

Chapter 1 : Myth of the Jacobite Clans - Edinburgh Scholarship

The first edition of The Myth of the Jacobite Clans was a revolutionary book. It argued that British history had long sought to caricature Jacobitism rather than to understand it, and that the Jacobite Risings drew on extensive Lowland support and had a national quality within Scotland.

After the Restoration of Charles II in 1660, political and religious conflict continued; in Scotland, this was largely expressed through conflict over governance and control of the kirk and in England, the role of Parliament. James II and VII; despite inheriting the throne with substantial support in 1685, by James had alienated the vast majority. In Ireland, the key issues were land rights and tolerance for the Catholic majority; after the Flight of the Earls in 1606, their lands were confiscated and settled by Scottish and English Protestants, resulting in the Plantation of Ulster. Only a small minority of large Catholic landowners benefitted from the Act of Settlement passed after the Restoration. Louis XIV of France was the greatest exponent of Royal Absolutism in contemporary Europe, which meant many associated political absolutism with Catholicism. Charles II refused to call an English Parliament between 1685 and 1689, while in Ireland, only one session of Parliament was held between 1685 and 1689. James II died in exile in 1701 and when William died in 1702, his younger daughter Anne became the last Stuart monarch; in 1707, the Act of Union between England and Scotland completed the process begun by James I. Since neither Anne nor Mary had surviving children, the Act of Settlement ensured a Protestant successor by excluding Catholics from the English and Irish thrones, and that of Great Britain after the Act of Union. Sophia died two months before Anne in August 1702; her son became George I and the pro-Hanoverian Whigs controlled government for the next 30 years. Religion[edit] While Jacobitism was closely linked with Catholicism from the outset, particularly in Ireland, in Britain Catholics were a small minority by 1700 and the bulk of Jacobite support came from other groups. Ireland[edit] The key demands of Irish Jacobitism remained consistent until the Stuart cause ended in the mid eighteenth century; these were religious toleration, legislative autonomy and land ownership. His Catholic son James was seen more favourably and when he became king in 1702, the Catholic Earl of Tyrconnell was appointed Lord Deputy of Ireland; he admitted Catholics into the army and militia and refused to enforce anti-Catholic penal laws. This meant when James was exiled by the Glorious Revolution of 1688-9, Ireland was an obvious location to launch his campaign to retake his kingdoms, which was later known as the War in Ireland. The Dublin Parliament provided James financial support in return for removing restrictions on Catholic worship but the supremacy of the Protestant Church of Ireland was left intact, while James actively resisted legislation that reversed post land confiscations. England[edit] In England some support came from the Nonjuring Anglicans, which started with Church of England clergy who refused on principle to take the oath of allegiance to William and Mary while James still lived, and developed into an Episcopalian schism of the church with small congregations in all the English cities. Jacobite supporters displayed pictures of both Cavalier and Jacobite heroes in their homes. Scotland[edit] In lowland Scotland, the Catholics tended to come from the gentry and formed the most ideologically committed supporters, drawing on almost two centuries of subterfuge as a minority persecuted by the state and rallying enthusiastically to Jacobite armies as well as contributing financial support to the court in exile. The Episcopalians were also described as Nonjurors. As Protestants they could take part in Scottish politics, but were in a minority and were repeatedly discriminated against in legislation favouring the established Church of Scotland. The clergy could even be imprisoned, as occurred in the Stonehaven Tolbooth after three clergymen held services at the chapel at Muchalls Castle. However, many Episcopalians were quiet about any Jacobite sympathies and were able to accommodate themselves to the new regime. About half of the Episcopalians supporting the Jacobite cause came from the Lowlands, but this was obscured in the risings by their tendency to wear Highland dress as a type of Jacobite uniform. To the Gaelic-speaking Scottish Highland clans, to whom the supporters of Jacobitism were known as Seumasaich, the conflict was more about inter-clan politics than about religion, and a significant factor was resistance to the territorial ambitions of the Presbyterian Campbells of Argyll. Whereas previous monarchs since the late 16th century had been antagonistic to the Gaelic Highland way of life, James had worked sympathetically with the clan chieftains in

the Commission for Pacifying the Highlands. Some Highland chieftains therefore viewed Jacobitism as a means of resisting hostile government intrusion into their territories. The significance of their support for the Stuarts was that the Highlands was the only part of Britain which still maintained private armies, in the form of clan levies. During the Jacobite risings, they provided the bulk of Jacobite manpower. Opportunists and adventurers[edit] Another source of Jacobite support came from those dissatisfied with political developments. Some Whigs, most obviously the Earl of Mar, reacted to political disappointments by joining the Jacobites, but while others were courted from onwards and indicated support, mostly this was just reinsurance in case the Jacobites came out on top. The Tories were a more likely source of support given their commitment to church and king, but many were reluctant to trust the Church of England to a Catholic king. At times such as when the Hanoverians appeared to be dismantling Anglican dominance and when Whig dealings denied the Tories a parliamentary victory they would coalesce and turn to the Jacobites, but they were reluctant when it came to serious action. Nevertheless, this gave hopes that large numbers of Tories would support a Jacobite rising with a serious prospect of winning, particularly when helped by foreign intervention. Although small in number and varying from unemployed weavers looking for excitement to impoverished gentry like William Boyd, 4th Earl of Kilmarnock who served Charles as a colonel and became a general after the Battle of Falkirk, they contributed significantly to the daring that brought the Jacobites a prospect of success in their campaigns. However, other such mercenaries often became spies and informers. A number of pirates were among the opportunists who flocked to the Jacobite banner. The divine right of kings, the "accountability of Kings to God alone", inalienable hereditary right, and the "unequivocal scriptural injunction of non-resistance and passive obedience", [31] though these positions were not unique to the Jacobites. However, such distinctions became less clear over time, with an increase in the use of contract theory by some Jacobite writers during the reign of George I. More widely, commoners developed communities in areas where they could fraternise in Jacobite alehouses, inns and taverns, singing seditious songs, collecting for the cause and on occasion being recruited for risings. At government attempts to close such places they simply transferred to another venue. In these neighbourhoods Jacobite wares such as inscribed glassware, brooches with hidden symbols and tartan waistcoats were popular. The criminal activity of smuggling became associated with Jacobitism throughout Britain, partly because of the advantage of dealing through exiled Jacobites in France. Official policy of the court in exile initially reflected the uncompromising intransigence that got James into trouble in the first place. With the powerful support of the French they saw no need to accommodate the concerns of his Protestant subjects, and effectively issued a summons for them to return to their duty. In Louis pressed James into a more accommodating stance in the hopes of detaching England from the Grand Alliance, essentially promising to maintain the status quo. This policy soon changed, and increasingly Jacobitism ostensibly identified itself with causes of the alienated and dispossessed.

Chapter 2 : Myth of the Jacobite Clans: The Jacobite Army in - Edinburgh Scholarship

The Myth of the Jacobite Clans has 6 ratings and 0 reviews. The Jacobite Rising of is one of the most famous and misunderstood events in British his.

Charles continued to believe that he could reclaim the kingdom and recalled that early in a few Scottish Highland clan chieftains had sent a message that they would rise if he arrived with as few as 3, French troops. Living at French expense, he continued to petition ministers for commitment to another invasion, to their increasing irritation. They fitted out a small frigate Du Teillay and a ship of the line the Elisabeth and set out from Nantes for Scotland in July on the pretence that this was a normal privateering cruise, leaving a personal letter from Charles to Louis XV of France announcing the departure and asking for help with the rising. The Elisabeth, carrying weapons, supplies and volunteers from the Irish Brigade , encountered the British Navy ship HMS Lion and with both ships badly damaged in the ensuing battle the Elisabeth was forced back, but the Du Teillay successfully landed Charles with his seven men of Moidart on the island of Eriskay in the Outer Hebrides on 2 August The Jacobite force marched south from Glenfinnan, increasing to almost 3, men, though two chieftains insisted on pledges of compensation before joining. A list of clans that "came out" to join the Pretender , or were prevented from doing so, is given below. Britain was still in the midst of the War of the Austrian Succession and most of the British army was in Flanders and Germany, leaving an inexperienced army of about 4, in Scotland under Sir John Cope. His force marched north into the Highlands but, believing the rebel force to be stronger than it really was, avoided an engagement with the Jacobites at the Pass of Corryairack and withdrew northwards to Inverness. In Edinburgh there was panic with a melting away of the City Guard and Volunteers and when the city gate at the Netherbow Port was opened at night, to let a coach through, a party of Camerons rushed the sentries and seized control of the city. Charles immediately wrote again to France pleading for a prompt invasion of England. The Jacobites held the city of Edinburgh, though not the castle. Charles held court at Holyrood palace for five weeks amidst great admiration and enthusiasm, but failed to raise a regiment locally. Many of the highlanders went home with booty from the battle and recruiting resumed, though Whig clans opposing the Jacobites were also getting organised. The French now sent some weapons and funds, and assurances that they would carry out their invasion of England by the end of the year. Many Scottish burghs offered burgess status to any man who would volunteer to fight against the Jacobites and, when the rebels passed near the town of Ecclefechan in Dumfriesshire, local loyalists mounted a raid on their baggage train. The Jacobite army of under six thousand men had set out and an army under General George Wade assembled at Newcastle. Charles wanted to confront them, but on the advice of Lord George Murray and the Council they made for Carlisle and successfully bypassed Wade. At Manchester about Episcopalians formed a regiment, and a number of other Englishmen had joined the Prince, mainly from rural Lancashire. One Englishman, John Daniel, from the upper echelons of the yeoman class, brought in 39 recruits by himself. A Scotsman who was in the Jacobite army and therefore an eyewitness, wrote home that 60 English recruits had joined in just one day at Preston. The myth that no Englishmen joined the Prince is just that, a myth. The Jacobite army, now reduced by desertions to under 5, men, was manoeuvred by Murray round to the east of a second government army under the Duke of Cumberland and marched on Derby. Charles was advised of progress on the French invasion fleet which was then assembling at Dunkirk, but at his Council of War he was forced to admit to his previous lies about assurances. While Charles was determined to press on in the deluded belief that their success was due to soldiers of the regulars never daring to fight against their true prince, his Council and Lord George Murray pointed out their position. The promised English support had not materialised, both Wade and Cumberland were approaching, London was heavily defended and there was a fictitious report from a government double agent of a third army closing on them.

Chapter 3 : The Myth of the Jacobite Clans: The Jacobite Army in - Murray Pittock - Google Books

The Jacobite Rising of 1745 is one of the most famous and emotive in our history. It is also one of the most misunderstood. The Myth of the Jacobite Clans exposes the depth of myth and misrepresentation from which Scotland and the Jacobite cause have suffered over the last 250 years. The winning author Murray Pittock demonstrates that British history has marginalised the facts about.

This book offers a point of departure for a reconceptualization of Scottish history. By all means, add your thoughts below. As always, my posts are only starters. As I stumble toward my allocated years, I continue to learn things about Scotland which I maybe should have known earlier. I did Higher History at school and by , I knew far more about the tragic history of Poland than I did about any aspect of Scottish History. I could even draw accurate maps of the partitions of Poland by their predatory neighbours, Prussia, Austria and Russia. Only a few years ago, I discovered that my teacher, Mr Danskin, had a surname suggesting origins in the city of Danzig, today Gdansk! So, it was in the years that followed, that I began to learn what a good Scottish, republican, socialist education system might have provided. Perhaps predictably, I started from the edges and worked inward. Second, I learned of the horrors of empire, in places such as India, in the Middle-East and in Kenya, to name only a few. Then, perhaps, stimulated by the Troubles in Ireland, so visible in everyday media coverage, I began to learn another history. Coming from a protestant, social and educational background, I knew nothing worth knowing. As an academic in the 80s, 90s and 10s, attempting to broaden and to make more critical, the perspectives of education and media students, beyond their understandable but limited obsessions with practice in the short-term, I developed my own understanding of the later, globalised, form of capitalism which so constrains all of our choices including even what we think we can think about. Now, in retirement, I come across a book which reveals to me another shocking gap in my understanding and this time, one that is geographical, historically and theoretically so close to where I stand today, deeply embedded in the contemporary movement for Scottish independence – the Jacobite Risings of the 17th and 18th centuries. In , I had just been promoted, beyond my maturation and emotional intelligence, to be head of a university department of 26 utterly unherdable souls. So, challenged by the experience, I regularly cycled home at lunchtime for a double vodka and packet of extra-strong mints. The cycling was good for me. Until I managed to change horses, ten years later, from the management to the research lanes, I missed a great deal of cultural importance as I hardened my heart to deal with such as budgets, evaluation and staff deployment. I did things in those years which I must pay for later in any final assessment of my character. As you might expect the contents page tells us what the central myths are. Selecting only aspects of these, they are: First, there is the myth that the Jacobite army was, only, a Highland army. Fascinating, for me, is his revelation that highland dress was commonly worn by the lowlanders as a uniform and to avoid being mistaken for the Union army by the actual Highland battalions. Second, he tackles the myth, popular with those who wish to downgrade their significance, that few Scots supported the risings. Again, fascinating for me is the way he extrapolates from the many reports of numbers to show how the risings were actually well-supported when you compare them with the earlier, state-sponsored, Covenanter armies or with the, per head of population, very small British army in the 21st Century. Third, he demolishes, for me, the myth that the risings were only strongly supported in the Highland and Gaelic-speaking parts, offering extensive evidence of their considerable support except, ironically where I write this, in the South-West. Fourth, he demonstrates the inaccuracy of the propagandistic tendency to characterise the Jacobite armies as undisciplined, charging and sword-waving barbarians. We read of the sophisticated battle tactics and modern firepower, needed to, of course, explain the repeated earlier victories against supposedly more advanced Union armies. Finally, and perhaps of most interest to us, in the contemporary independence movement, Pittock challenges the narrow propagandist explanation, still popular with Unionists, that the risings were almost entirely about the restoration of the Stuarts and of Catholicism. With extensive evidence, he concludes:

Chapter 4 : Jacobite Risings | Military Wiki | FANDOM powered by Wikia

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The Myth of the Jacobite Clans was first published in a revolutionary book, it argued that British history had long sought to caricature Jacobitism rather than to understand it, and that the Jacobite Risings drew on extensive Lowland support and had a national quality within Scotland.

Chapter 5 : The Myth of the Jacobite Clans by Murray Pittock

The Myth of the Jacobite Clans Book Description: The second edition of this revolutionary book argues that British history has long sought to caricature Jacobitism rather than to understand it, and that the Jacobite Risings drew on extensive Lowland support and had a national quality within Scotland.

Chapter 6 : The myth of the Jacobite clans: the Jacobite Army in - Murray Pittock - Google Books

The Jacobite Rising of is one of the most famous and emotive in our history. It is also one of the most misunderstood. The Myth of the Jacobite Clans exposes the depth of myth and misrepresentation from which Scotland and the Jacobite cause have suffered over the last years.

Chapter 7 : The myth of the Jacobite clans - Murray Pittock - Google Books

Myth 2: The battle of Culloden was fought between a modern army and the Highland clans The description of the Jacobite forces as a 'Highland army' was an allusion to the patriotic qualities of northern Scotland rather than a description of the background of its soldiers.

Chapter 8 : Jacobitism - Wikipedia

Exposes the depth of myth and misrepresentation from which Scotland and the Jacobite cause have suffered over the last years.

Chapter 9 : The Myth of the Jacobite Clans - Hardcover - Murray Pittock - Oxford University Press

It notes that the Myth of the Jacobite Clans sustains itself by 'othering' all these aspects of the Jacobite war machine, setting them up as marginal and oppositional to traditional British military practice and, therefore, making them appear outmoded, amateurish, or barbarous.