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The Irish Celts originated from the Iberian peninsular that is a hot and fertile. Ireland was also noted for an abundance of food notably fish in the many rivers and lakes, and honey. The Celts in England came from north of the Rhine and the English were

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further interbred with Angles and Saxons,  
Vikings and Normans.

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The first person to hold both titles was  
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Although Ireland gained near-independence

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from Great Britain in 1782, there were revolutionary movements in the 1790s that favored France, Britain's great enemy. Secret societies staged the failed 1798 Rebellion. Therefore the kingdoms of Great Britain and Ireland were merged in 1801 to form the United Kingdom of Great Britain and Ireland. On 1 January 1801, the first day of the 19th century ...

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Gaelic Ireland was finally defeated at the battle of Kinsale in 1601 which marked the collapse of the Gaelic system and the

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beginning of Ireland's history as part of the British Empire. During the 17th century, this division between a Protestant landholding minority and a dispossessed Catholic majority was intensified and conflict between them was to become a recurrent theme in Irish history.

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The United Kingdom of Great Britain and Ireland was a sovereign state that existed

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between 1801 and 1922. It was established by the Acts of Union 1800, which merged the kingdoms of Great Britain and Ireland into a unified state. The establishment of the Irish Free State in 1922 led to the country later being renamed to the United Kingdom of Great Britain and Northern Ireland in 1927, which ...

~~United Kingdom of Great Britain and Ireland~~  
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This video will show the entire history of the British Isles from the arrival of modern humans to 2016. Every year is shown from 43

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CE. -----...

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The history of rail transport in Ireland began only a decade later than that of Great Britain. By its peak in 1920, Ireland had 3,500 route miles (4,200 km). The current status is less than half that amount, with a large unserved area around the border area between Northern Ireland and The Republic of Ireland.. Railways on the island of Ireland are run by Iarnród Éireann (Irish Rail) within ...

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~~History of rail transport in Ireland~~  
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It is a history of cruelty, exploitation and neglect. During the 16<sup>th</sup> and 17<sup>th</sup> centuries, the wholesale colonialization of Ireland accelerated as land was stolen from the Irish people, who were punished for using their own language, forbidden to own land and denied any political rights. Catholics experienced discrimination in every aspect of their lives.

~~The Real History of the Irish Border Has Been~~

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## ~~Forgotten~~

In the twelfth century the Normans arrived in Ireland beginning Irelands 800 year struggle with England. In the 1600's the Ulster Plantation occurred in which Irish land was taken from Irish landowners and given to English families. This plantation of Ulster divided the country and this division still remains today.

## ~~History of Ireland — Rare Irish Stuff~~

The story of the Irish Border began with the Plantations of Ulster in the 17th century. Since the 12th century the British had



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retained a presence in Ireland mostly along the east coast around...

~~A history of Ireland for outsiders: From Henry VIII to the ...~~

Hawks and Doves is dedicated to the late UCD professor of history Ronan Fanning and draws heavily on his book, Fatal Path, a masterful study of British policy in relation to Ireland between the ...

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The theme of this book is cultural encounter and exchange in Irish women's lives. Using three case studies: the Enlightenment, emigration and modernism, it analyses reading and popular and consumer culture as sites of negotiation of gender roles. It traces how the circulation of ideas, fantasies and aspirations which have shaped women's lives in actuality and in imagination and argues that there were many different ways of being a woman. Attention to women's cultural consumption and production shows that one individual may in one day identify with

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representations of heroines of romantic fiction, patriots, philanthropists, literary ladies, film stars, career women, popular singers, advertising models and foreign missionaries. The processes of cultural consumption, production and exchange provide evidence of women's agency, aspirations and activities within and far beyond the domestic sphere.

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White Cargo is the forgotten story of the thousands of Britons who lived and died in bondage in Britain's American colonies. In the seventeenth and eighteenth centuries, more than 300,000 white people were shipped to America as slaves. Urchins were swept up from London's streets to labor in the tobacco fields, where life expectancy was no more than two years. Brothels were raided to provide "breeders" for Virginia. Hopeful migrants were duped into signing as indentured servants, unaware they would

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become personal property who could be bought, sold, and even gambled away. Transported convicts were paraded for sale like livestock. Drawing on letters crying for help, diaries, and court and government archives, Don Jordan and Michael Walsh demonstrate that the brutalities usually associated with black slavery alone were perpetrated on whites throughout British rule. The trade ended with American independence, but the British still tried to sell convicts in their former colonies, which prompted one of the most audacious plots in Anglo-American history. This is a saga of

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exploration and cruelty spanning 170 years that has been submerged under the overwhelming memory of black slavery. White Cargo brings the brutal, uncomfortable story to the surface.

There are few instances of a contemporary Western European society more firmly welded to religion than Ireland is to Catholicism. For much of the twentieth century, to be considered a good Irish citizen was to be seen as a good and observant Catholic. Today,

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the opposite may increasingly be the case. The Irish Catholic Church, once a spiritual institution beyond question, is not only losing influence and relevance; in the eyes of many, it has become something utterly desacralized. In this book, Hugh Turpin offers an innovative and in-depth account of the nature and emergence of "ex-Catholicism"—a new model of the good, and secular, Irish person that is being rapidly adopted in Irish society. Using rich quantitative and qualitative research methods, Turpin explains the emergence and character of religious rejection in the

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Republic. He examines how numerous factors—including economic growth, social liberalization, attenuated domestic religious socialization, the institutional scandals and moral collapse of the Church, and the Church's lingering influence in social institutions and laws—have interacted to produce a rapid growth in ex-Catholicism. By tracing the frictions within and between practicing Catholics, cultural Catholics, and ex-Catholics in a period of profound cultural change and moral reckoning, Turpin shows how deeply the meanings of being religious or non-religious have changed in the country once



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described as "Holy Catholic Ireland."

This collection brings together work from scholars across sociolinguistics, World Englishes and linguistic landscapes to reflect on developments and future directions in Irish English, building on the groundbreaking contributions of Jeffrey Kallen to the discipline. Taking their cue from Kallen's extensive body of work on Irish English, the 20 contributors critically examine advances in the field grounded in frameworks from variationist sociolinguistics and semiotic and border studies in linguistic

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landscapes. Chapters cover pragmatic, cognitive sociolinguistic, sociophonetic, historical and World Englishes perspectives, as well as two chapters which explore the border between Northern Ireland and the Republic of Ireland through the lens of perceptual dialectology and linguistic landscape research. Taken together, the collection showcases the significant role Kallen has played in the growth of Irish English studies as a field in its own right and the impact of this work on a new wave of researchers in the field today and beyond. This volume will be of particular interest to

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scholars of varieties of English, variationist sociolinguistics and linguistic landscape research.

The first exploration of vegan Irish epistemology, one that can be traced along its history of animism, agrarianism, ascendancy, adaptation, and activism. Irish vegan studies are poised for increasing relevance as climate change threatens the legitimacy and longevity of animal agriculture and widespread health problems related to animal product consumption disrupt long held nutritional ideologies. Already a

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top producer of greenhouse gas emissions in the European Union, Ireland has committed to expanding animal agriculture despite impending crisis. The nexus of climate change, public health, and animal welfare present a challenge to the hegemony of the Irish state and neoliberal European governance. Efforts to resist animal rights and environmentalism highlight the struggle to sustain economic structures of inequality in a society caught between a colonialist past and a globalized future. *Animals in Irish Society* explores the vegan Irish epistemology, one that can be traced along

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its history of animism, agrarianism, ascendancy, adaptation, and activism. From its zoomorphic pagan roots to its legacy of vegetarianism, Ireland has been more receptive to the interests of other animals than is currently acknowledged. More than a land of "meat" and potatoes, Ireland is a relevant, if overlooked, contributor to Western vegan thought. Corey Lee Wrenn is Lecturer in Sociology at the University of Kent. She is the author of several books, including *A Rational Approach to Animal Rights: Extensions in Abolitionist Theory and Piecemeal Protest: Animal Rights in the Age*

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