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### Z á s a d y   p r o   v y p r a c o v á n í :

Autorka vybere z Burnsova díla vlastenecky zaměřené básně a provede jejich rozbor ve vztahu k době vzniku a dějinám Skotska.

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Faculty of Arts and Philosophy**

**Scottish Patriotism in the Poetry of Robert Burns**

**Petra Posselt**

**Bachelor Paper  
2008**

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Podpis

## **Abstract**

The aim of this bachelor paper is to find and analyze patriotic poems of Robert Burns which refer to the history of Scotland. The paper is divided into two parts. The first part is theoretical and it focuses on patriotism as an idea, the life and work of Robert Burns and historic milestones of Scottish history. I chose the Wars of Independence, focusing on Sir William Wallace and Robert the Bruce since they represent Burns's notion of the perfect patriot. Another historic milestone is the Jacobite rebellion and the restoration of the Stewart monarchy because Burns considered himself to be a Jacobite. This part of the paper is crucial since it is the base for the second, practical part.

The second part contains the analyses of Burns's poems in which he expresses Scottish patriotism and his own patriotic feelings. Burns reminds of crucial events in the history of Scotland when Scots fought for their freedom and the independence of Scotland. He uses his poetry to express his opinion on policy and he criticises Scottish politicians for not being patriotic.

This bachelor paper provides an insight into the history of Scotland and its patriotic highlights all analysed on the base of Burns's fascinating poetry.

## **Abstrakt**

Cílem této bakalářské práce je nalezení a analyzování patriotických básní Roberta Burnse, které odkazují na dějiny Skotska. Tato práce je rozdělena do dvou částí. První část je teoretická a soustředí se na patriotismus jako pojem, život a dílo Roberta Burnse a na historické milníky skotských dějin. Vybrala jsem Války o nezávislost, kdy se soustředím Sira Williama Wallace a Roberta the Bruce, jelikož znázorňují Burnsovu představu dokonalého patriota. Dalším historickým milníkem je Jakobitské povstání a znovunastolení Stewartovské monarchie, protože sám sebe považoval za Jakobitu. Tato část práce je zásadní, jelikož je základem pro druhou, praktickou část.

Druhá část je analýza Burnsových básní, ve kterých vyjadřuje skotský patriotismus a své vlastní patriotické cítění. Burns připomíná zásadní události ve dějinách Skotska, kdy Skoti bojovali za svoji svobodu a nezávislost Skotska. Používá svoji poezii k vyjádření svých názorů na politiku a kritizuje skotské politiky pro to, že nejsou patriotičtí.

Tato bakalářská práce poskytuje náhled do dějin Skotska a jeho patrioticky nejdůležitějších události, vše analyzované na základě Burnsovy fascinující poezie.

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## Introduction

The topic of my bachelor paper is "Scottish patriotism in the poetry of Robert Burns". I chose this topic because it is interesting to see the power of the written word. Burns was motivated by the ambition to preserve Scotland's national identity and language through the medium of his poetry. His love of his home country powered his ambition to write in Scottish vernacular, which resulted in the creation of unique poetry, full of character, humour, satire and lyrical harmony.

The importance of his contribution to Scotland's literary tradition is indisputable. The aim of my paper is to emphasize the importance of literature, its power to spread important messages, delight the readers, support national identity, retain language and, of course, to contribute to cultural heritage.

Burns's work was deeply influenced by Scottish history and the political situation in Scotland at his time. The repression of Catholicism provoked the Great rebellion of the Highland clans in 1715 and later resulted in the bloody battle at Culloden. These events gave Burns great inspiration, since numerous legends, romance and myth arose from them. These events were not his only inspiration. Burns was not only a poet. He reiterated the need of Scottish national songs, so that his bequest does not consist only of poems, but also of enchanting songs. Burns' songs and poems engage patriotism, in class inequalities, gender roles, love, poverty and socialism. His direct literary influence of Scots in poetry was the work of Robert Fergusson.

All the above mentioned information plays a role in my paper, but to focus on one thematic field, I settled on the hypothesis that Robert Burns, his patriotism to Scotland, is inevitably shown in his work. My paper is based on the influence of history. My research analyses the poems and songs written by Robert Burns, their relation to history and patriotism.

This paper creates a little insight into the scenic beauty of the Scottish country, the ruthlessness of its history and the illustrious tones of its vernacular, all leading to Scottish patriotism. It is important not to forget about Scotland's history and the fierce struggle of its patriotic inhabitants towards freedom.

This bachelor paper is divided into two parts. The first part is theoretical. The first chapter explains the idea of patriotism according to various authors and it provides my

own interpretation of it. The second chapter describes the influences on Robert Burns, his life and work. Chapter number three focuses on historical milestones in the history of Scotland which demonstrated Scottish patriotism.

The second part of this paper is practical. It contains the analyses of Burns's poems on the base of connectedness to crucial historical events. I interpret their meanings and Burns's expression of Scottish patriotism and his own.



# 1 Patriotism

Since the title of this bachelor paper is ‘Patriotism in the Poetry of Robert Burns’ it is crucial to define what patriotism actually is. Patriotism indicates “positive and supportive attitudes to a homeland by individuals and groups.”<sup>1</sup> The homeland can represent “a region or a city, but patriotism usually applies to a nation and/or a nation-state.”<sup>2</sup>

According to Wikipedia,

Patriotism covers such attitudes as: pride in its achievements and culture, the desire to preserve its character and the basis of the culture, and identification with other members of the nation.<sup>3</sup>

According to Meyers Lexikon online, patriotism also implies veneration for national symbols, historically significant events and respect for institutions and people who serve the integration of the state.<sup>4</sup>

Patriotism considers that the real patriot should give priority to the interests of the nation, not to himself. In times of war the sacrifice of the patriot can go to the extreme by sacrificing his own life.<sup>5</sup>

It is also of great importance to distinguish between the terms ‘patriotism’ and ‘nationalism’. Dustin Griffin, author of the book *Patriotism and Poetry in Eighteenth-Century Britain*, interprets the distinction between patriotism and nationalism as follows.

Patriotism is usually said to be the older term, referring to what is assumed to be a universal attachment to one’s country, its soil, its cultural legacy, typically as

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<sup>1</sup> Wikipedia contributors. Patriotism. Wikipedia, The Free Encyclopedia. March 3, 2008, 17:45 UTC. Available at: <http://en.wikipedia.org/w/index.php?title=Patriotism&oldid=195591837>. Accessed March 28, 2008

<sup>2</sup> Wikipedia contributors. Patriotism. Wikipedia, The Free Encyclopedia. March 3, 2008, 17:45 UTC. Available at: <http://en.wikipedia.org/w/index.php?title=Patriotism&oldid=195591837>. Accessed March 28, 2008.

<sup>3</sup> Wikipedia contributors. Patriotism. Wikipedia, The Free Encyclopedia. March 3, 2008, 17:45 UTC. Available at: <http://en.wikipedia.org/w/index.php?title=Patriotism&oldid=195591837>. Accessed March 28, 2008.

<sup>4</sup> Patriotismus [online]. Meyers Lexikon Online, 2007 , 2007 [cit. 2008-03-27]. Available at: <<http://lexikon.meyers.de/meyers/Patriotismus>>.

<sup>5</sup> Wikipedia contributors. Patriotism. Wikipedia, The Free Encyclopedia. March 3, 2008, 17:45 UTC. Available at: <http://en.wikipedia.org/w/index.php?title=Patriotism&oldid=195591837>. Accessed March 28, 2008.

embodied in its monarch...Nationalism is the newer term, referring to 'nationalist' movements for independence or nation-building in Germany...it refers to an attachment to the nation-state, and is prompted by a sense of cultural and ethnic homogeneity, and by a conscious sense of difference from other (presumably adversarial) nations.<sup>6</sup>

### **1.1 My interpretation of patriotism in the poetry of Robert Burns**

My interpretation of patriotism in Burns's poetry bases on the English-Scottish conflicts in the 13<sup>th</sup> to 14<sup>th</sup> century and in the 17<sup>th</sup> to 18<sup>th</sup> century. However, my intention is not only to consider these conflicts but also to mention the conflict between Burns and the Hanoverian King. Burns expresses his patriotic feelings for Scotland and later Great Britain very passionately and bluntly. Burns chants major historical events when the Scots demonstrated their patriotism and he reprobates the Hanoverian monarchs for dishonouring the British throne.

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<sup>6</sup> GRIFFIN, D., *Patriotism and Poetry in the Eighteenth-Century Britain*, s. 11-12

## 2 The life and work of Robert Burns

Robert Burns (25th of January 1759 – 21st of July 1796) was born several miles south of Ayr, in Alloway, South Ayrshire, Scotland. He was the eldest of seven children of William Burness (Robert Burns spelled his surname Burness until 1786) and Agnes Brown. His father, William, was a self-educated tenant farmer from Dunnottar and his mother, Agnes, the daughter of a tenant farmer from Kirkoswald.

Although William Burness was a simple farmer, his thinking was relatively progressive and was determined that his children should be well-educated. Agnes Burness was an uneducated and uncomplicated woman but an extraordinary mother and wife who kept a happy household regardless of hardship and poverty they all had to face.

Robert Burns' early education was ensured by John Murdoch, a tutor hired by his father and four other neighbours. John Murdoch taught Latin, French and mathematics to both Robert and his brother Gilbert from 1765 to 1768, until J. Murdoch left the parish. Afterwards the boys' education was provided by their father who decided to teach them himself and he taught them geography and ancient history and also motivated them to read. In this time, Robert became familiar with classic authors from William Shakespeare onwards and with works of various poets. His creative imagination was primarily formed at this early stage mainly by an old friend of his mother, Betsy Davidson, whom Robert Burns later described as someone with one of the largest collections of tales and songs concerning devils, ghosts, fairies, brownies, witches, warlocks, spunkies, kelpies, elf-candles, dead-lights, wraiths, apparitions, cantraipts, enchanted towers, giants, and other trumpery in the country. This is the list of phantasy that he later used when he wrote 'Tam o' Shanter', the poem that most pleased him.<sup>7</sup>

By the age of fifteen, during the harvest of 1774, Robert was assisted by Nelly Kilpatrick, who inspired his first attempt at poetry, 'O, Once I Lov'd A Bonnie Lass'. Next year in summer, Robert Burns was sent to finish his education with a tutor. There he met Peggy Thompson, to whom he wrote two songs, 'Now Westlin' Winds' and 'I Dream'd I Lay', however, he had little opportunity for creativity while the family remained principal labourer on the farm Mount Oliphant. This place where the Burns' family lived had very unfavourable conditions and in consequence William Burness

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<sup>7</sup> DUANE, O.B., *Robert Burns: The Scottish Bard*, s. 9

removed his big family to a farm at Lochlea, near Tarbolton, where they stayed until the housefather's death in 1784.

The family became integrated into the community of Tarbolton where Robert Burns made good progress with his studies and took full advantage of the active life of the village. By 1781, Robert Burns had become a Freemason at Lodge St David, Tarbolton. Later he formed with his brother Gilbert a debating club, The Tarbolton Bachelor's Club. That time period was not especially creative for Robert Burns, but it was about this time that he revealed the vernacular verse of Robert Fergusson<sup>8</sup> which had a decuman influence on him. Later Robert Burns wrote that he almost had given up the thought of writing poetry, but the meeting with Fergusson's Scotch poems encouraged him to continue in his work. Burns was inspired by Fergusson's human sentiment, witty tone and colloquial language. Burns and Fergusson shared the passion for writing in Scots since it represented their aversion to Anglicization.<sup>9</sup>

In December 1781, Robert Burns moved provisionally to Irvine to learn the profession of flax-dressers, but the flax shop caught fire and was highly damaged and so he was sent home to Lochlea farm. He continued to write poems and songs and began a Commonplace Book in 1783, a journal containing his first serious literary efforts. After his father's death in 1784, Robert Burns and his brother Gilbert made an unsuccessful struggle to keep on the farm their father managed. They later moved to the farm at Mossgiel, near Mauchline in March, which they maintained together. It was at Mossgiel that he worked up the majority of his best known work, including *The Twa Dogs*, *To a Mouse*, *Scotch Drink*, *Halloween*, *The Cotter's Saturday Night*, *Address to a Deil* and *The Ordination*.<sup>10</sup>

Robert Burns's first volume of verse, *Poems Chiefly in the Scottish Dialect*, was published in Kilmarnock in 1786. His personal life was in deep inquietude because of his several love affairs. His turmoil should have been resolved by emigrating to Jamaica. Robert Burns's casual love affairs had an impact on his life when his first illegitimate child, Elizabeth Paton Burns was born to his mother's servant. At the same time Robert Burns was embarking on a relationship with Jean Armour. She bore him

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<sup>8</sup> Robert Fergusson (\*5.9.1750 - †16.10.1774) was a Scottish poet who was one of the leading figures of the 18<sup>th</sup>-century revival of Scots vernacular writing.

<sup>9</sup> DUANE, O. B., *The Scottish Bard*, s. 10

<sup>10</sup> DOUANE, O. B., *The Scottish Bard*, s. 10

twins in 1786, and although their marriage was forbidden by her father, they got finally married in 1788 after Robert Burns had earned some money by publishing his poems and songs in Edinburgh. With time she bore him nine children, but only three survived infancy. Robert Burns published his poems partially to raise funds for his departure to Jamaica. Considering their immediate success Robert Burns was persuaded to stay in Scotland, to travel to Edinburgh with a view to the publication of a new edition of his verses and not to migrate to Jamaica.

At the age of twenty-seven Robert Burns became promptly popular in the Scottish capital. His stay in the city resulted in some friendships, among which were those with Lord Glencairn and Frances Anna Dunlop who became his eventual sponsor. He was introduced to William Creech, one of the best-known publishers and literary agents, who later published the Edinburgh edition of Robert Burns's poems. In 1787 he met James Johnson, a music engraver and music seller, with a love of old Scots songs. They both shared the same interests and Robert Burns became contributor to The Scots Musical Museum. Between the years 1787 and 1792 he contributed over 140 songs to Johnson's collections. The first volume of them was published in 1787 and contained three songs by Robert Burns. Forty songs were published in volume two and in the end Robert Burns was responsible for about a third of the 600 songs in the complete collection. The final was published in 1803.

After Robert Burns's return to Mossgiel in 1788 and his marriage to Jean Armour he wanted to continue his career which would allow him to write poetry and provide a comfortable living. He took a farm in Dumfriesshire called Ellisland and also trained as an excise officer in case farming would prove to be unprofitable. Throughout this time, Robert Burns was continuing to contribute songs to The Scots Musical Museum, where he also composed in 1790 *Tam o'Shanter*, which many critics consider his masterpiece. In 1791 Ellisland turned out to be a failure and the Burns's family moved to Dumfries where Robert Burns took up a full-time work as an exciseman. He also worked to collect and preserve Scottish folk songs, revising, expanding and adapting them. One of these collections is known as *The Merry Muses of Caledonia* (the title is not Burns's). Many of Robert Burns's most famous poems are songs with the music founded on older traditional songs for example *Auld Land Syne*, *A Red, Red Rose* or *The Battle of*

Sherramuir. Robert Burns died at the age of 37 on the 21st of July 1796. A memorial edition of his poems was published to gain money for his wife and children.

### 3 The Wars of Scottish Independence

The Wars of Scottish Independence took place in the late 13th and early 14th centuries and they formed the relationship between England and Scotland for hundreds of years. The role of the English King Edward the 1<sup>st</sup> and the Scottish patriot Sir William Wallace is crucial. For this paper it is of high importance to mention their origin and development, since Robert Burns was greatly inspired by these wars and their most outstanding figures. All of my analyses refer to this chapters and it is crucial to understand Scottish history and their ambition to live in an independent Scotland.

#### 3.1 Edward the 1<sup>st</sup> of England

Edward the 1<sup>st</sup> of England, also known as Edward *Longshanks*<sup>11</sup>, was born on the 17<sup>th</sup> of June 1239 at Westminster. He was the fifth King of the House of Plantagenet, originally a noble family from Anjou, France. The Plantagenets became descendants of the English throne in 1154, when Henry, the son of Geoffrey Plantagenet and *William the Conqueror's*<sup>12</sup> granddaughter Matilda, became King of England.<sup>13</sup> Edward the 1<sup>st</sup> became King in 1272 and his reign lasted until the year 1327.<sup>14</sup>

The effort of Edward the 1<sup>st</sup> to domineer over Scotland was helped by the succession of the *Maid of Norway*<sup>15</sup>, infant princess Margaret. King Edward<sup>15</sup> proposed to marry her to his son, Edward of Caernarfon. The Scots, who comprehended his aim to gain power in Scotland with this marriage, were not satisfied with this solution. However, the Maid of Norway, fiancée of *Edward of Caernarfon*<sup>16</sup>, died after she returned from Norway to Scotland under suspicious circumstances in 1290. This led to struggle for succession in

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<sup>11</sup> Edward the 1<sup>st</sup> got this nickname since he was 188cm tall which was highly above average.

<sup>12</sup> William the Conqueror (\*1027 - †1087) - was Duke of Normandy and became King William the 1<sup>st</sup> after he conquered England in the battle of Hastings in 1066.

<sup>13</sup> Wikipedia contributors. Margaret, Maid of Norway. Wikipedia, The Free Encyclopedia. March 3, 2008, 00:12 UTC. Available at:

[http://en.wikipedia.org/w/index.php?title=Margaret%2C\\_Maid\\_of\\_Norway&oldid=195440015](http://en.wikipedia.org/w/index.php?title=Margaret%2C_Maid_of_Norway&oldid=195440015). Accessed March 29, 2008.

<sup>14</sup> JOHNSON, P., *Dějiny anglického národa*, s. 324

<sup>15</sup> Margaret, Maid of Norway (\*1283 - †1290) – was the daughter of King Eirik the 2<sup>nd</sup> of Norway and Margaret, daughter of King Alexander the 3<sup>rd</sup> of Scotland. She would have become Queen of Scotland if he had not died as a child.

<sup>16</sup> Edward of Caernarfon (\*25.4.1284 - †21.9.1327) - was King Edward the 2<sup>nd</sup> of England from 1307 until deposed in January 1327.

Scotland. Finally, there stayed three possible successors of the Scottish throne: *John the 2<sup>nd</sup> Comyn*,<sup>17</sup> *John de Balliol*<sup>18</sup> and *Robert de Bruce, 5<sup>th</sup> Lord of Annandale*<sup>19</sup>. None of them was in direct ancestry with the Scottish Kings, but all of them were of further royal descent. Even if the King of England's son did not actually marry the Maid of Norway, Edward the 1<sup>st</sup> still enjoyed the privilege and personal rights to influence the Scottish successor ship.<sup>20</sup>

King Edward was not inclined towards the succession of Robert de Bruce, since Robert had a steadier character and was not that close in proximity of blood as Balliol. John de Balliol became the minion of King Edward, because he was closer kin to Scottish Kings and, unofficially, was a weakling.<sup>21</sup> John the 2<sup>nd</sup> Comyn was not that diligent as Bruce and Balliol, he was more an ally and assistant to Balliol, who was his brother-in-law. King Edward moved to the north, where he applied for the recognition of his authority, to do justice. In 1291, King Edward obtained the right to decide upon the new Scottish King. Because of the fact that John de Balliol took an oath as King Edward requested, he became King of Scotland in 1292. Naturally under the dominion of King Edward the 1<sup>st</sup>.<sup>22</sup>

### **3.2 Sir William Wallace**

It did not take long and the King of England forced Balliol to give Scottish men and money to his army and even Balliol made an objection to it. Therefore he was dethroned and Balliol signed his abdication in 1296. Afterwards he was imprisoned in the Tower of London. A few years later he was set free without any money and died in the Normandy. King Edward made the Scottish Noblemen sign the *Ragman Roll*<sup>23</sup>, whereby

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<sup>17</sup> John the 2<sup>nd</sup> Comyn, Lord of Badenoch (†1087) – was a descendant of King Donald the 3<sup>rd</sup> of Scotland.

<sup>18</sup> John de Balliol (\*1249 – †25.11.1314) – was King of the Scots from 1292 until 1296.

<sup>19</sup> Robert de Bruce, 5<sup>th</sup> Lord of Annandale (\*1215 – †31.3.1295) - was a feudal lord, Justice and Constable of Scotland and England, a Regent of Scotland, and a leading competitor to be King of Scotland in 1290-92.

<sup>20</sup> PRINC MICHAEL OF ALBANY, *The forgotten monarchy of Scotland*, s. 60-61

<sup>21</sup> MACKIE, J. D., *A history of Scotland*, s. 66

<sup>22</sup> PRINCE MICHAEL OF ALBANY, *The Forgotten Monarchy of Scotland*, str.60-62

<sup>23</sup> Ragman Roll - was the name given to the collection of instruments by which the nobility and gentry of Scotland used in order to subscribe allegiance to King Edward the 1<sup>st</sup> of England, during the time between the Conference of Norham in May 1291 and the final award in favor of Balliol in November 1292, and again in 1296.



they ratified his Kingship. King Edward then let his English generals occupy Scottish castles and all Scots were banished.

It is a necessity to mention whose signature was missing on the Ragman Roll. It was the signature of Sir William Wallace, a native of Elderslie by Paisley, Scotland. Wallace grew up at the French court, it is said that he was educated, brave and vigorous person. When Wallace returned to Scotland, he established a rebellious group whose principal aim was a free Scotland. Wallace was soon outlawed by Edward the 1<sup>st</sup>, but still he had great support.<sup>24</sup> In the year 1297 the Wallace's Army fought against the English Army in the Battle of Stirling Bridge. Wallace's Army won the battle and they continued in their victorious march to the south, to England. After his victory was Wallace knighted and named 'Guardian of Scotland and leader of its armies'.

Unfortunately, his triumph did not last for long and Wallace was defeated by the English Army in the Battle of Falkirk in 1298. Then Wallace departed to France to get help for Scotland. Although Wallace was in France, the Scottish resistance continued under the leaders Robert the Bruce, grandson of Robert de Bruce the 6<sup>th</sup> Lord of Annandale and John the 3<sup>rd</sup> Comyn, son of John the 2<sup>nd</sup> Comyn. They were rivals, as their predecessors, and after a serious attack by Comyn, Bruce left his office and deserted to Edward the 1<sup>st</sup> in 1302. The Scots on their own were not able to hold their dominion. Comyn capitulated in February 1304 and only 6 months later, the last fortress Stirling Castle fell.<sup>25</sup>

After the return of Wallace to Scotland in 1305, he was captured by the English and brought to London. In Westminster he was under the accusation of treachery, sacrilege, slaughter and arson. After he was found guilty, he was brought to Smithfield tethered to a horse and dragged naked over the street. In Smithfield he was stigmatised, hanged until unconsciousness. Then he was resuscitated, put to the rack, castrated and burnt his genitals, before he was decapitated and cut into four pieces. His head was exhibited on the London Bridge as a warning for those who would impugn the sovereignty of King Edward. The rest of his body was sent to Scotland to force the people to subjection. This calmed the rebellion for a time, but this was not the end.<sup>26</sup>

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<sup>24</sup> PRINCE MICHAEL OF ALBANY, *The Forgotten Monarchy of Scotland*, s.62-64

<sup>25</sup> MACKIE, J. D., *A history of Scotland*, s. 70-71

<sup>26</sup> PRINCE MICHAEL OF ALBANY, *The forgotten monarchy of Scotland*, s. 65

### **3.3 King Robert the 1<sup>st</sup> of Scotland**

*Robert the Bruce*<sup>27</sup> was still subjected to King Edward, but the rivalry between Robert and John the 3<sup>rd</sup> Comyn continued. In 1306 they encountered in Dumfries and Robert finally killed John Comyn. This upset King Edward, because John the 3<sup>rd</sup> Comyn was the last competitor of the Scottish throne, except Robert the Bruce. Robert was outlawed and hurried to *Scone*<sup>28</sup> to be crowned in the tradition of Scottish Kings and became King Robert the 1<sup>st</sup> of Scotland. King Robert then prepared a new military campaign against England and he strengthened his position after the death of King Edward the 1<sup>st</sup> in July 1307.

Under King Robert's command the Scots reclaimed the majority of their strongholds. Only three were left to the English. One stood at Stirling, where Edward the 2<sup>nd</sup>, King of England, led his huge army to fight against King Robert's Army in the Battle of Bannockburn, 1314. Although the English outnumbered the Scots, this battle was a triumph for King Robert the 1<sup>st</sup> and a very important Scottish victory.<sup>29</sup> During King Robert's reign King Edward the 2<sup>nd</sup> was murdered<sup>30</sup> and his successor King Edward the 3<sup>rd</sup> was forced by the King of Scotland to sign the Treaty of Northampton in 1328, which recognized Robert the Bruce as King of independent Scotland. To ensure the peace, King Robert's son, David, married the sister of King Edward the 3<sup>rd</sup>, Joan of England.<sup>31</sup>

### **3.4 David the 2<sup>nd</sup> King of Scotland**

David the 2<sup>nd</sup>, born in the year 1324, became King two years after his father's death in 1331. King David was too young to rule and Edward Balliol, son of King John, seized the opportunity and attacked Scotland. King Edward the 3<sup>rd</sup>, even though he signed the Treaty of Northampton, pretended not to know about Edward Balliol's intentions. Edward Balliol with his army then defeated the surprised Scottish Army and he quickly got to Scone to be crowned. He gained the full support of the King of England, since he

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<sup>27</sup> Robert the Bruce (\*11.7.1274 – †7.6.1329) – was King Robert the 1<sup>st</sup> of Scotland from 1306 until 1329.

<sup>28</sup> Scone was the historic capital of the Kingdom of Alba (Scotland). In the Middle Ages it was an important royal centre, used as a royal residence and as the coronation site of the kingdom's monarchs.

<sup>29</sup> PRINCE MICHAEL OF ALBANY, *The forgotten monarchy of Scotland*, s. 67-68

<sup>30</sup> PRINCE MICHAEL OF ALBANY, *The forgotten monarchy of Scotland*, s.80

<sup>31</sup> MACKIE, J. D. *A history of Scotland*, s.77

promised to hand him *Berwick*<sup>32</sup>. The young King and his Queen escaped to France, under the protection of *King Philip the 6<sup>th</sup>*<sup>33</sup>. In 1346, David the 2<sup>nd</sup> invaded England and fought a battle against the English at Neville's cross, but because of his bad command his army lost the battle and King David the 2<sup>nd</sup> was captured. During his captivity he got suggestions to do homage to Edward the 3<sup>rd</sup>. David the 2<sup>nd</sup> was finally released from prison in 1357, when he signed the Treaty of Berwick. By his signature he agreed to pay ransom of 100 000 marks in ten years.

The King of Scotland returned to a poor country, destroyed by wars and the *Black Death*<sup>34</sup>. His vassals managed to pay the first and second refund. In 1366, the refund was re-counted and a new assessment was made up. Thanks to the Hundred Year's War, the English focused on France and did not enforce the refund. After the death of Edward the 3<sup>rd</sup> in 1377, King David the 2<sup>nd</sup> still owed him 24 000 marks. This debt to the English has never been redeemed.

King David the 2<sup>nd</sup> lost his popularity in Scotland, when he suggested selling the independence of Scotland to buy his own freedom from captivity in England. The end of his life was unhappy. After the death of his wife Joan Queen of Scots in 1362, he got married to the widow of a minor laird. The marriage was considered to be inappropriate for the King of Scotland and King David the 2<sup>nd</sup> died in Edinburgh Castle in 1371. David the 2<sup>nd</sup> died childless, therefore the reign of the House of Bruce ended.<sup>35</sup> King David the 2<sup>nd</sup> was succeeded by Robert the 2<sup>nd</sup> from the House of Stewart.<sup>36</sup>

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<sup>32</sup> Berwick upon Tweed is situated in the county of Northumberland, is the northernmost town in England, on the east coast at the mouth of the River Tweed. It is situated 4 km south of the Scottish border.

<sup>33</sup> King Philip the 6<sup>th</sup> of France (\*1293 - †22.8.1350)

<sup>34</sup> Black Death was one of the most deadly pandemics in human history, widely thought to have been caused by a bacterium named *Yersinia pestis*. It probably began in Central Asia and spread to Europe by the late 1340s. The total number of deaths worldwide from the pandemic is estimated at 75 million people; there were an estimated 25-50 million deaths in Europe. The Black Death is estimated to have killed 30% to 60% of Europe's population. It may have reduced the world's population from an estimated 450 million to between 350 and 375 million in 1400.

<sup>35</sup> MACKIE, J. D., *A history of Scotland*, s. 79-82

<sup>36</sup> Wikipedia contributors. Robert I of Scotland. Wikipedia, The Free Encyclopedia. March 16, 2008, 03:06 UTC. Available at: [http://en.wikipedia.org/w/index.php?title=Robert\\_I\\_of\\_Scotland&oldid=198551131](http://en.wikipedia.org/w/index.php?title=Robert_I_of_Scotland&oldid=198551131). Accessed March 29, 2008.

## 4 Scotland in the 17<sup>th</sup> and 18<sup>th</sup> century

The importance of the Jacobites and the Jacobite risings in the Scottish history is inevitable. 17<sup>th</sup> century Scotland was disunited after the *Glorious revolution in 1688*<sup>37</sup>, when the King of England, Scotland and Ireland, James the 2<sup>nd</sup> and 7<sup>th</sup>, was overthrown by the English Parliament for his belief in an *absolute monarchy*<sup>38</sup> and attempts establish religious liberty, what was not acceptable for the traditional Anglican Church of England. King James the 2<sup>nd</sup> and 7<sup>th</sup> fled into exile to France and this is the point when all began.

The importance of this chapter is to explain the causes which led to another military conflict, but this time not only between the English and the Scots. This conflict was far more complicated, since it was a dispute of religion and of policy among all inhabitants of Great Britain. This disagreement resulted in two Jacobite risings, which ended unfortunately and the succession of the House of Stewart in Scotland came to its end. In 1707, the Acts of Union joint the Kingdom of England and Scotland together, ruled by one monarch and one Parliament. Even though the Stewarts became monarchs of both England and Scotland since 1603<sup>39</sup>, there were always two Parliaments, one Scottish and the second English. The act of joining the two Parliaments together entered history as the Union of Parliaments. Since then the Scots did not have their own Parliament and it was not restored until 1999.

These are the main reasons why many Scottish people have an aversion to the English, since did not gain their freedom. Robert Burns wrote many poems on this period in Scotland, forasmuch as he also was against the English supremacy.

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<sup>37</sup> The Glorious Revolution is also called the Revolution of 1688, it was the overthrow of King James 2<sup>nd</sup> of England (7<sup>th</sup> of Scotland) in 1688 by a union of Parliamentarians and the Dutch stadtholder William the 3<sup>rd</sup> of Orange-Nassau (William of Orange), who as a result ascended the English throne as William 3<sup>rd</sup> of England.

<sup>38</sup> An Absolute Monarchy is a monarchical form of government where the monarch has the power to rule his or her land or state and its citizens freely, with some laws or legally-organized direct opposition in force. Although some religious authority may be able to discourage the monarch from some acts and the sovereign is expected to act according to custom, in an absolute monarchy there is no constitution or body of law above what is decreed by the sovereign (king or queen).

<sup>39</sup> 1603 - the Union of the Crowns refers to the accession of James the 6<sup>th</sup>, King of Scots, to the throne of the England in March 1603, thus uniting Scotland and England under one monarch. This followed the death of his unmarried and childless cousin, Queen Elizabeth the 1<sup>st</sup> of England, the last monarch of the Tudor dynasty.

## 4.1 The Jacobites

According to Devine<sup>40</sup>, the term Jacobist or Jacobitism was deduced from the Latin expression *Jacobus*, which means James in English. James in this case refers to King James the 7<sup>th</sup> of Scotland and simultaneously to King James the 2<sup>nd</sup> of England and Ireland, from the House of Stewart. King James the 2<sup>nd</sup> and 7<sup>th</sup> fled into exile to France, since he was a supporter of absolute monarchies and of Catholic belief. This led to the Glorious revolution in 1688, when he was overthrown by the Parliament.

Jacobites were supporters of the House of Stewart, their intention was to re-establish the Stewart reign in Scotland.<sup>41</sup> The English governing classes decided to elect a new King. Their choice, the Protestant Dutch prince, William of Orange, suited them for his religion. His wife was Mary the 2<sup>nd</sup>, daughter of King James the 2<sup>nd</sup> and 7<sup>th</sup>. They became monarchs of England, Scotland and Ireland. King James the 2<sup>nd</sup> and 7<sup>th</sup> still had subvention, mainly of Catholics and *Episcopalians*<sup>42</sup>, consisting of a large number of men from Scottish Highland clans.

The first significant battle was fought Killiecrankie in July 1689. The Jacobites were led by *John Graham of Claverhouse, Viscount Dundee*<sup>43</sup>, today also known as ‘*Bonnie Dundee*’<sup>44</sup>. In this battle the Jacobites defeated the government forces, but suffered heavy losses of 40% of his men. The Jacobite forces, motivated by their victory, headed the Lowlands. Unfortunately, in September 1689, they were defeated by the governmental forces in a street fight in Dunkeld. Finally, in May 1690, the Jacobite Highlanders were again defeated at the Haughs of Cromdale. Their failure forced them to take an oath of allegiance in 1692 to the new regime, after James the 2<sup>nd</sup> and 7<sup>th</sup> authorized them to do so.<sup>45</sup>

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<sup>40</sup> DEVINE, T. M., *The Scottish Nation*, s. 31

<sup>41</sup> DEVINE, T. M., *The Scottish Nation*, s. 31

<sup>42</sup> Episcopalians are members of the Episcopal Church which embraces three orders of ministry: deacon, priest (referred to as presbyter) and bishop. The center of teachings is the life and resurrection of Jesus Christ.

<sup>43</sup> John Graham of Claverhouse, Viscount Dundee (\*1648 - †27.7.1689)

<sup>44</sup> Bonnie Dundee - John Graham of Claverhouse, Viscount Dundee got this nickname from Sir Walter Scott, who wrote a poem about Graham's bravery in battle. It is called 'The Bonnets o' Bonnie Dundee'.

<sup>45</sup> DEVINE, T. M., *The Scottish Nation*, s. 32-33

## 4.2 The Act of Union

After the death of *William the 2<sup>nd</sup> of Scotland and 3<sup>rd</sup> of England*<sup>46</sup> in 1702, the crown passed over to Princess Anne, sister of Mary the 2<sup>nd</sup> and daughter of King James the 2<sup>nd</sup> and 7<sup>th</sup>. She became Queen of England and Scotland in March 1702, but she did not fulfil the vision of the Scottish Tories. The Scottish *Tories*<sup>47</sup> had strong monarchist tendencies and Queen Anne herself inclined towards the Tory party. Nevertheless, the political system before her reign was strongly Whig, the layout of the Union also. Even if she wanted she could not support the Stewarts, since she was Anglican. For this she had to continue with the policy of William the 3<sup>rd</sup> and 2<sup>nd</sup>.

Queen Anne selected Commissioners occupied by the creation of the Union and proposed it to the Scottish Parliament. In June 1702 the Scottish Parliament congregated but this meeting was unhappy for the opponents of the Union. Since 58 of their members left the Parliament for meeting not correctly according to law, protagonists of the Union passed a number of Acts, which supported the Union and the Revolution Settlement.<sup>48</sup> The Revolution Settlement, also known as the Act of Settlement, passed in 1701, ensured the English Parliament that the succession of the throne, in case of the death of Queen Anne, would pass to the House of Hanover with Electress Sophia of Hanover as the heiress.<sup>49</sup>

They asked for their own Commissioners to negotiate with those from England. After the two parties met in Whitehall, they “agreed on general principles, but differed on economic details and, in February 1703, adjourned without reaching a conclusion.”<sup>50</sup> The situation in the Scottish government was uneasy, because it split into three parties. The most numerous party was the Court party, supporting the Union. The second party was the Country party, which served the Scottish interest and the last one were the Cavaliers. These were Jacobites or Episcopalists who were against the Revolution settlement and wished independence for Scotland. Although the Country party and the

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<sup>46</sup> William the 2<sup>nd</sup> of Scotland and 3<sup>rd</sup> of England (\*14.11.1650 - †8.3.1702)

<sup>47</sup> Tories are a political party characterized by strong monarchist tendencies, support of the Church of England, and hostility to reform.

<sup>48</sup> MACKIE, J. D., *A history of Scotland*, s. 257-258

<sup>49</sup> MACKIE, J. D., *A history of Scotland*, s. 256

<sup>50</sup> MACKIE, J. D. *A history of Scotland*, s. 258

Cavaliers did not share the same policy, they were both antagonists of England and united they passed the Act of Security in 1704.<sup>51</sup>

The Act of Security provided that the Scottish Parliament, twenty days after the death of Anne without issue, should name as her successor a Protestant and a descendant of the House of Stewart, but not the person designated by the English Parliament unless under conditions which guaranteed to Scotland freedom of government, of religion and of trade.<sup>52</sup>

The Act of Security was a response to the Act of Settlement, to guarantee the Scottish Parliament a successor of the throne descending from the House of Stewart. The reaction of the English Parliament to the Act of Security was the issue of the Alien Act in February 1705. This insulting Act urged the Scots to acknowledge the Hanoverians as successors to the throne by Christmas Day 1705, or they would be handled as aliens, getting high penalization on their export. These clauses caused an uproar in Scotland and were for the sake of the Union negotiation changed.

In 1706, thirty-one new Commissioners from England as well as from Scotland were selected. The representatives of England were all *Whigs*<sup>53</sup>, which was no surprise, and the Scottish representatives arrived with a few Union opponents, including Jacobites, in Whitehall in April. Both sides agreed on the terms of the Act in nine weeks, which was surprisingly fast. This was due to the will to agree on the Act and finally pass it, but also because of a bargain. The main points of the Treaty were that Kingdom of England and Scotland will join under the name Great Britain, one common flag, one great seal and the same coinage. The successors of the British throne shall be the Hanoverians, with Electress Sophia of Hanover as the heiress.

One point which convinced Scottish politicians most and annoyed the antagonists of the Union was the already mentioned bargain. This bargain related to the National Debt of Scotland, which counted £ 160 000. The English Parliament paid Scotland almost £ 400 000, with an assurance of getting more in seven years. This huge amount of money was explained by the losses connected to the change of coinage, the support of the wool industry, fisheries and other industries.

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<sup>51</sup> MACKIE, J. D., *A history of Scotland*, s. 259

<sup>52</sup> MACKIE, J. D., *A history of Scotland*, s. 259

<sup>53</sup> Whigs are a political party which supports constitutional monarchism and forms an opposition to absolute rule.

The concept of the Act was handed over to the Scottish Parliament and published in October 1706. The publishing of its terms met with a disagreement of the Scottish people, goaded by the Jacobites. The opinion that bribed Scottish Commissioners sold Scotland to England was not infrequent. It even came to massive protests in cities as Edinburgh, Glasgow and Dumfries and petitions were signed. However, the Act of Union passed at last on the 16<sup>th</sup> of January 1707. When the Scottish Chancellor devolved the signed document on to the clerk he said: “Now there’s ane end of ane old song.”<sup>54</sup> The British Parliament arose on the 1<sup>st</sup> of May 1707.<sup>55</sup>

The realization of the Act of Union was quite difficult, since England was at war with France and Scottish soldiers fought and died in many of the battles. The war with France was that of Spanish succession and it lasted from 1701 until 1714. The war was caused by the death of the last Spanish Habsburg, the choice of the next successor and the fact that the Stewarts found refuge and support in France. Because as the next successor was chosen a grandson of the French King, the other monarchies saw this as a threat to their existing territories, since the French King tried to expand his own.

The Scots knew that a high number of their soldiers fought in this war for the English and they considered their contribution underrated. Unfortunately, this was not the only issue which occurred since the Act. Scotland was economically much weaker than England and it suffered from the war much more than England.

Because of the war, new taxation was necessary.<sup>56</sup> The taxation was from this moment not only applying to land taxes, but also “to customs dues and excise payments on a whole range of commodities, including beer, salt, linen, soap and malt.”<sup>57</sup> The aim to tax malt, which would have marked up the price of ale, the most popular drink in Scotland, met with a great resistance, so that it was never correctly enforced. The new taxation was inconsistent with the articles stated in the Act of Union and Scottish politicians agreed on cancelling the treaty.

However, the cancellation of the treaty was outvoted in the House of Lords in June 1713. After the death of Queen Anne, George the 1<sup>st</sup> of the House of Hanover ascended the throne in August 1714 with an almost entire Whig ministry. All these factors

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<sup>54</sup> MACKIE, J. D., *A history of Scotland*, s. 263

<sup>55</sup> MACKIE, J. D., *A history of Scotland*, s. 259-263

<sup>56</sup> MACKIE, J. D., *A history of Scotland*, s. 266 - 267

<sup>57</sup> DEVINE, T. M., *The Scottish Nation 1700-2000*, s. 19



resulted in disillusion of the Scottish nation and it supported the Scottish opposition. Scottish Highlanders started re-arming their clans and it led to another Jacobite rising.<sup>58</sup>

### **4.3 The Jacobite Risings**

The two most important Jacobite risings are the so called “Fifteen” and “Forty-five”. The “Fifteen” refers to the rising in 1715, led by the Earl of Mar and the “Forty-five” refers to the famous battle of Culloden in 1745. Both of them supported the restoration of the rule of the House of Stewart and they were, unfortunately, unsuccessful. Nevertheless, they were a great inspiration for poets including Robert Burns, for carrying a romantic connotation. The image of Scottish rebels fighting in their kilts against the English supremacy fascinates people up to this day.

#### **4.3.1 The Fifteen**

The rebellion of 1715 had all expectations for great success. The Scots were frustrated by the malfunction of the Act of Union. The signing of the *Treaty of Utrecht*<sup>59</sup> in 1713 ended the war of England with France. Prince James Edward Francis Stewart, son of King James the 2<sup>nd</sup> and 7<sup>th</sup>, also called the Old Pretender, was the next potential successor of the throne.

The man who led the rising was John, Earl of Mar, likewise insultingly known as “Bobbing John”. This nickname originated from his effort to support the Act of Union and his activity in the United Kingdom Parliament. Despite of these tendencies, he was totally against the rule of King George the 1<sup>st</sup> and it made him change the side to the supporters of the Stewart dynasty.<sup>60</sup>

The Earl of Mar was able to assemble approximately 10 000 foot and horse, the biggest Jacobite Army ever.<sup>61</sup> He raised the Royal Standard at Braemar in on the 6<sup>th</sup> of September, commanding the army heading to Inverness and Perth. After securing

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<sup>58</sup> DEVINE, T. M., *The Scottish Nation 1700-200*, s. 19-20

<sup>59</sup> Treaty of Utrecht that established the Peace of Utrecht, rather than a single document, comprised a series of individual peace treaties signed in the Dutch city of Utrecht in March and April 1713. Concluded between various European states, it helped end the War of the Spanish Succession.

<sup>60</sup> DEVINE, T. M., *The Scottish Nation 1700-2000*, s. 20

<sup>61</sup> DEVINE, T. M., *The Scottish Nation 1700-2000*, s. 37

Inverness, Perth and a long coast-line, he was waiting for French support. The leader of French policy was since 1715 the Regent Duc D'Orléans, who sought an English alliance; therefore he did not support the Scottish rebellion.

The Earl of Mar stayed at Perth, while the opposition, mainly consisting of Whig lairds, formed an Anti-Jacobite alliance. The Duke of Argyll, leading the Government Army, held the Stirling plain, with the power of only 4000 men. The Earl of Mar sent a part of his men through the Firth of Forth to join to Jacobites of south-west Scotland. Unfortunately, they found out that the country will not rise and they capitulated at Preston in November 1715. Therefore The Earl of Mar himself headed Stirling. He encountered the Duke of Argyll at Sheriffmuir and returned to Perth. His failure was not retrieved by the arrival of the Old Pretender at Peterhead in December 1715, because he was deterred by the current situation. While the Old Pretender's Army moved to the North, he himself and the Earl of Mar fled to the sea in February 1716, leaving his supporters on their own. The rebels, who were taken captive, enjoyed the compassion of the Scottish people and only two of the leaders, taken at Preston, were executed. In 1717, an Act of grace and Free Pardon to all was passed by the government and even those who fled overseas were not judged.<sup>62</sup>

After the Fifteen, there were some small changes in the alliance between Highland clans, but the old bonds stayed unbroken. Since the punishment of the rebels was not exceedingly serious, it once more increased the possibility of another rebellion.<sup>63</sup>

### **4.3.2 The Forty-five**

The climax of the Jacobite risings was unambiguously the rebellion in 1745. It took thirty years to reintegrate the Jacobite Army and to encourage the Highland clans to the last rising. The Disarming Act came into effect in 1725 and it meant for the Highlanders that they had to hand their weapons over to General Wade. General Wade built over 250 miles of roads and bridges to simplify the motion of government troops across the Highlands.<sup>64</sup> General Wade built these roads and bridges with the help of Highlanders

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<sup>62</sup> MACKIE, J. D., *A history of Scotland*, s. 272-273

<sup>63</sup> DEVINE, T. M., *The Scottish Nation 1700-200*, s. 41

<sup>64</sup> DEVINE, T. M., *The Scottish Nation 1700-200*, s. 41

and in 1729, they formed six regular companies. In 1739 other four regiments were added to these and they formed the *Black Watch*<sup>65</sup> <sup>66</sup>.

Unfortunately, at this time the Jacobites had little hope to evolve a new rising. Prince James Edward Francis Stewart and his son, Charles Edward Stewart, had to leave France after the Peace of Utrecht and they found refuge thanks to the Pope, firstly at Avignon and later in Rome. In 1727, George the 2<sup>nd</sup> of Hanover became the British King. The relationship between England and France was pacific.<sup>67</sup> New hope arose in 1740, when the *War of the Austrian succession*<sup>68</sup> broke out. King Louis the 15<sup>th</sup> of France<sup>69</sup> wanted to use the Stewarts once again against the English and supported their succession to the throne. He intended to use the Jacobite rebellion to enfeeble the British Army on the European continent, because it would force the British to send some of their troops back to Britain. The preparations of this plan began in 1744, when Charles Edward Stewart travelled from Rome to Paris.<sup>70</sup>

In the meantime, seven Scottish Jacobites established an Association, which proposed conditions of a new rising. According to Mackie, they suggested “to put 20 000 men in the field if France would send arms, munitions, some money, and a few troops to guard these supplies whilst they mobilized.”<sup>71</sup> This suggestion became important when King Louis the 15<sup>th</sup> finally decided to support Charles Edward Stewart and he secretly grouped his army in Dunkirk. Charles Edward Stewart, also known as the Young Pretender or Bonnie Prince Charlie, acted as the Regent of his Kingdoms in the name of his father, the Old Pretender.

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<sup>65</sup> Black Watch - after the 1715 Jacobite Rising the British government did not have the resources or manpower to keep a standing army in the Scottish highlands, as a result, they recruited men from local Highland clans that had been loyal to the Whigs to keep order. This proved to be unsuccessful in deterring crime, especially cattle rustling, so independent companies (of what would be known as the Black Watch) were raised as a militia in 1725 by George Wade to keep "watch" for crime. The militia was recruited from local clans, with one company coming from Clan Munro, one from Clan Fraser, one from Clan Grant and three from Clan Campbell. These companies were commonly known as the Am Freiceadan Dubh, or Black Watch, taking their name from their task and from the dark green government tartan they were issued, and eventually recruited many young gentlemen from both Jacobite and Whig clans.

<sup>66</sup> MACKIE, J. D., *A history of Scotland*, s. 274

<sup>67</sup> DEVINE, T. M., *The Scottish Nation 1700-200*, s. 41

<sup>68</sup> The War of the Austrian Succession (1740-1748) involved nearly all the powers of Europe. The war began under the pretext that Maria Theresa of Austria was ineligible to succeed to the Habsburg throne, because Salic law precluded royal inheritance by a woman.

<sup>69</sup> King Louis the 15<sup>th</sup> of France (\*5.9.1638 - †1.9.1715)

<sup>70</sup> DEVINE, T. M., *The Scottish Nation 1700-200*, s. 42

<sup>71</sup> MACKIE, J. D., *A history of Scotland*, s. 275

The expedition of King Louis the 15<sup>th</sup> came to an end when it was destroyed by a storm. Nevertheless, Charles Edward Stewart decided to continue with his mission. He did neither get the support of the Scottish Jacobites nor the support of the French King. On this account he pawned his belongings, borrowed money, bought a few weapons and secretly sailed to Moidart, where he arrived in summer 1745.

His arrival was well-timed, since the government had only 3000 men to defend Scotland, the rest of them was at war with France. On the other hand, Charles Edward Stuart was a stranger to the Scots and it was not sure whether they would fight for someone they did not know. Despite of that he convinced some Highlanders to fight for him using his personal charm, showing his enthusiasm and determination. When he raised the Royal Standard in Glenfinnan in August 1745, he had only a thousand men.

Sir John Cope, who was leader of the British Army, avoided facing the men of Charles Edward Stewart, since he thought they were of a bigger amount. Cope returned to Dunbar, where he waited for supplies. Charles Edward Stewart then marched towards Edinburgh. On the way there he occupied Perth and proclaimed his father, the Old Pretender, to be King.<sup>72</sup> After his arrival in Edinburgh, more clans decided to join him. In September 1745, Charles Edward Stewart fought Cope in the battle of Prestopans and he gained victory. It was unbelievable, but Charles Edward Stewart became master of Scotland only three weeks after his arrival. In November 1745, when he decided to cross the border to attack England, he brought together an army of 5 500 foot and horse.<sup>73</sup> Unfortunately, the government recovered from their failure in the battle of Prestopan and they prepared their army.

Charles Edward Stewart was filled with optimism and supposed to obtain support of the Jacobites from northern England. Although he got supplies from the French, it was not more than a polite gesture. The supplies were far from sufficient and they became one of the first disappointments. Another disappointment represented the English Jacobites, since they did not want to support Charles Edward Stewart until the French arrived.

Charles Edward Stewart intended to go further into England, but after getting the information, that the government troops are too big to fight, the leader of the Jacobite Army decided to retreat back to Scotland in December. This did not please Charles Edward Stuart, but it was the only chance to fight the government troops and possibly

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<sup>72</sup> MACKIE, J. D., *A history of Scotland*, s. 275-276

<sup>73</sup> DEVINE, T. M., *The Scottish Nation 1700-2000*, s. 43

gain victory.<sup>74</sup> When he and his Jacobite troops reached Scotland, the number of his men increased to 8 000, after more Jacobites and French soldiers joined his army. They managed to occupy Stirling castle and they defeated the government troops in the battle of Falkirk in January 1746. This was the last Jacobite victory.

Thenceforth he was only unlucky. His magazine exploded and during his march to the North his army diminished, because they were pursued by the government troops. When Charles Edward Stewart and his troops came to Inverness, they were starving and suffered from low winter temperature. On the 16<sup>th</sup> of April 1746, he and his men finally faced the government troops in the famous battle of Culloden.<sup>75</sup> The course of the battle was a disaster, since the Jacobites were dramatically outnumbered, by about two to one. During the battle about 2 000 Jacobites died and after their defeat there was never such a rising again. Charles Edward Stewart had to hide after his defeat and when the rest of the Jacobites asked about the next steps he advised them to look for safety. He then fled to France by the sea and never claimed the throne again.

Unfortunately, the government did not leave the surviving Jacobites without punishment. In May 1746 it was decided to burn numerous villages as Glenelg, Kintail, Lochaber and Morvern. Livestock, the main source of wealth, was confiscated. The Hanoverian government relied on military control and all demonstrations of protest were bitterly punished. The Highland dress was forbidden since it represented rebel militarism.<sup>76</sup> As mentioned by Devine:

Estates of rebel landowners were forfeited to the Crown and the majority were sold off to pay creditors, but 13 were inalienably annexed and managed from 1752 to 1784 by a Commission to promote 'the Protestant Religion, good Government, Industry and Manufactures and the Principles of Duty and Loyalty to his Majesty'.<sup>77</sup>

Although these legalities restricted the Scottish nation distinctively, the Scots soon truckled to it, or they emigrated to the colonies. It stands to reason, that many of them were not pleased by the situation but they could not do anything about it. By the year

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<sup>74</sup> DEVINE, T. M., *The Scottish Nation 1700-2000*, s. 43-44

<sup>75</sup> MACKIE, J. D., *A history of Scotland*, s. 278

<sup>76</sup> DEVINE, T. M., *The Scottish Nation 1700-2000*, s. 44-46

<sup>77</sup> DEVINE, T. M., *The Scottish Nation 1700-2000*, s. 46

1782, the ban of wearing a Highland dress was undone and by 1784 the forfeited lands were given back to their original owners upon payment of reasonable sums.<sup>78</sup>

George the 2<sup>nd</sup> died in 1760 and his successor was his grandson, King George the 3<sup>rd</sup>.

George the 3<sup>rd</sup> reigned from 1760 until 1801 and he suffered from a mental disorder.

The rule Hanoverian rule over Great Britain and later the United Kingdom ended with the death of Queen Victoria house in 1901.<sup>79</sup>

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<sup>78</sup> MACKIE, J. D., *A history of Scotland*, s. 280

<sup>79</sup> Wikipedia contributors. George III of the United Kingdom. Wikipedia, The Free Encyclopedia. March 25, 2008, 23:21 UTC. Available at: [http://en.wikipedia.org/w/index.php?title=George\\_III\\_of\\_the\\_United\\_Kingdom&oldid=200926999](http://en.wikipedia.org/w/index.php?title=George_III_of_the_United_Kingdom&oldid=200926999). Accessed March 28, 2008.

## 5 Analyses of Burns's poems

At this point it is important to explain what I consider to be a poem. My intention is not only to analyse Burns's poems but also his songs. I consider songs to be musical poems, since I do not analyse the form of them but their meaning, which results from historical context. The poems chosen for my analyses focus on the historical events introduced in the chapters 3. and 4. The analyses focus on poems concerning the Wars of Independence, the Jacobite risings, The Act of Union and criticism of the Hanoverian monarchs. In order to avoid reiteration I only mention the basic historical background and refer to the particular chapter where the historical situation is described in detail. The poems are not only analysed in the historical context, but I also append Burns's own comments and analyses by reputable essayists. I do not analyse every verse of the poems as long as it is not important to my analysis.

### 5.1 Analyses

#### *'Scots, wha hae'*

Robert Burns wrote the poem 'Scots, wha hae' in 1793. The title of this poem varies; it can be found under the title 'Scots, wha hae' or under 'Robert Bruce's March to Bannockburn'. This is due to the fact, that 'Robert Bruce's March to Bannockburn', also known as 'Hey tutti taiti', originally was a bagpipe tune. Burns was asked by his publisher to create a poem to it, so that it could become a song. According to the letter written to his publisher, George Thompson, Burns commented on the creation of this poem as follows:

There is a tradition, which I have met with in many places in Scotland, that it was Robert Bruce's march at the battle of Bannock-burn. This thought, in my yesternight's evening walk, warmed me to a pitch of enthusiasm on the theme of Liberty and Independence, which I threw into a kind of Scots Ode, fitted to the Air, that one might suppose to be the gallant ROYAL SCOT'S address to his heroic followers on that eventful morning.<sup>80</sup>

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<sup>80</sup> LINDSAY, M., *The Burns Encyclopedia*, s. 359

As the title of this poem indicates, the subject matter of the poem is the battle of Bannockburn, 1314. Burns used the topic of the Wars of Independence as a symbol of the Scottish fight for freedom. According to Butler, Burns's idea to embed a motivational speech on a tune, which many people supposed really resounded over the battlefield of Bannockburn, was a success. Burns is the narrator and he puts himself in the position of someone being present at the battle. This reflects his passionate belief in the brotherhood of men.

Scots, wha hae wi' Wallace bled,  
Scots, wham Bruce has aften led,  
Welcome to your gory bed,  
Or to Victorie!<sup>81</sup>

The first verse refers to Sir William Wallace, the Scottish national hero and patriot, for whom the Scots fought in the glorious battle of Stirling Bridge, 1297. Burns calls upon the Scottish soldiers, to fight for once again for Bruce as they did for Wallace, either to gain victory or to die. For detailed information on Sir William Wallace please see chapter 3.2. After that follows chapter 3.3, which refers to Robert the Bruce who became King Robert the 1<sup>st</sup> of Scotland.

Now's the day, and now's the hour;  
See the front o' battle lour;  
See approach proud Edward's power-  
Chains and Slaverie!<sup>82</sup>

The second verse describes the Army of King Edward the 1<sup>st</sup> of England. The detailed history of King Edward the 1<sup>st</sup> is described in chapter 1.1. The hate which was and still is felt by many Scots to this merciless conqueror of Scotland is expressed in this poem by referring to his regime. The last line of the second verse indicates that his reign would make slaves of the Scots.

Wha will be a traitor knave?  
Wha can fill a coward's grave?  
Wha sae base as be a Slave?  
Let him turn and flee!<sup>83</sup>

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<sup>81</sup> CRAWFORD, R., IMLAH, M., *The Scottish verse*, s.302

<sup>82</sup> CRAWFORD, R., IMLAH, M., *The Scottish verse*, s.302

<sup>83</sup> CRAWFORD, R., IMLAH, M., *The Scottish verse*, s.302



Wha, for Scotland's King and Law,  
Freedom's sword will strongly draw,  
Free-man stand, or Free-man fa',  
Let him on wi' me!<sup>84</sup>

Verse number three and four addresses the Scottish soldiers. The third verse addresses those who are not courageous enough to fight and might turn into traitors. They are advised to leave the battlefield. The fourth verse motivates the brave and strong-minded soldiers, who determined to fight for the Scottish independence. As stated by Crawford, that if the poem stopped after the fourth verse, it would unambiguously relate to the historical situation of Scotland in the year 1314. It focuses directly on Scottish nationalism and there is no doubt of referring to any different topic than the Scottish resistance in the 14<sup>th</sup> century.<sup>85</sup>

By Oppression's woes and pains!  
By your Sons in servile chains!  
We will drain our dearest veins,  
But they shall be free!<sup>86</sup>

Lay the proud Usurpers low!  
Tyrants fall in every foe!  
Liberty's in every blow!-  
Let us Do or Die!<sup>87</sup>

‘So may God defend the cause of Trust and Liberty  
As he did that day! – Amen’<sup>88</sup>

The two last verses can be read as either describing the situation in 14<sup>th</sup> century Scotland or it can relate to the events which took place in the 18<sup>th</sup> century. According to Crawford, Burns’s genius consists in his ability to add drama to the end of his poems. As it is shown in the fifth verse, Burns intentionally changes the tense into the present. It causes equivocation, since it is not clear whether he still refers to 14<sup>th</sup> century Scotland or tries to draw attention to 18<sup>th</sup> century Scotland. Burns’s comment which is

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<sup>84</sup> CRAWFORD, R., IMLAH, M., *The Scottish verse*, s.302

<sup>85</sup> CRAWFORD, R., *Robert Burns and Cultural authority*, s. 99

<sup>86</sup> CRAWFORD, R., IMLAH, M., *The Scottish verse*, s.302

<sup>87</sup> CRAWFORD, R., IMLAH, M., *The Scottish verse*, s.303

<sup>88</sup> LINDSAY, M., *The Burns Encyclopedia*, s. 359

referenced below the last verse markedly indicates that he refers to the present. According to a letter written to George Thompson, Burns clearly implies the relation to his present.

...the accidental recollection of that glorious struggle for Freedom, associated with the glowing idea of some other struggles, of the same nature, *not quite so ancient*, roused my rhyming Mania...<sup>89</sup>

Crawford mentions the idea that it must not refer to the people of Scotland at all. The poem may be of universal nature, because it can be understood as an encouragement to all people over the world living in chains to shake them off. It can address every tyrant or seizer in the world.<sup>90</sup>

### ***‘Gude Wallace’***

Burns mentions in an autobiographical letter he wrote to Dr. Moore, the writer, that:

The two first books I ever read in private, and which gave me more pleasure than any two books I ever read again, were, the life of Hannibal and the history of Sir William Wallace...The story of Wallace poured a Scottish prejudice in my veins which boil along there till the flood-gates of life shut in eternal rest.<sup>91</sup>

This implies Burns’s adoration of Wallace as a patriot and fighter for the independence of Scotland. Wallace became Burns’s archetype of a patriot since he refers to him as the ‘GLORIOUS WALLACE, the Saviour of his Country’.<sup>92</sup> Burns was very interested in the Wars of independence as mentioned in another letter to Robert Muir, his friend. In this letter Burns describes his tour across Scotland, where he visited the places connected to the Wars of Independence. For further information on the Wars of Independence please see chapter 3.

I knelt at the tomb of Sir John the Graham, the gallant friend of the immortal Wallace; and two hours ago I said a fervent prayer for Old Caledonia over the

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<sup>89</sup> LINDSAY, M. *The Burns Encyclopedia*, s. 359

<sup>90</sup> CRAWFORD, R., *Robert Burns and Cultural authority*, s. 100

<sup>91</sup> LINDSAY, M., *The Burns Encyclopedia*, s. 371

<sup>92</sup> LINDSAY, M., *The Burns Encyclopedia* s. 371

hole in the blue whinstone, where Robert de Bruce fixed his royal standard on the banks of Bannockburn.<sup>93</sup>

Burns's veneration for Wallace is further expressed in his versification of the song 'Gude Wallace'. Burns based his versification on a chap-book version of the song, which was published in 1750.<sup>94</sup> What Burns did was to put the lyrics of the song into verses in Scottish vernacular, to make it more a Scottish folk song.

O, for my ain King, 'quo' gude Wallace,  
'The rightfu' King of fair Scotland,  
Between me and my sovereign blude,  
I think I see some ill seed sawn.<sup>95</sup>

The first verse of the song refers to Wallace as the protector of the right Scottish sovereign. Wallace is put into the position of a hero, who when it is needed, immediately fights against the English. In line for it is referred to the English as 'ill seed'.

Low down in yon wee Ostler-house  
There is fyfteen Englishmen,  
And they are seekin for gude Wallace;  
It's him to take, and him to hang.<sup>96</sup>

In verse number four Wallace is warned by a lady, that some Englishmen are looking for him to hang him. The lady is not aware of the fact that the man she is talking actually is Wallace. This verse refers to Wallace's real situation since the English were really after him for he was, according to King Edward the 1<sup>st</sup>, a sacrilegious traitor, a murderer and an arsonist. The detailed description of history concerning Sir William Wallace can be found in chapter 3.2. King Edward the 1<sup>st</sup> of England is introduced in chapter 3.1.

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<sup>93</sup> LINDSAY, M., *The Burns Encyclopedia*, s. 371

<sup>94</sup> LINDSAY, M., *The Burns Encyclopedia*, s. 371

<sup>95</sup> The World Burns Club. 'O, For My Ain King,' Quo' Gude Wallace [online]. 2004 , 2004 [cit. 2008-03-15]. Available WWW:  
<[http://www.worldburnsclub.com/poems/translations/o\\_for\\_my\\_ain\\_king.htm](http://www.worldburnsclub.com/poems/translations/o_for_my_ain_king.htm)>.

<sup>96</sup> The World Burns Club. 'O, For My Ain King,' Quo' Gude Wallace [online]. 2004 , 2004 [cit. 2008-03-15]. Available WWW:  
<[http://www.worldburnsclub.com/poems/translations/o\\_for\\_my\\_ain\\_king.htm](http://www.worldburnsclub.com/poems/translations/o_for_my_ain_king.htm)>.

Where was ye born, auld crookit carl,  
Where was ye born, -- in what countrie?  
I am a true Scot born and bred,  
And an auld crookit carl just sic as ye see.<sup>97</sup>

Verses number five and six, which are not provided, describe Wallace's decision to face the Englishmen. Verse seven expresses Wallace's courage since he does not disguise himself in face of the Englishmen. Their manner of addressing Wallace in line one, verse seven is offensive. The author adverts to the arrogance of the English soldiers, because they accounted themselves to be superior to the Scots.

He hit the proud captain along the chaft blade.  
That never a bit o' meal he ate mair;  
And he sticket the rest at the table where they sat,  
And he left them a' lyin sprawlin there.<sup>98</sup>

The ninth verse describes how Wallace fights with the English soldiers and his incredible strength, since he prevailed over them. His strength is exaggerated but this is due to the purpose of the song 'Gude Wallace'. 'Gude Wallace' chants Wallace as the national hero for this it was essential to create a supernatural hero. The emphasis laid on his qualities makes him a personality, to whom people can look up to. Burns choice to versify this song may represent a parallel to his present. 18<sup>th</sup> century Scotland was in need of a hero, since England once more restricted the independency of the country. The Jacobite risings demonstrate the patriotic wish for a Scottish leader. The overthrown Stewart King James the 2<sup>nd</sup> and 7<sup>th</sup> and his grandson Charles Edward Stewart both became a hope for a Scotland ruled by Scots. The Jacobite risings are depicted in chapters 4.1 and 4.3.

Come out, come out, now gude Wallace,  
This is the day that thou maun die;  
I lippen nae sae little to God, he says,  
Altho' I be but ill wordie.<sup>99</sup>

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<sup>97</sup> The World Burns Club. '*O, For My Ain King, 'Quo' Gude Wallace* [online]. 2004 , 2004 [cit. 2008-03-15]. Available WWW:

<[http://www.worldburnsclub.com/poems/translations/o\\_for\\_my\\_ain\\_king.htm](http://www.worldburnsclub.com/poems/translations/o_for_my_ain_king.htm)>.

<sup>98</sup> The World Burns Club. '*O, For My Ain King, 'Quo' Gude Wallace* [online]. 2004 , 2004 [cit. 2008-03-15]. Available WWW:

<[http://www.worldburnsclub.com/poems/translations/o\\_for\\_my\\_ain\\_king.htm](http://www.worldburnsclub.com/poems/translations/o_for_my_ain_king.htm)>.

<sup>99</sup> The World Burns Club. '*O, For My Ain King, 'Quo' Gude Wallace* [online]. 2004 , 2004 [cit. 2008-03-15]. Available WWW:

The gudewife had an auld gudeman,  
By gude Wallace he stiffly stood;  
Till ten o' the fyfteen Englishmen  
Before the door lay in their blude.<sup>100</sup>

The other five to the greenwood ran,  
And he hang'd these five upon a grain;  
And on the morn wi' his merry men a'  
He sat at dine in Lochmaben town.<sup>101</sup>

The verses twelve, thirteen and fourteen form the conclusion of the song 'Gude Wallace'. Verse twelve is a threat to Wallace since other fifteen soldiers arrive to kill him. Wallace is calm and verse thirteen describes the fifteen English soldiers lying defeated on the floor. The last verse is about soldiers who ran away but Wallace caught them and hung them on a tree. The song ends positively for Wallace.

I consider this Burns's verses to be distinctively patriotic. The importance of the song is not the story itself but the sense of it. Although the story is pure imagination it raises the values of patriotism. Wallace, being the prototype of a patriot, shows no fear and fights against the English soldiers who represent a menace to Scottish freedom. The importance of solidarity or Burns's brotherhood of men is underlined in verse fourteen, line one and two. It expresses the importance of unity and bravery which are crucial for a successful defence of Scotland.

### ***'Such a Parcel of Rogues in a Nation'***

Burns wrote this poem in 1791. It represents his reaction to the Act of Union which united the Scottish and English Parliament into one British. The Act of Union was enacted in 1707. Burns, as many other Scots, was very upset about it since the negotiation among the Scottish and English Commissioners and the following enactment were suspicious. Furthermore, it was noised that the Scottish Commissioners were bribed. The fact is that the Scottish Commissioners agreed to the terms of the Act,

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<[http://www.worldburnsclub.com/poems/translations/o\\_for\\_my\\_ain\\_king.htm](http://www.worldburnsclub.com/poems/translations/o_for_my_ain_king.htm)>.

<sup>100</sup> The World Burns Club. 'O, For My Ain King,' Quo' Gude Wallace [online]. 2004 , 2004 [cit. 2008-03-15]. Available WWW:

<[http://www.worldburnsclub.com/poems/translations/o\\_for\\_my\\_ain\\_king.htm](http://www.worldburnsclub.com/poems/translations/o_for_my_ain_king.htm)>.

<sup>101</sup> The World Burns Club. 'O, For My Ain King,' Quo' Gude Wallace [online]. 2004 , 2004 [cit. 2008-03-15]. Available WWW:

<[http://www.worldburnsclub.com/poems/translations/o\\_for\\_my\\_ain\\_king.htm](http://www.worldburnsclub.com/poems/translations/o_for_my_ain_king.htm)>.

after England promised to pay £ 400 000 for the satisfaction of the Scottish national debt. The Act of Union is described in detail in chapter 4.2.

Burns's opinion of the Act is demonstrated in one of his most political poems, 'Such a Parcel of Rogues in a Nation'. According to Lindsay, Burns had no illusions concerning the political corruption which led to the union of England and Scotland.<sup>102</sup>

Fareweel to a' our Scottish fame,  
Fareweel our ancient glory;  
Fareweel ev'n to the Scottish name,  
Sae fam'd in martial story.  
Now Sark rins over Solway sands,  
An' Tweed rins to the ocean,  
To mark where England's province stands-  
Such a parcel of rogues in a nation!<sup>103</sup>

In the first verse Burns is parting with the Scotland he was so fond of. He chants Scotland as a land with a rich and diverse history. The river Sark and Tweed form a border between England and Scotland but Burns does not refer to them as to markings of the English-Scottish border. Burns describes Scotland just as a province of England since it was no longer a country with an own Parliament. The exclamation in the last line clearly designates the Scottish Commissioners as villains.

What force or guile could not subdue,  
Thro' many warlike ages,  
Is wrought now by a coward few,  
For hireling traitor's wages.  
The English stell we could disdain,  
Secure in valour's station;  
But English gold has been our bane-  
Such a parcel of rogues in a nation!<sup>104</sup>

The first and the second line in verse two refer to wars between England and Scotland. It is obvious that Burns points out the Wars of Independence, when the Scots fought for their freedom. Burns's favourite patriots in Scottish history were Sir William Wallace and Robert the Bruce, the two most outstanding figures of these wars. Burns disdains the Commissioners because they sold the country for whose freedom so many Scots lay

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<sup>102</sup> LINDSAY, M., *The Burns Encyclopedia*, s. 288

<sup>103</sup> CRAWFORD, R., IMLAH, M., *The Scottish verse*, s. 301

<sup>104</sup> CRAWFORD, R., IMLAH, M., *The Scottish verse*, s. 301-302

down their lives. 'English gold' in line seven represents the money for which the Scottish Commissioners sold their land and Burns describes it as the doom of the Scots. Burns's aversion to anglicization is shown in his own protest: "Nothing can reconcile me to the common terms 'English ambassador, English Court, & etc...'"<sup>105</sup>

O would, or I had seen the day  
That Treason thus could sell us,  
My auld grey head had lien in clay,  
Wi' Bruce and loyal Wallace!  
But pith and power, till my last hour,  
I'll mak this declaration;  
We're bought and sold for English gold-  
Such a parcel of rogues in a nation!<sup>106</sup>

The last verse expresses the author's regret for the ratification of the Act of Union most distinctively. Burns would rather die in battle for the Scottish independence than endure the sense of shame that he felt for the politicians of his country. Line four again chants the Scottish national heroes Sir William Wallace and Robert the Bruce. The Wars of Independence, Sir William Wallace and Robert the Bruce are depicted in the chapters 3, 3.1, 3.2, 3.3 and 3.4. In line five Burns proclaims that he will never regret that he made the declaration mentioned in the next three lines. In the last four lines Burns explains that he will never change his opinion on the Act of Union. The last line repeats the exclamation 'Such a parcel of rogues in a nation'.

The whole poem is written in Burns's habit "to tighten a poem and simplify its structure."<sup>107</sup> In spite of his habit to simplify structure, the repetition of the last line in every verse of the poem 'Such a Parcel of Rogues in a Nation' belongs to Burns's most strict and concrete criticism of Scottish politicians. Burns's patriotism is clearly results from this poem. His wish to retain Scotland as independent as it was before the Act of Union and his regret for the formation of Scotland are obvious signs of his patriotic heart.

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<sup>105</sup> LINDSAY, M., *The Burns Encyclopedia*, s. 288

<sup>106</sup> CRAWFORD, R., IMLAH, M., *The Scottish verse*, s. 302

<sup>107</sup> CRAWFORD, R., *Robert Burns and Cultural authority.*, s. 109

***‘O Kenmure's on and awa, Willie’***

The poem ‘O Kenmure’s on and awa, Willie’ was written by Burns in 1791 in honour of Viscount Kenmure. William Gordon, 6th Viscount of Kenmure and Lord Lochinvar was one of the rebels who fought in the Fifteen, the First Jacobite rising. He was asked by the Earl of Mar to lead the Lowland Jacobite forces. Unfortunately, he was imprisoned after the Jacobite capitulation at Preston in 1715. Viscount Kenmure was sentenced to death by beheading in the same year. After his death were both his title and estates forfeited.<sup>108</sup> For further information on the Jacobite rising please see chapter 4, 4.1 and 4.3.

Since Burns was acquainted with the grandson of the 6<sup>th</sup> Viscount Kenmure, it is evident why he chose to write a poem, which later became a song, about his Jacobite grandfather. John Gordon, 7<sup>th</sup> Viscount of Kenmure retrieved his title in 1824.

O Kenmure's on and awa, Willie  
O Kenmure's on and awa:  
An' Kenmure's lord's the bravest lord  
That ever Galloway saw.<sup>109</sup>

Success to Kenmure's band, Willie!  
Success to Kenmure's band!  
There's no a heart that fears a Whig,  
That rides by kenmure's hand.<sup>110</sup>

In the first verse is explained that Viscount Kenmure left his home. This poem is panegyric and for that Burns chants Viscount Kenmure as the ‘bravest hero’ in line four. Burns wishes the Viscount and his troop success in battle in verse two. He describes the Viscount’s troop as one which is not afraid of Whigs, since they are on led by the brave Viscount.

Here's Kenmure's health in wine, Willie!  
Here's Kenmure's health in wine!  
There's ne'er a coward o' Kenmure's blude,  
Nor yet o' Gordon's line.<sup>111</sup>

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<sup>108</sup> LINDSAY, M., *The Burns Encyclopedia*, s. 146

<sup>109</sup> O Kenmure's On And Awa, Willie [online]. Robert Burns.org, 2008 [cit. 2008-03-16]. Available WWW: <<http://www.robertburns.org/works/347.shtml>>.

<sup>110</sup> O Kenmure's On And Awa, Willie [online]. Robert Burns.org, 2008 [cit. 2008-03-16]. Available WWW: <<http://www.robertburns.org/works/347.shtml>>.



Verse three wishes the Viscount health. Line three refers to the Viscount's kin; he proclaims that they are no cowards and never were. Burns chants the qualities of a hero, like honour and bravery.

O Kenmure's lads are men, Willie,  
O Kenmure's lads are men;  
Their hearts and swords are metal true,  
And that their foes shall ken.<sup>112</sup>

They'll live or die wi' fame, Willie;  
They'll live or die wi' fame;  
But sune, wi' sounding victorie,  
May Kenmure's lord come hame!<sup>113</sup>

Verse four proclaims the Viscount's men to be brave men; their hearts and swords are as firm as metal. Burns expresses that they are no cowards. Line four in verse four warns the government troops to be aware of that. Verse five proclaims that the Viscount's men are even not afraid to die for their persuasion in a Scotland ruled by the Stewarts. Line three and four imply that Viscount Kenmure's men will gain victory in battle and soon come home. This is historically incorrect since we know that the Viscount and his troops capitulated at Preston in 1715. But since the poem is written as a narration about what is going to happen and the narrator does not know how the Jacobites finally ended, is the historic incorrectness not important.

Here's him that's far awa, Willie!  
Here's him that's far awa!  
And here's the flower that I loe best,  
The rose that's like the snaw.<sup>114</sup>

The last verse most expresses Burns's opinion on the Jacobites. In line three and four he speaks about a white rose, which he loves best. The white rose is a symbol of Jacobitism. The white rose was the emblem of the Jacobites. It originated already in the

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<sup>111</sup> O Kenmure's On And Awa, Willie [online]. Robert Burns.org, 2008 [cit. 2008-03-16]. Available WWW: <<http://www.robertburns.org/works/347.shtml>>.

<sup>112</sup> O Kenmure's On And Awa, Willie [online]. Robert Burns.org, 2008 [cit. 2008-03-16]. Available WWW: <<http://www.robertburns.org/works/347.shtml>>.

<sup>113</sup> O Kenmure's On And Awa, Willie [online]. Robert Burns.org, 2008 [cit. 2008-03-16]. Available WWW: <<http://www.robertburns.org/works/347.shtml>>.

<sup>114</sup> O Kenmure's On And Awa, Willie [online]. Robert Burns.org, 2008 [cit. 2008-03-16]. Available WWW: <<http://www.robertburns.org/works/347.shtml>>.

14<sup>th</sup> century when it symbolized the House of York. The white rose symbolizes innocence, purity and glory. The Jacobites appropriated it just for its symbolic quality.<sup>115</sup>

The poem 'O Kenmure's on and awa, Willie' expresses Burns's belief in Jacobitism and his wish for a Scotland ruled by Scottish monarchs.

### ***'Ye Jacobites by name'***

This poem, a versified version of a Jacobite song, was written in 1791 and it belongs among Burns's most controversial pieces. Burns was not constant in politics. According to Lindsay, was Burns a good example of a person who for his unwisdom:

...was giving his loyalty of mind to a single party in that this attitude to the political parties changed as he grew older. In any case he was never wholly committed to either.<sup>116</sup>

Nevertheless, Burns's interest in the wider businesses of politics; basic life values and the events behind politics which concerned him the most, remained almost unchanged. As mentioned by Lindsay,

...had Burns to try to balance seemingly irreconcilable opposites. Thus, on the face of it, Burns was at the same time a Jacobite and a *Jacobin*<sup>117</sup>. But only 'on the face of it'!<sup>118</sup>

Burns was a Jacobite in the sense of their beliefs. He wanted an independent Scotland but he was not conformed to violence. As he wrote in his protest against the vituperation of the House of Stewart, Burns was obviously not a neck and crop Jacobite.

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<sup>115</sup> Wikipedia contributors. White Rose of York. Wikipedia, The Free Encyclopedia. March 22, 2008, 18:06 UTC. Available at: [http://en.wikipedia.org/w/index.php?title=White\\_Rose\\_of\\_York&oldid=200112958](http://en.wikipedia.org/w/index.php?title=White_Rose_of_York&oldid=200112958). Accessed March 28, 2008.

<sup>116</sup> LINDSAY, M., *The Burns Encyclopedia*, s. 287

<sup>117</sup> The Order of Preachers (Ordo Praedicatorum), after the 15<sup>th</sup> century more commonly known as the Dominican Order or Dominicans, is a Catholic religious order, founded by Saint Dominic in the early 13<sup>th</sup> century in France. Membership in the Order includes the friars, the nuns, the sisters, and lay persons affiliated with the Order. In France, the Dominicans are also known as Jacobins, because their first convent in Paris bore the name Saint Jacques, and Jacques is Jacobus in Latin.

<sup>118</sup> LINDSAY, M., *The Burns Encyclopedia*, s. 288

We may rejoice sufficiently in our deliverance from past evils, without cruelly raking up the ashes of those whose misfortune it was, perhaps, as much as their crimes, to be the authors of these evils...Let every man, who has a tear for the many miseries incident to humanity, feel for family, illustrious as any in Europe, and unfortunate beyond historic precedent; and let every Briton, and particularly every Scotsmen, who ever looked with reverential pity on the dotage of a parent, cast a veil over the fatal mistakes of the Kings of his forefathers.<sup>119</sup>

As these words of Burns are implying, he was more a man of words than of deeds. This does not mean that he was a coward; it just expresses his aversion to violence. If Burns could decide whether to negotiate or fight, he would definitely choose negotiation. It is crucial to represent Burns as an anti-military Jacobite since he identified himself with the basic ideas.

Ye Jacobites by name, give an ear, give an ear,  
Ye Jacobites by name, give an ear,  
Ye Jacobites by name,  
Your fautes I will proclaim,  
Your doctrines I maun blame, you shall hear.<sup>120</sup>

What is Right, and What is Wrang, by the law, by  
the law?  
What is Right and what is Wrang by the law?  
What is Right, and what is Wrang?  
A short sword, and a lang,  
A weak arm and a strang, for to draw.<sup>121</sup>

Burns in the whole poem addresses the Jacobites directly, as it is shown in the first two lines of the first verse. In line number four and five he implies that he will prove that they are doing wrong in assertion of their doctrines. The next verse is concerned with what is right and what is wrong considering the enforcement of their beliefs. The author becomes cynical in line four and five. He exposes the Jacobite faith in the importance of the ability to fight to ridicule.

What makes heroic strife, famed afar, famed afar?  
What makes heroic strife famed afar?  
What makes heroic strife?

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<sup>119</sup> LINDSAY, M., *The Burns Encyclopedia*, s. 288

<sup>120</sup> Ye Jacobites By Name [online]. Robert Burns.org, 2008 [cit. 2008-03-15]. Available WWW: <<http://www.robertburns.org/works/345.shtml>>.

<sup>121</sup> Ye Jacobites By Name [online]. Robert Burns.org, 2008 [cit. 2008-03-15]. Available WWW: <<http://www.robertburns.org/works/345.shtml>>.

To whet th' assassin's knife,  
Or hunt a Parent's life, wi' bluidy war?<sup>122</sup>

The first three lines of verse number three ask the Jacobites what they think that will make heroes of them. Line four and five again cynically suggest that it could be a keen knife or the misery of a parent who fears for his children. Here Burns implies his opinion that the Jacobite wars do not only influence the lives of the Jacobites but also the life of normal people who fear for their children.

Then let your schemes alone, in the state, in the state,  
Then let your schemes alone in the state.  
Then let your schemes alone,  
Adore the rising sun,  
And leave a man undone, to his fate.<sup>123</sup>

The last verse is written in the classical Burns style. Butler describes Burns's style of writing versified songs in her essay 'Burns and Politics'. According to Crawford are

Burns's interventions in the songs which he collected often minimal; even then, he is a craftsman whose habit is to tighten a poem and simplify its structure, thus giving more power to the message delivered at the end...In 'Ye Jacobites by name'...Verse by verse, this stern song calls someone to task – apparently the Jacobites – for unleashing the horrors of war. Then, in the fourth and last verse, the speaker identifies his true allegiance...<sup>124</sup>

The last line of the fourth verse has the biggest impact on the reader. It changes the whole apprehension of the poem since the narrator is a Jacobite himself. The Jacobite persuades his companions in arms to stop fighting since the war destroys them and their beloved country. The Jacobites and their risings are described in chapter 4, 4.1 and 4:2. The last verse of the poem carries a hint of forgiveness on the part of Burns.

At this point arises the question, whether Burns was a Jacobite or not. If we consider a Jacobite to be a person of faith in the Scottish Autonomy and the Scottish Parliament, than the answer is yes. But Burns was definitely not a supporter of a violent restoration of the Stewart reign.

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<sup>122</sup> Ye Jacobites By Name [online]. Robert Burns.org, 2008 [cit. 2008-03-15]. Available WWW: <<http://www.robertburns.org/works/345.shtml>>.

<sup>123</sup> Ye Jacobites By Name [online]. Robert Burns.org, 2008 [cit. 2008-03-15]. Available WWW: <<http://www.robertburns.org/works/345.shtml>>.

<sup>124</sup> CRAWFORD, Robert. *Robert Burns and Cultural authority*, s. 109

### *Criticism of King George the 3<sup>rd</sup>*

King George the 3<sup>rd</sup> from the House of Hanover ruled during Burns's lifetime. The reign of George the 3<sup>rd</sup> was defiled by periods of madness. The reign of the Hanoverians in Britain is mentioned in chapter 4.3. Burns being an alternative Jacobite expressed his opinion on George the 3<sup>rd</sup> in an Inn, while he was travelling across Scotland. In his letter to his friend, Robert Muir, he described his days of travelling:

...just now, from Stirling Castle, I have seen by the setting sun the glorious prospect of the windings of Forth through the rich carse of Stirling, and skirting the equally rich carse of Falkirk.<sup>125</sup>

When King George the 3<sup>rd</sup> suffered from another attack of madness, "Burns is said to have written the following verse with a diamond pen he had recently acquired"<sup>126</sup> on the window of his room:

Here Stewarts once in glory reigned,  
And laws for Scotland's weal ordained;  
But now unroofed their palace stands,  
Their sceptre's swayed by other hands;  
Fallen, indeed, and to the earth  
Whence grovelling reptiles take their birth,  
The injured Stewart line is gone,  
A race outlandish fills their throne;  
An idiot race, to honour lost;  
Who knows them best despise them most.<sup>127</sup>

In this poem Burns chants the reign of the House of Stewart in Scotland. This was evoked by the current situation in the royal house. In the first two lines he speaks about the contribution of the Stewarts concerning the functioning of the country. From line three until the end of the verse Burns expresses how the Hanoverian monarchy caused a decline of the level of the ruling house. Line six openly insults the Hanoverian family when Burns compares them with reptiles. Line eight describes the Hanoverians as an alien race who has nothing in common with the British nation. In the ninth line Burns uses the expression 'idiot race'. He hints at the mental disease of King George the 3<sup>rd</sup>. It was found out that King George suffered from the blood disease porphyria which can

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<sup>125</sup> LINDSAY, M., *The Burns Encyclopedia*, s. 346

<sup>126</sup> LINDSAY, M., *The Burns Encyclopedia*, s. 346

<sup>127</sup> LINDSAY, M., *The Burns Encyclopedia*, s. 346

be either inherited or it can be caused by the poison arsenic.<sup>128</sup> Some of the symptoms are hallucinations, depression, anxiety, paranoia and muscle cramps. Burns considered George the 3<sup>rd</sup> to be an insane King, unworthy of the throne. The author explains that due to the Hanoverian reign the honour of the British throne is lost. He implies in the last line that it is better not to know the Hanoverian King well since it makes the person hate the King even more.

The verse clearly implies Burns's disregard for the King and that he would rather restore the Stewart monarchy that caused the Jacobite risings than to undergo the reign of an insane German King.

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<sup>128</sup> Wikipedia contributors. George III of the United Kingdom. Wikipedia, The Free Encyclopedia. March 25, 2008, 23:21 UTC. Available at: [http://en.wikipedia.org/w/index.php?title=George\\_III\\_of\\_the\\_United\\_Kingdom&oldid=200926999](http://en.wikipedia.org/w/index.php?title=George_III_of_the_United_Kingdom&oldid=200926999). Accessed March 28, 2008.

## 6 Conclusion

Scottish patriotism is one of the most important messages in the poetry of Robert Burns. Burns focused on patriotism in Scottish history since he was a great patriot himself. He was inspired by the Wars of Independence when the English King, Edward the 1<sup>st</sup>, attacked Scotland to subjugate its people and the country. The Scottish reaction on it was one of the most patriotic in history. Certainly not all Scots fought against the English Army but the resistance was very strong and became legendary.

The most outstanding figure of the resistance was Sir William Wallace. He gained victory over England in the battle at Stirling Bridge in 1297 where the Scots were absolutely outnumbered by the English. Sir William Wallace was the commander of the Scottish troops and he made them realize that they are fighting for their own freedom which made them fight even braver. Since Sir William Wallace died a martyr's death when he was executed by the English, he became the Scottish national symbol of patriotism and bravery. Mainly because of the expression of patriotism by Sir William Wallace, carry the Wars of Independence a romantic connotation until today. Robert Burns wrote many poems about Sir William Wallace since he represented Burns's notion of the perfect patriot.

Burns in his poetry also refers to the famous battle of Bannockburn in 1314, where King Robert the 1<sup>st</sup> of Scotland once more fought against the English Army to preserve the independence of Scotland. Another crucial event in Scottish history was the Jacobite rising in 1715 and 1745. The Jacobites fought for the restoration of the Stewarts but the main point of their rebellion was again the independence of Scotland. Burns identified himself with the Jacobite ambition to free Scotland but he did not support their militant way of enforcing it.

Robert Burns used his poetry as a medium to express his political opinions and mainly his criticism of Scottish policy and politicians. Burns reflected the political situation of Scotland in his time on Scottish historical events which raised the Scottish fight for independence and reminded of patriotic values. Burns's love to his country motivated him to preserve Scotland's national identity and language through the medium of poetry. His ambition to write in Scots created his unique poetry, full of character and humour. Robert Burns used Scots and English in a combination which creates an

absolutely unique kind of literature. Burns's poetry delights the reader and most importantly, supports national identity by reminding of the extraordinary history of Scotland. Burns poems and mainly his versified songs are popular until today since they express Scottish national identity which is important to the Scots of the 21<sup>st</sup> century. Nevertheless, Burns's poetry does not only focus on patriotism but it also engages themes like class inequalities, since Burns himself grew up in a farmer family, poverty and love. Burns was a great philogynist and a huge amount of poems are devoted to his lovers and girlfriends.

The aim of this paper was to create a little insight into the history of Scotland concerning the struggle of the Scots for an independent country via the poetry of Robert Burns. Scottish patriotism is an actual issue in Scotland since the Scots remained and maybe are even more patriotic than they were. Scottish national symbols and festivals are very popular not only in Scotland and they fascinate people all over the world. This is partially the credit of patriots like Robert Burns who preserve language and tradition in their work. The hypothesis of this bachelor paper is Robert Burns, his patriotism to Scotland, is inevitably shown in his work. My analyses confirm this hypothesis which was the aim of my paper. Robert Burns and Scottish patriotism are two terms which cannot be separated and Robert Burns's contribution to Scottish national heritage is unexceptionable.



## 7 Resumé

Tématem mé bakalářské práce je Patriotismus v poezii Roberta Burnse. Toto téma jsem vybrala, jelikož je pro mě zajímavé zkoumat patriotismus v poezii ve vztahu ke skotským dějinám. Pro pochopení tohoto tématu je důležité vědět, co patriotismus jako pojem vlastně znamená. Patriotismus, nebo-li vlastenectví, je založen na lásce k rodné zemi. Za vlastence se považuje člověk, který je pyšný na úspěchy a kulturu své země, dále pak ctí národní symboly a tradice. Vlastenec by měl toužit po zachování jejího jedinečného rázu a měl by se identifikovat s ostatními jednotlivci národa. Dalším důležitým znakem vlastence potom je ctění národních dějin a respekt k institucím a osobám, kteří slouží integraci státu. Podle těchto definic můžeme Roberta Burnse za vlastence jednoznačně považovat.

Robert Burns své vlastenectví vyjadřoval skrz svojí poezii. Burns si zakládal na psaní básní ve skotštině, kterou někdy spojil s angličtinou a tím vznikl úplně nový typ básní. Ve svých básních se často soustředil na dějiny Skotska a využíval je k tomu, aby vyjádřil své názory na politiku, která byla ve Skotsku za jeho života provozována. Burns byl fascinován skotskými dějinami a to převážně Vádkami o skotskou nezávislost na přelomu 13. a 14. století a Jakobitským povstáním v roce 1715 a 1745.

Války o skotskou nezávislost zapříčinil anglický král Edward I., který si Skotsko chtěl podmanit. Válka začala v roce 1296, kdy skotský král John de Balliol podepsal svoji abdikaci. Skotská vojska potom vedl skotský národní hrdina Sir William Wallace, který bojoval o nezávislost Skotska.. Tento muž se zapsal do skotských dějin bitvou u Stirlingského mostu, kdy porazil výrazně početnější anglickou armádu. Wallaceova statečnost v boji způsobila jeho velkou oblibu a i když potom již žádnou velkou bitvu s Anglií nevyhrál, stal se národním hrdinou pro svoji mučednickou smrt. Wallace byl velice krutým způsobem Angličany popraven v roce 1305 a je do dnešní doby symbolem skotského vlastenectví.

Sir William Wallace představoval také pro Roberta Burnse prototyp skotského vlastence. Burns ve svých básních popisuje právě Wallaceovy činy a obdivuje jeho statečnost. Další důležitou událostí představuje slavná bitva u Bannockburnu, kdy skotský král Robert I. opět bránil skotskou nezávislost před anglickou armádou. Burns Wallace a krále Roberta I. opěvuje ve své básni „Scots whae hae“, na které jsem také

provedla jednu ze svých analýz. Další básní, kterou jsem analyzovala, je „Gude Wallace“. Tato báseň je v podstatě Burnsův zveršovaná píseň, která popisuje Wallaceovu statečnost a sílu.

Další historickou událostí, která Burns silně zasáhla, bylo podepsání smlouvy o Unii v roce 1707. Tato smlouva měla sjednotit Skotský a Anglický parlament v jeden, který se nazýval parlamentem Britským. Naneštěstí ve skotské vládě převážel počet politiků, kteří byli pro sjednocení Anglie a Skotska. Jednání o hlavních bodech smlouvy byla velice podezřelá a skotští politikové museli čelit obvinění z korupce, což se později i potvrdilo. Skotský lid tuto smlouvu po zveřejnění jejích hlavních bodů radikálně odmítl a Skotskem otřásly silné protesty.

Přesto byla tato smlouva přijata oběma Parlamenty a roku 1707 se Anglie a Skotsko stalo Velkou Británií. Skotští politikové se stali zrádci Skotů, jelikož jak vyjádřil sám Burns ve své básni „Such a Parcel of Rogues in a Nation“, prodali Skotsko Angličanům za 400 000 liber, které měli smazat skotský státní dluh. Přestože vznik Velké Británie neměl velký ohlas ve Skotsku, sjednocený parlament Skotska a Anglie byl zrušen až v roce 1999, kdy se samostatný Skotský parlament znovu vytvořil. Burns v již zmíněné básni ostře kritizuje skotské politiky a nazývá je dokonce lotry, kteří si neváží své země a jejího kulturního odkazu.

Další období skotských dějin, na které se Burns zaměřil, je již zmíněné Jakobitské povstání. Toto povstání bylo způsobeno svržením skotského a anglického krále Jamese II., VII. z rodu Stewartů, který byl katolického vyznání. Tento král byl donucen uprchnout do Francie a jeho trůn byl obsazen holandským protestantským princem Williamem of Orange. Jakobité představovali zastánce katolické víry a přáli si znovunastolení vlády Stewartů. V tomto bodě je důležité zmínit, že většina skotů buď jakobity nebyli a nebo se báli proti vládě povstat.

Za první významné povstání se považuje to z roku 1715, kdy se Jakobité sjednotili pod vedením Hraběte z Mar. Poté, co Jakobité zajistili města Perth a Inverness marně čekali na podporu ze strany Francouzů. Hrabě z Mar poslal posily pro své vojsko u Stirlingu, ale když vojáci zjistili, že velký počet Skotů se války nezúčastní, tak se Angličanům u Prestonu vzdali. Hrabě z Mar počítal s posilou, která měla dorazit společně s bývalým králem Jamesem II. a VII. Ten byl kapitulací vojska u Prestonu natolik vystrašen, že

v roce 1716 společně s Hrabětem z Mar raději uprchl na moře. Tím končilo první Jakobitské povstání.

Druhé a poslední Jakobitské povstání patří mezi nejslavnější události v dějinách Skotska. V roce 1745 se vnuk bývalého skotského krále, Charles Edward Stewart, rozhodl za pomoci francouzského krále a Jakobitů dobýt skotský trůn zpět. Bohužel se hned na začátku jeho odvážné výpravy vyskytly problémy. Francouzský král přišel v bouři o zásoby určené pro Charlese Edwarda Stewarta. Ten však nelenil a prodal vše co měl, aby si mohl koupit vojáky a zásoby, které potřeboval. Naneštěstí však pro své malé finanční prostředky mnoho zásob ani vojáků nezískal.

Přesto tajně vyplul do Skotska, kam v létě roku 1745 také dorazil. Charles Edward Stewart si chytrě vybral dobu znovudobytí skotského trůnu, jelikož se Britská vojska nacházela na Evropském kontinentu, kde bojovala ve Válce o dědictví rakouské. Mladý Stewart tudíž bez větších potíží dobyl Edinburgh a Perth, a stal se za neuvěřitelné tři týdny pánem Skotska. Charles Edward Stewart byl mladým mužem plný nadšení pro svou věc a nezdar si ani nepřipouštěl. Jeho energická povaha a entuziasmus přesvědčily mnohé muže k boji. V Edinburghu se začali srocovat vojáci na podporu Jakobitů, kteří převážně sestávali z horalských klanů Vysočiny.

K prvnímu vážnějšímu boji došlo v září 1745, kdy Jakobitská vojska zvítězila nad oslabenou anglickou armádou. Charles Edward Stewart se plný optimismu rozhodl pochodovat na jih do Anglie, kde očekával podporu dalších Jakobitů. Tento předpoklad se projevil jako mylný. Bohužel se Britská armáda již stihla nově seskupit a dorazily i posily. Proto se skotští Jakobité rozhodli ustoupit zpět do Skotska. Toto rozhodnutí se pro Jakobity stalo pozitivním, jelikož se ve Skotsku objevili další muži ochotni bojovat. V lednu roku 1746 Jakobité zvítězili nad Angličany v bitvě u Falkirku, která se měla stát posledním vítězstvím Jakobitů. Následoval nešťastný výbuch muničního skladu a při pochodu Jakobitů na sever se armáda začala rozpadat ze strachu z Angličanů, kteří je sledovali. Když Charles Edward Stewart a zbytek jeho vojska na jaře dorazili do Inverness, byli vyhladovělí a zubožený. Toho Angličané využili a došlo rozhodující bitvě.

16. dubna 1746 se střetla Jakobitská a Britská vojská v bitvě u Cullodenu, která se do dějin Skotska zapsala jako jedna nejkrvavějších. Jakobité čelili několikanásobné přesile,

která je úplně rozdrtila. Charles Edward Stewart tuto bitvu přežil, ale byl donucen se schovávat. Vyzval přeživší Jakobity aby vyhledali bezpečí a sám uprchl zpět do Francie. Následky posledního Jakobitského byly vážné. Britská armáda vojensky hlídala Skotsko a hlavně Vysočinu, aby již nedošlo k dalším výtržnostem. Majetek a tituly Skotů, kteří se povstání zúčastnili, byly zkonfiskovány. Jakékoliv protesty proti vládnoucímu rodu, kterým byl rod Hannover od roku 1714, kdy George I. nastoupil na britský trůn, byly násilně potlačeny. Byl dokonce zakázáno nošení skotské tradiční sukně, tzv. kiltu, ve kterém Skoti bojovali bitvy za Stewartovce. Spousta Skotů také emigrovala do Ameriky. Tato zpřísněná opatření byla zrušena roku 1782 a o dva roky později byl zkonfiskovaný majetek a tituly za poplatek navráceny původním majitelům.

Robert Burns a období Jakobitských povstání se stalo námětem pro jeho nejkontroverznější díla. V básni „O, Kenmure’s on and awa, Willie“, se Burns naprosto jasně projevuje jako Jakobita. Báseň popisuje se soustřeďuje na vikomta Kenmurea, který se účastnil Jakobitského povstání v roce 1715. Opěvuje statečnost mužů, kteří se rozhodli bojovat za naději Skotska, Charlese Edwarda Stewarta. Jeho druhá báseň, která se soustředí na téma Jakobitské povstání, se nazývá „Ye Jacobites by Name“. Tato báseň Jakobity kritizuje za to, že přinesli utrpení a násilí do Skotska. Burns je kritizuje za způsob jejich pokusu o znovunastolení Stewartovců. Abychom Burnse pochopili, je důležité si uvědomit, že Burns odmítal násilí. Považuje sám sebe za Jakobitu, ztotožňuje se s jejich touhou o vytvoření Skotska nezávislého na Anglii. Burns ale naprosto jasně odmítá válku a násilí, kterou Jakobité chtějí dosáhnout vítězství.

Posledním veršem, který jsem ve své práci analyzovala, byl verš kritizující George III. Tento Britský král vládl v době Burnsova života a trpěl mentální chorobou, za což Burns jeho i celý rod Hannoverů těžce kritizuje.

Cílem mého výzkumu bylo zjistit, zda se Burns ve své poezii zaměřuje na skotský patriotismus odrážející se v dějinách Skotska. Tuto hypotézu mohu potvrdit, jelikož analýza Burnsových textů tuto skutečnost jednoznačně potvrdila.

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