And so, Henry II decided to visit Leinster to establish his authority. And one thing led to another. He immediately claimed Waterford and Dublin as Royal Cities. He gave his Irish territories to his younger son John. John unexpectedly succeeded his brother, and the Lordship of Ireland fell directly to the English Crown. Henry was happily acknowledged by most of the Irish Kings, who saw him as a chance to get out from under the Normans. Soon, with all involved parties gone or dead, the treaty was worthless. In Limerick and lands north of Munster were captured by the Normans. Other Norman families, including familiar names such as Fitzgerald, carved kingdoms from the Irish soil. In the Normans owned huge parts of Ireland. Over the years, they had secured the entire eastern coast, including Dublin and then from Waterford up to eastern Ulster. The Lord of Ireland, King John of England, secured the Norman areas while at the same time ensuring that the Irish kings were under his control. Many Irish kings found themselves owing their thrones, and their armies, to King John of England. Gaelic rebels attacked the English lordships. The rebels relied on raids and surprise attacks. This put a strain on Norman resources, and many of their knights were killed. Gaelic chieftains regained territory. This meant the Norman colonists in Ireland lost their English pocketbook. Chaos ensued within Norman ranks, and Norman lords started fighting each other. Western European politics and the new strength of a Gaelic Ireland pulled residents and settlers deep into the heart of the Irish countryside and its spirit. What occurred in Ireland during the late 12th and early 13th century was a change from acquiring lordship over men to colonizing land. The Norman invasion resulted in the creation of borough towns, numerous castles and churches, importing tenants, and an increase in agriculture and commerce. These changes became permanent. Normans altered Gaelic society with efficient land use. It was a balancing act: Normans had acquired the Irish language, DNA, and customs. On the other hand, the Irish way of life changed—in some ways for the better—and many Irish, especially those in Leinster and Munster, have Norman surnames. So much to conquer, so little time. Ireland was deeply shaken by three events of the 14th century: The first was the invasion of Ireland by Edward Bruce of Scotland. Remember him from the movie Braveheart? In , Bruce rallied many of the Irish lords against the English presence in Ireland. Bruce was eventually defeated in Ireland at the Battle of Faughart, near Dundalk, his troops caused a load of destruction, especially in the heavily populated areas around Dublin. His land was split among his family. What this mean was that just about all of Ireland west of the Shannon was lost by the English to the Normans. After more than two hundred years the Burkes, as they were now called, were allied with the administration in Dublin.

5: Living in Ireland | Culture & Society

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It is used by Government Departments and Offices. It also appears on all Irish coins. The harp is engraved on the seal of office of the President and it is also on the flag of the President of Ireland. For more information on the flag, constitution, anthem and symbol of Ireland go to www. Back to Top The national holiday and the shamrock March 17 is St. Patrick is credited with bringing Christianity to Ireland and March 17 is the date that St. Patrick is said to have died. It is an unofficial but perhaps more recognised symbol of Ireland. It is said that St. Patrick used the three leaves of the shamrock to explain the Christian concept of the Trinity. Back to Top Popular Culture Popular culture in Ireland is very similar to many other Western countries in terms of TV, cinema and popular music and literature. However, one aspect of popular culture in Ireland that makes it somewhat different to other cultures is pub culture. While there is a recognised issue of over-consumption of alcohol in Ireland, pub culture is about more than just drinking. Typically pubs are important meeting places, where people can gather and meet their neighbours and friends in a relaxed atmosphere. The character of pubs varies widely according to the customers they serve, and the area they are in. Since it is illegal to smoke in an enclosed place of work in Ireland, including pubs. Back to Top Geography Many Irish people view themselves and others in terms of what part of Ireland they are from. Ireland is divided into 32 counties. This is most evident during inter-county GAA Gaelic Athletic Association matches, where fans dress in the specific colours of their county. The Republic of Ireland consists of 26 counties, and Northern Ireland of six. It is also traditionally divided into the four provinces of Connaught, Leinster, Munster and Ulster. Ulster contains 9 counties, 6 of which are in Northern Ireland and 3 of which are in the Republic of Ireland. For hundreds of years more Irish people left Ireland than immigrated to Ireland. The most notable periods of emigration were following the famine in and more recently in the s and s when large numbers of Irish emigrated to look for a better life. This has changed since the late s when the economy of Ireland improved dramatically. Since then many people have immigrated to Ireland. The Census in estimated that 1 in 10 people in Ireland were not Irish citizens; this figure included a significant proportion of UK citizens. Although emigration has been a constant feature of Irish society, the late s also saw a trend of Irish emigrants returning home to live in Ireland. For many generations most Irish people have had family that live in other countries, something that is now also characteristic of immigrants to Ireland.

6: Irish people - Wikipedia

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8: The Irish Element in Mediaeval Culture

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9: History of the Medieval Period in Ireland - Ancient Irish History

The importance of the work accomplished by the Irish monks in Central Europe during the Middle Ages has not been fully appreciated by English historians. It is not surprising, therefore, to find an almost total ignorance of the subject on the part of the general public. The enthusiastic interest.

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