

## I. Scott's *Old Mortality* as a Historical Fiction

*Old Mortality* is a novel Sir Walter Scott set in the period of 1679-89 in South West Scotland. It forms, along with *The Black Dwarf*, the first series of Scott's *Tales of My Landlord*. The two novels were published together in 1816. *Old Mortality* is considered as one of the most important political and historical texts, which depicts the trend of nationalism in Scotland. Sir Walter Scott presents the citizen's prosperity and fight against the covenanters, for overall development of the people. He has found nationalism in the happiness and freedom of the citizens. In general, a nation refers to a large group of people who share common culture, ethnicity, language, descent or history and nationalism is patriotic feeling among the countrymen who share a common culture, religion, values, beliefs etc. However, presenting the view of differentiation in understanding the concept of nationalism in his book *Nationalism: Theory, Ideology, History*, Anthony D. Smith claims that "there are certainly different kinds of nationalist ideology- religious, secular, conservative, radical, imperial, secessionist and so on" (9). The statement given by Smith depicts the differences regarding the concept of term nationalism. Similarly, expressing the concept of nation in his book *Nationalism*, Steven Grosby argues, "All nations have historical nations antecedents, whether tribe, city state, or kingdom. These historically earlier societies are important components in the formation of nation"(8). Through this statement, Grosby claims that there is a variation in understanding the meaning of nationalism.

Anderson defines nation as the shared traits and values, culture and tradition in his book *Imagined Communities: Reflecting on the Origin and Spread of Nationalism*. He elaborates nation as a community of imagination in the sense that the material conditions exist for imagining extended and shared connections. Being in the line of Anderson, Willber Zelinsky presents the view of nation as:

Nation is a real or supposed community of individual who believe they share common, unique sets of traditions, beliefs and cultural attitudes so precious that few sacrifices are too great for communities preservation and enhancement such as a pack, e.g. of shared traits and values cherished with idea of nation or nation-state. (46)

Through this assertion, he views nation as a real or imagined community of people who share similar values, beliefs, tradition, and cultural attitudes. For him, the similar cultural values are plays significant role and few sacrifices are too great for preservation of communities and their shared values.

Old Mortality is considered as one of the best historical romances of Sir Walter Scott. It has received various criticisms since its publication. Regarding this novel, C. Samford Terry says:

MONMOUTH'S conduct of the brief campaign which terminated in the battle of Both well Bridge, June 22, 1679, is familiar in Sir Walter Scott's Old Mortality. Scott suggests him as exceeding instructions in his tender dealing with the rebels before the battle, and falling short of his orders in his refusal to sanction a bloody pursuit after it. Scott also represents him in the engagement as subject to ' the sterner opinions of the colleagues in office, who had been assigned for the purpose of controlling as well as advising him.' These ' colleagues' are stated to have been Dalziel and Graham of Claver house. (127)

Here, in this criticism, C. Samford Terry views that Sir Walter Scott's favourite character Monmouth is the reason to conduct battle of Both well Bridge. Scott, during 1679 had given more and more instructions to him. Scott also presented him in the subject to the view of his colleagues at office, who were appointed to suggest and

control him.

In the same manner another critique, Amy Witherbee argues,

Among the many documents left behind by Sir Walter Scott is a letter written to the Duke of Buccleuch in August 1815, shortly after Scott visited the battleground at Waterloo. Noting that "all the more ghastly tokens of the carnage are now removed," Scott lingers over the torn landscape and the debris of war: "cartridges, old hats, and shoes, and various relics of the fray" along with the fragments of memorandum books "in which every French soldier was obliged to enter his receipts and expenditure, his services, and even his punishments." Waterloo fascinates Scott, as it still fascinates us, because of its association with the terrible power that Napoleon briefly embodied. Like Scott, we still imagine political power as both a "who" and a "where," to give it both embodiment (whether in an individual body or a collective body) and location. But the resonance that we sense between power in our time and in Scott's belies the fact that the Waterloo letter reflects a political framework very different from our own. (355)

Here, in this criticism, the critique comes with the view that Sir Walter Scott had written a letter to the Duke of Buccleuch in 1815 soon after visiting the battleground at Waterloo. He claims that all the unnecessary and unpleasant from the battlefield has been removed. The critic also says that he also remembers Waterloo and it fascinates him too because it is associated with the terrible power of Napoleon. Like Scott, he also still imagines political power to give the location. But the letter written by Sir Walter Scott represents the picture of political scenario, which was different from critique's period. Scott wrote the letter to the Duke to show the situation of that place

which needs reconstruction.

In the same fashion, another critique, George A. Drake critiques on the structures of *Old Mortality*. In his own words;

Two rituals structure Scott's opening chapters and establish patterns for the private and public rituals that follow. In the first chapter, the framing narrative of Old Mortality's "pilgrimage" to the graves of martyred Covenanters appears private, but it also connects isolated members of a dispersed community. In the second chapter, Scott opens the narrative proper with the wappen-schaw, which he describes as a Stuart attempt to revive "feudal institutions,"<sup>4</sup> and while it fails as revival, it provides a rite of initiation for Morton. In both cases, the ritual's manifest purpose differs from its practical effect. Old Mortality's pilgrimage is not purely religious, nor is the wappen schaw wholly secular. By restoring obscure graves as monuments to "martyrs," Old Mortality also memorializes their social and political opposition. (134)

Here, in this criticism, George A. Drake criticizes about the structure used by Sir Walter Scott. According to him Sir Scott has used two ritual structures; the first one used in the first chapter is the framing narrative of Old Mortality's Pilgrimage to the graves of the martyred covenanters. In this chapter the narration describes about the happenings in the Royalties as well as it also describes about the characters far away from there. Similarly, in the second chapter, the narrative starts with the wappen-schaw, which he describes as a Stuart attempt to revive "feudal institutions," and when it fails to revive it provides rite to initiation. *Old Mortality* reminds the social, political and religious revolutions and the dreadful results by showing the existence of

unknown graves as monuments to martyrs.

Similarly, Bjorn J. Tysdahl argues:

Mortality is consistent in the use of this kind of symbolism; *Waverley*, in which much of the story hinges on the contrast in way of life and politics between clans and lowland Scots (and in which the narrator is not Peter Pattieson), employs the landscape in a similar, but more incidental way. V Peter Pattieson's symbolic use of Highlands and Lowlands may seem rather obvious, much like his simple contrast between the rocky and dangerous landscape around Wolf's Crag and the farmland surrounding Ravenswood in *The Bride of Lammermoor*, but in *Old Mortality* the two opposed settings belong to a much richer pattern of imagery. Some of these connections work at a near-subliminal level. The idea of fertility and food is played on by repetitions of the word "plough. (197)

Another critique, Bjorn J. Tysdahl talks about symbolism used in *Old Mortality* by Sir Walter Scott. The use of word 'plough' represents the idea of fertility and food. Similarly, '*Waverley*,' which plays significant role in the novel, resembles the contrast in the way of life and politics in between clans and lowland Scots. The two opposite setting of the novel (highland and lowland) narrated by Peter Pattieson belongs to the richer patterns of imagery.

Another critique, John B. Humma claims:

In the instance of *Old Mortality*, Scott's own introduction, describing in still another layering of the frame his own meeting with *Old Mortality* at Dunnator, may seem at first more than the reader of the 1830 edition needs, since he is going to meet *Old Mortality* again, this time at

Gandercleugh, through Peter Pattieson. But what is important in these matters is that our attention to them leads us to the overdue recognition that the prolegomena and Conclusion of *Old Mortality* are not, as is frequently charged, extraneous and distracting but that instead they stand in essential relation to the novel as a whole; and that a full appreciation of Scott's success in *Old Mortality* must include an appreciation of the dramatic and other functions which these framing devices perform. (302)

Here, in this criticism, Johh B. Humma says that in the previous edition's introduction Sir Scott had described about his meeting with Old Mortality at Dunnator and he is going to meet Old Mortality again at Gandercleugh and it's through Peter Pattieson. His claim is that we readers should pay our attention that they may lead us to the overdue recognition that prolegomena and conclusion of Old Mortality are not, as is frequently charged, and confusing but that instead they stand in essential relation in the novel as a whole.

On the other hand another critic, George Levine claims:

The protagonist almost seems to prefigure the modern antihero, in that his qualities of energy, ambition, absolute loyalty, fierce defense of traditional ideals of honor are bedeviled by indecision and passivity. Finally, they must be transmuted into the qualities of a modern, "civilized," gentleman, domesticated and commercially successful. The great chivalric ideals of heroism are turned to dream. Language is divorced from action as the hero is from the chivalric quest. If we are to take Mark Twain's description seriously, then, we have to say that the Civil War was caused not by Scott but by a misreading of him and

of his protagonists. Flora would not have made that mistake. (149)

Here, in this criticism, George Levine argues that Sir Scott's major character is alike modern antihero because his qualities of energy, loyalty, courage, determinations are leaded towards passivity. At last, the qualities must be transmitted to the qualities of a modern, civilized and educated person who has obtained success in commercial and domestic development. In this novel there is difference in thoughts and deeds of the protagonist. The critic also links with literary writer Mark Twain's view about Sir Walter Scott i.e Civil was not caused by Scott but by misreading him and his protagonists.

On the other side, another critic Andrew D. Kroull claims:

The tensions between national identification and human privation, seemingly elided by Scott at Waterloo, take possession of the narrative imagination of the Waverley Novels-and this by the very dynamics of fictional imagination. Fiction lets Scott displace the traumas of the modern day, mapping onto different historical frames ethical contradictions Britain was facing in 1815 in its emergence as the premier European power. *Old Mortality* (1816), composed and published in the months following Waterloo, is a vivid condensation of this narrative agency. Within the historical frame of the protracted religious and political struggles in late seventeenth-century Scotland, the novel obliquely reflects the triumphs of Scott's own day (701.)

Similarly, another critic, Andrew D. Kroull claims that the history of Scotland is clearly presented in Sir Walter Scott's novel *Old Mortality*. Scotland's political situation and the situation of citizens and covenanters of 1679 is presented in this novel. The protagonist of this novel Mr. Henry Morton is a person who is spending a

difficult life in between the two warring parties. Mr Henry, who is vigorous fighter and a representative on nationalism, is punished by so called policy makers of the nation. The revolution against the British Regime and the Scottish victory is the best part of this novel which presents the patriotic feelings among Scottish citizens. This novel is the best example of nationalism because some characters including the protagonist Henry Morton are fighting against the traitors of their nation. Because of those traitors freedom fighters are facing difficulties and they are being punished from nation.

Nationalism is an identity of people who are united in a group, share a nation's culture, values and autonomous. The term nationalism was coined by Johann Gottfried Herder in the late 1770s. It is very difficult to determine from where and when nationalism emerged but its development is linked with the French Revolution and American Revolution in the late eighteen century. From that time nationalism has become one most important political and social force in history. Gellner, E. defines the term nationalism and argues:

Nationalism is generally used to describe two phenomena (1) the attitude that the members of a nation have when they care about their national identity, and (2) the actions that the members of a nation take when seeking to achieve (or sustain) self-determination. Raises questions about the concept of a nation (or national identity), which is often defined in terms of common origin, ethnicity, or cultural ties, and while an individual's membership in a nation is often regarded as involuntary, it is sometimes regarded as voluntary. Raises questions about whether self-determination must be understood as involving having full statehood with complete authority over domestic and



international affairs, or whether something less is required. (21)

Here Geller's concern is on the identity of the people is closely associated towards nationalism. For him common origin, ethnicity, culture followed by a group of people of certain territory is nation. The attitude and action of people regarding their national identity is the feeling of nationalism and it is obligatory.

The definition of the term nationalism changes and proceeded towards new way from the mid of nineteenth century. In this regard Smith says:

Whereas a nation often consists of an ethnic or cultural community, a state is a political entity with a high degree of sovereignty. While many states are nations in some sense, many nations are not fully sovereign states. As an example, the Native American Iroquois constitute a nation but not a state, since they do not possess the requisite political authority over their internal or external affairs. If the members of the Iroquois nation were to strive to form a sovereign state in the effort to preserve their identity as people, they would be exhibiting a state focused nationalism. (245)

According to Smith, many states are nations but many nations are not sovereign states. He also gives evidence of Nation American Iroquois to prove his statement because they do not have political authority over internal and external affairs. A state consists a higher degree of sovereignty however a nation sometime may not be sovereign.

This research assumes that the main character Henry Morton is the victim who suffers a lot but fight for the nation even after being punished by the nation. This research has been divided into three parts. The first chapter introduces the issue, hypothesis, literary reviews, theoretical insights and the overall outline of this

dissertation. The second chapter deals with the concept of nation and nationalistic vision in Sir Walter Scott's *Old Mortality*. Similarly, the third part deals with the nationalistic ethos.

## **II. Glorification of Nationalism in Sir Walter Scott's *Old Mortality***

Nationalism has long been ignored as a topic of political philosophy, written off as a relic from by gone times. It came into focus of philosophical debate two decades ago, in the nineties, partly in consequence of rather spectacular and troubling nationalist clashes, such as those in Rwanda, the former Yugoslavia and the former Soviet republics. The surge of nationalism usually presents a morally ambivalent, and for this reason often fascinating, picture. "National Awakening" and struggles for political independence or cultural independence are often both heroic and inhumanely cruel; the formation of a recognizably national state often responds to deep popular sentiment, but can sometime bring in its inhuman consequences, including violent expulsion and cleansing of non-nationals, all the way to organized mass murder. The debate on nationalism represents the moral tension between the solidarity with oppressed national/cultural groups and also the repulsion the people feel in the face of crimes perpetrated in the name of nationalism. Hence, the issue of nationalism points to the wider domain of problems, having to do with the treatment of ethnic and cultural differences within democratic policy, which are arguably among the most pressing problems of contemporary political theory.

Nations and national identity can be defined in terms of common origin, culture, ethnicity, or cultural ties and while an individual's membership is often regarded as involuntary, it is sometimes regarded as voluntary. Although there are multiple views on nationalism band also the claims of one's nation take precedence over rival contenders for authority and loyalty. Even out of this worry there is some fair amount of what is historically the most typical, paradigmatic form of nationalism. Crosby further defines;

It is the one which features the supremacy of the nation's claims over

others claim to individual allegiance, and which features full sovereignty as the persistent aim of its political program. Territorial sovereignty has traditionally been seen as defining element of state power, and essential for nationhood. It was extolled in classic modern works of Hobbes, Locke, and Rousseau, and is coming back to the center stage of the debates, though philosophers are now more questioning and skeptical. It is the control of the movement of money and people and the resource rights implied in the territorial sovereignty that make the topic into a politically central one in the age of globalization, and philosophically interesting for nationalists and anti nationalists alike. (256)

Nationalism is a collective identity of people who stays together sharing same culture, myth, historical background etc. The study of nationalism is necessary to know about the world politics. From sixteenth century to late eighteenth century nationalism has become one of the most important political and social forces in history. The importance of nationalism has been divided because of the two political realities of our time; a) the rigid political geography of the Earth, i.e. the territorialities of the countries that constitute the world; b) the constant civil unrest caused by various social groups in the name of different group from that of the national group and the right to self-determination even if by the means of violence, protest, separation and other methods to convince the people of their community. In this way, we can say that nationalism not only is the discussion of current issues in political arenas but also quarrels from many years ago. Nationalism can be of two different kinds; Cultural Nationalism and Statist Nationalism. Cultural Nationalism is the feeling of integrity, love, patriotism, brotherhood for the culture of a particular nation which is shared by

all the citizens. In the same way, Statist Nationalism is the feeling of integrity among the citizens who are staying in a territory of a nation and ruled by the same government.

The term nationalism had also been taken as the traditional state or nation whereas a new wave of thought defines it in a new form. In this regard, Smith presents his view as;

Whereas a nation often consists of an ethnic or cultural community, a state is a political entity with the high degree of sovereignty. While many states are nations in some sense, many nations are not fully sovereign states. As an example, the Native American Iroquois constitute a nation but not a state, since they do not possess the requisite political authority over their internal or external affairs. If the members of the Iroquois nation were to strive to form a sovereign state in the effort to preserve their identity as a people, they would be exhibiting a state focused nationalism. (250)

This project focuses on Sir Walter Scott's *Old Mortality*, a novel that portrays the actual picture of Scotland from 1679-1689. *Old Mortality's* historical and literary action is set in Scotland where James Sharp, the archbishop of Saint Andrews, was murdered because of his collaboration in re-establishing Episcopatism following Charles II's intention. Seventeenth and Eighteenth century consists war torn years in history of Scotland. The two great movement: the religious wars between the Covenanters and the English Crown and the Jacobite risings to restore the Stuart dynasty which created a huge loss in the tragic battle of Culloden. The setting of the novel *Old Mortality* visualizes us the religious war and its impact in the Scottish people.

Scott in this novel tries to show the nationalistic feelings among the Scottish people which led them to war torn period of approximately thirty years. The novel surveys the mistreatment done by the English Crown over the covenanters. The patriotic feeling among covenanters was dominated by the so called Royal heirs in Scotland. The characters like Henry Morton, a gallant young Scottish gentleman, John Balfour, Mause Headrigg, and her son Cuddie are the covenanters who revolt against the Crown in 1679 whereas, Lady Margaret Bellenden, Edith Bellenden, Colonel John Graham, Lord Evandale, and Bothwell are the representative of royalist and among them Edith Bellenden supports a covenanter's son Henry because she is in love with him.

The religious war started when Henry VIII sought freedom from the pope, and his version of Protestantism called Anglicanism, retained much of the Catholic form and thought, while making Henry head of the English Church, severing ties with Rome. Under Elizabeth I, Anglicanism became slightly more protestant in nature, but retained the basic Episcopal structure – the monarch ruled the church, and the church was ruled by cardinals, archbishops and bishops, all appointed by the crown or by local nobility. After the death of Knox, Scottish Presbyterianism became more radicalized, politically and religiously, under Andrew Melville and his followers, for a while embodying what we might consider the worst in self righteousness and puritan conformity. This process slowly narrowed the group of “hard-core” Covenanters, but the end result was a Presbyterian Scotland, markedly different in character from Anglican England. Presbyterianism is based on democracy and self-rule. Each church is ruled by its own elected elders (including the pastor), which in turn make up groups of churches (presbyters), meeting in local special council, and at National Assemblies where important church doctrine is decided and enforced. Its structure is directly

opposite Anglican top-down structure. In addition, as in most Protestant denominations, Presbyterians advocated Bible- reading, and therefore, education. As devout Scots read their Bibles, discussed theology, and railed against the English king, they came to realize that church structure ought to be paralleled in government structure. In other words, they ought to rule king, rather than the king rules them. Scots pamphlets and political diatribes of this period sound amazingly familiar to Americans: a king is a tyrant when he dominates his people; a king is a tyrant when he sets himself against the laws of God.

While talking about seeking religious freedom, the Scots threw in with the English Parliamentarians, fighting well in several bloody battles and eventually capturing the king. However, they did not approve of killing kings and their present fight was not against the monarchy, only a quest of religious freedom. When they had captured Charles and agreed to turn him over to English, they were appalled at his execution and immediately proclaimed Charles II as king (1649). After the Scots were defeated in battle and many were expelled to the plantations in Ulster. Throughout Cromwell's reign, the covenanters were persecuted and many voluntarily fled to Ulster or America. The restoration of the monarchy under Charles II in 1660 didn't help at all – he exacted the revenge on Presbyterians, enacted bills for burning the covenant, and reinstated the Book of Common Prayer and the episcopacy in Scotland. During the reigns of Charles II and James II, the covenanters were severely persecuted. Most Scots accepted the moderate, episcopal form of Presbyterianism in open air 'conventicles' hiding their pastors from the soldiers. Thousands lost their lives in these 'killing times.'

During the religious war, one of the boldest of the covenanter extremist, a young pastor, Richard Cameron was killed because he had spoken directly against

Charles Stuart and declared war against his tyranny. His military followers continued with their guerilla tactics against the crown soldiers. Ironically, in later years the “Cameronian” regiment became a respected fighting force in Great Britain, not being disbanded until 1968. The leader of the government military operations in Scotland during the ‘killer times’ was James, Duke of York and Albany, heir to Charles II and a catholic convert and his reputation preceded him when he attained the throne.

The novel *Old Mortality* is a historical novel in which the Scottish people fought for their nation and religion. Henry Morton, one of the main characters of the novel has exceedingly precarious position during the rebellion of the covenanters against the crown in 1679. His uncle and guardian is the squire of Milnwood, who is by faith a covenanter and by nature a miser and Henry’s dead father had fought for the Covenanters at Marston Moor. Henry is in love with Edith Bellenden granddaughter of Lady Margaret Bellenden a royal highness. Henry defeats Lord Evandale at the festival of the popinjay and gets victory. After shooting Henry goes to a tavern with friends where some dragoons from Claverhouse’s troop, under Sergeant Francis Bothwell arrive. A hot discussion takes place in between Henry and Sergeant but without extending the dispute Henry and stranger the leave the tavern. When they reach Henry’s house it already becomes night and the stranger asks for shelter with him but he refuses at first but after listening about his friendship with Henry’s father he gets chance to stay there the night. Henry gives shelter to a covenanter who had killed the archbishop and for this reason Henry is punished and left to die. But the royal member Edith Bellenden helps him to escape with the help of Jenney and Lord Evandale. After escaping from the prison of Bothwell, Henry joins the team of Covenanters and starts working for them and he and his group kills Colonel Grahame and Franchis Bothwell. After their demands were heard by the government Henry gets



back to marry Lady Bellenden.

The term nationalism can be seen through many ways like cultural nationalism, static nationalism etc. In this novel there is the feeling of nationalism in the religious war and an effort to save the cultural values of the state is always regarded as cultural nationalism. In Scott's novel, *Old Mortality* we can see the notion, cultural nationalism who wants to save their religion, culture, values and believes for which their ancestors have sacrificed their life through the characters Henry Morton, John Balfour, Cuddie and Mause Headridge.

Chaim Gans in his book *The Limits of Nationalism* talks about Cultural Nationalism. For him cultural nationalism is a nationalism in which the group members share a common history and societal cultural have a fundamental, morally important interest in accordance to their culture and passing it to the generations to come. In the name of the thesis that members of national groups have such interests, nationalist movements often voice specific practical demands in both public and private sphere. Their main demand is for the nation's self determination. According to him:

Cultural nationalism is widely believed, or has been until recently, to be possible only within collectivist right-wing ideologies. Cultural nationalism is sometimes considered a synonym for such ideologies, or at least to always coincide with them. Moreover, it was also widely believed that liberal nationalism is necessarily civic (just as it was commonly believed that civic nationalism is necessarily liberal). The association of cultural nationalism with collectivist right-wing ideologies and that of civic nationalism with liberalism is demonstrated in the introduction to *Rethinking Nationalism*, for the authors

characterize civic nationalism as individualistic and as depending on people's choice, while characterizing ethno cultural nationalism as collectivist and independent of individual choice. (20)

Cultural nationalism is accepted all over the world within the collectivists. There is another term conservatism, which refers to the conservation of the culture.

Conservatives are with the view of cultural homogeneity of the state as means to preserve its stability and therefore justify statist nationalism. However, despite the centrality of the value of stability within conservative worldviews, and despite the possibilities that this value might be valid without being derived from the nation, it is still the case that conservatives define the state in terms of the nation.

In the novel, Balfour is a Covenanter and is actively participating in the religious war against the English Crown without caring anything and later on Henry Morton who becomes the victim of misunderstanding from the Royalties, joins the group and becomes the member of covenanter. The huge dissatisfaction among the covenanters to save their religion and culture can be understood through the following statement of Balfour;

Balfour seemed somewhat disturbed, and drew himself hastily up, but immediately composed himself, and answered coolly, "It is natural you should think so; you are yet in the dungeon-house of the law, a pit darker than that into which Jeremiah was plunged, even the dungeon of Malcaiah the son of Hamelmelech, where there was no water but mire. Yet is the seal of the covenant upon your forehead, and the son of the righteous, who resisted to blood where the banner was spread on the mountains, shall not be utterly lost, as one of the children of darkness. (295)

In the above statement, Balfour talks about the historical incident of Scotland in which many Covenanters who were actively participating in the religious war were kept in the dungeon house and were deprived of food and even water as a result many of them died of diseases as well as some of them lost their hands and legs. The royalists are the reason of massacre and the same historical incident is also represented in this novel. Henry Morton gives shelter to Mr. Balfour who is one of the friends of his father and assures him if he gets the power to solve the problem of the covenanters he will obviously try for it and solve the problem of all the citizens and says:

Mr Balfour,” answered Morton, “I neither undertake to subscribe to or refute your complaints against the government. I have endeavored to repay a debt due to the comrade of my father, by giving you shelter in your distress, but you will excuse me from engaging myself either in your cause, or in controversy. I will leave you to repose, and heartily wish it were in my power to render your condition more comfortable.

(310)

Through this statement of Henry Morton we are clear about his ambivalent position. He can neither go against the government nor can refuse his father’s friend and wish if he can make the situation comfortable. But after the Royalties know that Henry Morton had given shelter to a traitor (covenanter) they punished him to stay in the dungeon and in long term he was exiled from the country but with the help of his love Edith Bellenden he becomes success to escape and make a team with Balfour. Here, he comes to the pathway of his father.

Daniel Cottom observes the historical significance in Sir Walter Scott’s novel. His research shows that Scott’s novels are set in a time of disorder before a new order.

His novels consist the loss and the difficulties during the loss of something as well as announce something new too. His almost all novels are set in the in-between time frame of different historical, political, psychological and political states.

“Scott’s novels are typically set in a time of disorder just before the emergence of a new order, and they are typically elegiac, mourning what is about to be lost while announcing what is to come. They are set, in other words, on a borderline between different historical, political, social, and psychological states – or so the author maintains, and an overview of the novels gives one no reason to quarrel with him.  
(128-29)

*Old Mortality* is a representative novel which is set in the transitional phase. Scott’s other novels like *Waverley* (1814), *Guy Mannering* (1815), and *The Antiquary* (1816) are a sort of trilogy covering the period from 1740 to 1800. Similarly, other masterpiece novels *The Black Dwarf* (1816), *Rob Roy* (1817) and *The Heart of Midlothian* (1818), *The Bride of Lammermoor* (1819) are set in the historical places and time. In this novel also there are many historical settings like Tillietudlem, an ancient Scottish castle is a holy place because in the past Charles II had once taken breakfast there as well as to depict the clear picture of western Scotland is also another historical evidence which proves this novel a historical novel.

On the other hand, according to Danial Cottom we can also find the general pattern of romance in which a girl falls in love or women gives her heart to the person who wins the physical conflict. There may not be love in the beginning but later on the infatuation changes into love. In his words:

This understanding does much to explain that general pattern of romance in Scott’s novels by which women are won only after the hero

has endured situations of physical conflict, whether or not they are directly connected to his love; but the psychology represented in this pattern must be investigated further if its social provenance is to be understood. For this psychology is by no means peculiar to Scott or to Gothic writers; it is rather the product of the most tenacious of historical traditions, which holds the spoken word and the unmediated appearance to one individual to another to be authentic forms of human relationship. (180)

In this novel, we can find the romantic love story. Henry Morton and Edith Bellenden fall in love with each other after Henry defeated the opponent Lord Evandale in the festival of Popinjay. His victory wins the heart of Edith. Their love flourishes as they start to understand each other's feelings, thoughts, difficulties and psychology. Similarly, Jenney loves Cuddie Headrige and both of them become ready to help Henry as they are friends of Edith and Henry. When Edith heard about the death penalty given to Henry, she cries in panic and was eager to help him because for her he is the moral and a gentle man. She secretly makes a plan with Jenney to save him and she also writes a letter of invitation to her uncle Charles who was in Britain. Edith tries her best to make him free and finally she gets succeed. And even after the exile she waits Henry to marry and rejects the marriage proposal of Lord Evandale. At the end Henry visits Edith Bellenden at her relative's house and finally they marry each other. These all incidents show us the love and trust between the lover and beloved beyond everything. The marriage of Edith and Henry is symbol of union between Britain and Scotland. It is also the union between Protestants and Catholics.

In 1679, the setting of the novel *Old Mortality* was the time of political instability, wars for religious and cultural reformations. There was the conflict

between the English Crown and the Covenanters. There was also the system of subjugation over revolutionaries which upheld the power of royalties and tried to keep control over others who were fighting for their culture and religion. Hence, it was the time of lights and shadows, antagonisms, evolutions and revolution, also warnings about ideological extremism, and its negative effects embodied in the horror of war. On the other hand, some of the offspring of covenanter are facing in-between situation; they cannot leave their love as well as job whereas they cannot refuse their native; who are fighting for their rights. Balfour is a covenanter who had fought against the English Crown for many years and his words shows his hatred towards them. The given lines illustrate his views about the Royalties: “They do us wrong,” answered the Covenanter; “it is they, perjured as they are, who have rejected all law, both divine and civil” (305).

Atsuko Ichijo in *Scottish Nationalism and the Idea of Europe* exhorts that there is strong feeling of nationalism among the Scottish people because they don't think being English origin rather they are of Scottish origin because the people of Scotland formed their own kingdom from the medieval period till 1707, and this has provided the Scots a different history in comparison to the English, the Irish, and the Welsh. The Scottish people have their own culture, values, religion, myth, heroes and heroines too. The Scottish history is reflected in many institutions and some of it still exists in today's Scottish society. The Scottish nationhood is not only seen in academics but also in culture. Atsuko Ichijo puts her view as forward:

The Scots have their own foundation myths and their own heroes and heroines. The legends which accompany the Stone of Scone, on which successive ancient Scottish kings were crowned, tell us that the Scots are the descendant of Scota, a daughter of a Pharaoh and that she led

the Scots are the Scots from Egypt to Scotland through Spain and Ireland. Scots also have their own saints: St. Ninian, who is said to have introduced Christianity to the southern Picts, St Columbia, who established a missionary church in Iona, and St Andrew, the patron saint of Scotland. (21)

Scottish people have their own myth, their own culture which they want to handle to upcoming many generations. In the past, the Scottish history was dominated by the British history as well as their religion was also controlled by the royal members as a result the religious war took place. Scots have their own religious leaders like St. Ninian, St Columbia, and St Andrew. They have great contribution in the religious history of Scotland.

In the novel, Henry Morton was irritated by Bothwell and a stranger step forward to speak for Henry Morton it shows the feeling of togetherness, as well as tribesmen. But Henry avoids Balfour to talk to Bothwell and starts to show action by himself. In the tavern after the ho discussion between Henry leaves with the stranger which makes Bothwell skeptic about the character of Henry and after gathering the information he arrests Henry and brings him in front of the English Crown and offers great punishment for him and declares him a culprit. But later on he becomes convince with the positive thoughts of Henry and he changes the punishment from the death penalty to simple exile from Scotland. The quarrel between Henry Morton and Bothwell is presented below:

Morton's patience and prudence now gave way entirely, and he was about to make a very angry answer to Bothwell's insolent observations, when the stranger stepped forward. "This is my quarrel," he said, "and in the name of the good cause, I will see it out myself. —

Hark thee, friend,” (to Bothwell,) “wilt thou wrestle a fall with me?”  
 “With my whole spirit, beloved,” answered Bothwell; “yea I will strive  
 with thee, to the downfall of one or both.” “Then, as my trust is in Him  
 that can help,” retorted his antagonist, “I will forthwith make thee an  
 example to all such railing Rabshakehs. (361)

Similarly, he helps John Balfour even after knowing he is helping a criminal who has assassinated the Archbishop. Henry feels panic for Balfour because he had shaved his father’s life in the past. But during their conversation Henry scolds John Balfour calling him opponent of the government and makes John aware that his presence in the house is very dangerous for him because John is doing conspiracy against the government.

“I suppose from your style of conversation,” said Morton, “that you are one of those who have thought proper to stand out against the government. I must remind you that you are unnecessarily using dangerous language in the presence of a mere stranger, and that the times do not render it safe for me to listen to it”. (312)

Michael Keating and David Bleiman in their book *Labour and Scottish Nationalism* deals with the meaning of two terms; Nationalism and Socialism. These two terms are the great mass movements of modern era. Both of them talk about managing human affairs. The relationship and development of these two terms are interlinked with each other but the politicians and theorists discuss about the distinction between them.

What appears entirely principled in terms of its own ideology has led outsiders to see Scottish Nationalism as 'the chameleon on the tartan rug', adopting, in turn, all colours of the social fabric on which it rests . . . It is not surprising, than that, in the age of mass politics,



nationalism and socialism, with their rival's views of how people are divided, should have come into conflict. The conflict can be traced back to the origins of the modern nationalism in the French Revolution. (2)

According to them, French Revolution shaped the doctrine of nationalism. During 1789 in France the source of all sovereignty was limited within the nation; thus, the conception of the state as a personal domain of the monarch was challenged by the assertion that sovereignty rested with the general will of the people, later on was recognized as French Nation. They also presents the view that the way in which national interests arise directly out of the local or common trade unions economic interests can also be shown by developing example of the class of Scottish workers enjoying superior conditions and organizations to the English workers in the same trade or industry. Their interest in industrial exclusiveness will carry over into the politics of the union. Similarly in Scotland people fought for preservation of their culture, religion which was dominated by the British Christian. And through the character like John Balfour, Cuddie, Mause, Henry Scott presents the awareness of nationalism among the Scottish people.

In the novel, we can find the notion of hospitality, which is a significant Scottish culture. Scottish people love welcoming people and helping them whether they are their near ones or the stranger. There are many hospitable acts done by the different characters. Firstly, Henry didn't want to give shelter to Mr. John Balfour but later on his culture doesn't allowed him to stay aloof without him so, he gives shelter. During their conversation at night Henry knows that his father was once saved by Mr. John while fighting with the English Crown. Henry is working for the English Crown but he doesn't take action over the covenanter because Henry himself is in ambivalent

situation. He neither denies the steps of his people nor speaks against the royalties.

Similarly, Chaim Gans in his book *The Limits of Nationalism* also discusses about the two families of abroad term nationalism. The first family is statist nationalism while the second family is cultural nationalism. According to the statist nationalism, in order for states for realize political values such as democracy, economic welfare distributive justice, and the citizenries of states must share a homogeneous national culture. But the citizens holding same cultural values neither do anything to uplift and conserve their culture nor speak against other who dominates their culture. Similarly, in cultural nationalism, members of groups sharing a common history and societal culture have a fundamental morally significant interest in following their culture and sustaining it across generations. In his words:

The first position, according to which a common national culture is a condition or means for the realization of political values which neither derive from national cultures nor are intended for their protection, should be called statist nationalism rather than civic. This should be called statist nationalism rather than civic. This might help to eliminate the positive connotation of the term civic nationalism and would perhaps highlights the fact that the process of the national homogenization of the respective populations of the nation- states has not always been justified by liberal values and has often been carried out in ways that far from civil. With regard to the second position, I would like to suggest that it be called cultural nationalism rather than ethnic, despite the fact that in most cases, both in its historical manifestations and its philosophical versions, there are elements that pertain to ethnicity. The term cultural would first serve to discard the

negative connotation of the term ethnic nationalism. However, this form of nationalism should be called cultural first and foremost because any serious justifications for it focus primarily on the culture and history of the group in question. (15)

The revolutionary activities in between the Crown and the Covenanters can be seen in the hot discussion in-between Henry Morton and Bothwell;

Don't be too much cast down," said Sergeant Bothwell to his prisoner as they journeyed on towards the head-quarters; "you are a smart pretty lad, and well connected; the worst that will happen will be strapping up for it, and that is many an honest fellow's lot. I tell you fairly your life's within the compass of the law, unless you make submission, and get off by a round fine upon your uncle's estate; he can well afford it." "That vexes me more than the rest," said Henry. "He parts with his money with regret; and, as he had no concern whatever with my having given this person shelter for a night, I wish to Heaven, if I escape a capital punishment, that the penalty may be of a kind I could bear in my own person". (407)

The revolutionary act can be also seen in the arguments between Colonel Grahame and the Covenanters in the hill.

"In one word, then," answered the spokesman, "we are here with our swords on our thighs, as men that watch in the night. We will take one part and portion together, as brethren in righteousness. Whosoever assails us in our good cause, his blood is on his own head. So return to them that sent thee and God give them and thee a sight of the evil of your ways!"

“Is not your name,” said the Cornet, who began to recollect having seen the person whom he was now speaking with, “John Balfour of Burley?”

“And if it be,” said the spokesman, “hast thou ought to say against it?”

“Only,” said the Cornet, “that, as you are excluded from pardon in the name of the King and of my commanding officer, it is to these country people, and not to you, that I offer it; and it is not with you, or such as you, that I am sent to treat”. (489)

Anthony W. Marx in his book *Faith in Nation, Exclusionary Origins of Nationalism*, deals with the European Nationalism. He also presents when and how nationalism began and flourished widely all over the Europe and depicts the root of modern nationalism in the past.

Nationalism is the potential basis of popular legitimacy or expression of support for state power, and as such the two are tied by definition. But institutions of power and sentiments about such institutions are not the same, and in practice the relation between nation and state varies. Nationalism as a collective sentiment of bounded solidarity or identity may or may not be determined by the institutionalized power of states to which it is or seeks to be tied. It may exist among a populace before or without corresponding states being established, and then it may inspire the attempted creation or reconfiguration of such a state. Or states may emerge without such preexisting solidarity history and arguments and then attempt to encourage such cohesion through rhetoric, selective allocation of rights or obligations, representative bodies, and similar policies or practices.

Anthony W. Marx is of the opinion that if the state emerges as centralized political authority before rules enjoy the widespread popular allegiance and the lack

of cohesion and continue the internal conflict creates a problem for the direct rule.

According to him nationalism is the collective sentiment or identity, binding together those individuals who share a sense of historical commonalities, large-scale political solidarity to question aimed at the creating and challenging state.

This novel is the exploration of the situation of the Scottish people in the past, and their struggle to re-establish the power. As soon as they started governing the state they forget everything for the cultural welfare of the citizens. Again the situation became similar like past so the Scottish people started to fight against the royalties for their rights. John Balfour was a friend of Henry Morton's father, who died while fighting for the covenanters. The ruler has changed but still they are abandoned from their rights so John Balfour is still fighting against the crown. It makes us clear even after the new monarchy the situation of people is never the subject of interest for them. The people in sufferings are always under pressure but the so called governors never search the solution of this problem. During 1679, the situation of Scottish people was pathetic. They fought for the reformation but were neglected regarding their culture, religion, and values.

The revolutionary activities are shown in many parts of the novel where we can see the feeling of covenanters over the royalists. Actually the Monarch has always stand against the Scottish people in the past and the church also started to be controlled by them, likewise, the cultural values of the Scottish people was dominated by British this was the reason of rage against the English Empire. Scottish people had their own myth, and heroes but all of them were not in center because English culture was gradually capturing everything in Scotland. Scottish People were always mistreated by English Crown.

In the novel Baulfour says to Morton,

“They do us wrong,” answered the Covenanter; “it is they, perjured as they are, who have rejected all law, both divine and civil, and who now persecute us for adherence to the Solemn League and Covenant between God and the kingdom of Scotland, to which all of them, save a few popish malignants, have sworn in former days, and which they now burn in the market-places, and tread under foot in derision. When this Charles Stewart returned to these kingdoms, did the malignants bring him back? They had tried it with strong hand, but they failed, I trow. Could James Grahame of Montrose, and his Highland caterans, have put him again in the place of his father? I think their heads on the Westport told another tale for many a long day. It was the workers of the glorious work — the reformers of the beauty of the tabernacle, that called him again to the high place from which his father fell. And what has been our reward? (6)

This expression of Balfour is the representative expression of the citizen of Scotland. Balfour, a covenanter, hates the English crown very much and keeps fighting with them to establish their cultural power. Throughout the novel he keeps continuing the revolutionary step as a result in the Bothwell Bridge war he becomes successful to kill a sergeant Bothwell.

Daniel Druckman writes the view of social psychological perspectives of nationalism. He has introduced the social psychological perspective in the root of nationalism. He also describes that how individuals are attached with similar kind of feelings and how they build loyalty to their group. He writes:

Focusing their attention primarily on individuals and small interacting groups, social psychologists have sought basic knowledge about the

ways in which people relate to groups and nations. Central to this focus is the role played by the feelings of loyalty to groups and the conditions that arouse or reduce attachments. While relying largely on data from laboratory experiments and surveys of college students, the results are relevant to a wide variety of situations and populations. Whether or not the findings have such broad implications depends on the conditions under which we can reasonably draw conclusions from them about the behavior of national aggregates. (43)

He claims that nationalism is a political, economic and sociological phenomenon; it also becomes a psycho – sociological phenomena to some extent that different people make various attitudes about their nation as well as others nation. Such attitudes show their feelings and loyalty towards nations and the feelings of attachment are at the heart on nationalism. To arise such feelings the nation should have done some developmental changes in the life of citizen. The nation should fulfill the economic, socio cultural and political needs of the citizen and also should provide the sense of security to all the individuals. In addition, the nation also should make the individuals feel the belongingness and prestige. If a nation becomes successful to fulfill all these needs of the citizen and it will be regarded as stronger nation. Every individual related to the nation have certain expectations from it similar to the wants of an individual from the group. All these needs are the bases for nationalism.

John Balfour and his team of covenanters are fighting for their cultural self. They are fighting to keep their culture alive. John reaches to Henry after killing the bishop first Henry refuses to give shelter for him later on he agrees because somewhere in the heart of him there is the sense of cultural integrity. Similarly Mause, an old lady mother of Cuddie speaks against the royal family. She persuades

Henry for giving shelter to the strange man. On the other hand, Jenney a maid of Edith Bellenden gives the idea to arrange an escape for Henry and helps her a lot in this step. Lord Evandale, fiancé of Edith Bellenden helps Henry because he was a moderate person during his work with the royalties and still he is a young Scottish gentleman. We can find the sense of nationalism as well as patriotism among the characters of *Old Mortality*.

A.M Starkey in his journal “Robert Wodrow and the History of the Sufferings of the Church of Scotland” claims about the sufferings of the Scottish citizen in the Church. According to him, a history of the sufferings has been under discussion for some time and since Wodrow already had some important documents in his hands, his synod persuaded him to collect the materials and shape them into the desired work. Wodrow shared with many of his colleagues in the Presbyterian ministry who were sufferers or sons of sufferers a deep sense of the reality and the immediacy of the Persecution which the Church of Scotland had endured. Though he had reached maturity after the revolution of 1688 he had many close relationships with the persons who had suffered a lot from persecution and his life had been deeply affected by his family’s experiences during the Stuart era. His father-in-law Patrick Warner had preached in the fields and had undergone imprisonment and exile. His greater influence was Wodrow’s father Tames who had been driven into hiding by the authority.

Elizabeth Hannan Hyman in her journal “A Church Militant; Scotland” claims that the reformation conflict in Scotland ended in a prolonged struggle between nonconformist Presbyterians and restored Stewart monarchs over state- imposed Episcopal rule of the church. This final encounter remains a cloudy passage in national history. One well placed contemporary observer, Archbishop Robert



Leighton dismissed it as ‘a drunken scuffle in the dark.’ Today an authority can complain that discussion of the church state conflict has been reduced to the assertion of mutually conflicting mythologies. In her own words:

After 1660, by contrast with the earlier covenanting movement of the civil wars period that mustered all politically significant national forces in a struggle against royal pretensions in church and state and involved powerful interests as well as religious issues, the nonconformist Presbyterians were confronting the over narrower matters of how church should be governed. Unlike his father, Charles II was widely popular in Scotland. Then, too, his aim to establish Crown authority vis-a-vis the church found backing from a nobility anxious to regain the place it had lost during the civil wars.<sup>8</sup> The new regime could, it seemed, safely undertake measures to exclude the ministers from positions of influence and assert royal supremacy in ecclesiastical affairs while not meddling with matters of ritual and doctrine that aroused popular protest and inflamed earlier contests between Crown and Church. Settling bishops as Crown agents over the ministers would end claims of Scottish clergy to having autonomy in questions of internal order and discipline that were a key to their institutional strength. (51-52)

Old Mortality is a political manifesto of Scotland which clearly shows the challenges of the nation during the seventeenth century when England captured the monarchy of Scotland and started to capture gradually the church also. The head of the church was always selected by the royal family and local people’s choice was not accepted. It means the nation is common for both if the nation and national identity is lost

everything will be lost, nobody can claim himself as a king or leader. Sir Walter Scott is conscious of national identity and he honors the sacrifice of the covenanters. On the other hand, he also represents the victory of right person. As Henry Morton was punished to remain exile from his country he goes away and he was helped by the covenanters. The group of covenanters used to kill those saints appointed by the king for not being loyal to the citizens and not following the culture and religion of Scots. They have fought for their culture and religion because the culture and religion of Scotland was being dominated by the British culture. At the end, everything becomes good. The religious war is settled and Henry returns back to his country and people, and achieves his love Edith Bellenden, who rejects to marry Lord Evandale, a royal born. After they overthrew the government of James VII the government was handled to Charles II and there was also union between Scotland and England. Priority was given to the Scottish people and they were able to choose the head of their church. After the revolution ended everyone returned back to their homes from the jungles in the hills.

### **III. Nationalistic Ethos in *Old Mortality***

Sir Walter Scott wrote *The Old Mortality* with nationalistic ethos where we can find the patriotic feeling in this novel. In other words the way he presents the characters, settings and subject matters, proves *Old Mortality* as a novel with the feeling of nationalism. This novel consists of nationalistic feelings because on one hand Sir Walter Scott is also a Scottish citizen and the characters of this novel represent the real history of 1679. The main character of the novel Henry Morton is in middle position because he is working for royal family and is in love with Edith Belenden, a member of royalist. On the other hand he was accused of helping a covenanter and first and exiled from his country. This punishment of exile made him connected with the covenanters and started revolution against the royalties. Henry's father was a covenanter who sacrificed his life for the welfare of his nation and countrymen. Similarly, the Old Mause as well as Cuddie also was in favor of their countrymen who were fighting for their nation, religion and culture. Mr. Balfour of Burley was member of covenanter who assassinates a saint in the church. Because the church was being ruled by the royal family and the head of the church was also chosen by the king rather than the citizen.

After 1600, in Scotland many people lost their life because of religious war. The revolution of covenanters was quiet different than the past because this time they were fighting with the royalties because they were capturing the church and their authority and willingness were only fulfilled so people in Scotland felt the gradual loss of their religion and culture so started killing the saints of the church who were appointed only by the royal families. In this way, there was the loss of huge manpower. The setting of this novel also speaks about national identity. Tillietudlem Castel, the Graveyards, the Battle of Bothwell Bridge, Claverhouse, Dungeon etc

shows the clear picture of the history and the battles fought by the brave Scottish people. Therefore, all the characters in the novel as well as settings make this novel historical and we can say there is the feeling of nationalism in this novel.

In the novel all the characters, countrymen, are proud of their nation and history. As we know that most of the Scots accepted that their nation was not a powerful or rich one, but they cherished its martial history, and the fact that it had maintained its independence for 2,000 years. But the increasing support of the Presbyterian ultimately united Scotland and England and later on the British Parliament's control over the Scottish church led ultimately great religious war in the history. Amy Witherbee in her criticism claims that Scott lively depicts the significant moment in the Scottish history which has drawn critical attention to the novel's role in the evolution of Scottish Nationalism. But the novel also shows the moment in the British Sovereignty. Scott's novel also recalls the year and the event that gave birth to the Great Writ that Britain's envisioned as the cornerstone of the nation's legal system. Not only that in 1670s the conflicts between the religious dissidents and the Stuart Crown has given way to a crown policy of seizing and imprisoning the opponents without recourse to the courts. This policy of using extrajudicial imprisonments to stop rebellion finally provoked the British government to pass the Act of Habeas Corpus in England. This act was a reason for long debate. Scott invokes the crown's extrajudicial abuse in his novels through his characters which we can see in *Old Mortality* too.

The novel describes a wapen-shaw held in 1679 by Lady Margaret Bllenden, life-rentrix of the barony of Tillietudlem. This was a show of her support for the royalists, but most of her tenants favoured the opposing covenanters, who wanted to re-establish Presbyterianism in Scotland and she agreed to enlist her unwilling

servants. After her helpers were gathered, the main sport was a shoot at the popinjay in which the cavalier's favourite was defeated by Henry Morton, son of a covenanter. After that Henry was introduced to Lady Margaret and her granddaughter Edith Bellenden.

During the celebrations of popinjay victory in the inn that evening, Morton stands up for John Balfour of Burley against bullying by cavalier dragoons. It shows Henry's love for his countrymen as his father was also a covenanter; he remembered his father and decided to help in the path of his people for their religion, culture and nation. That night, Burley asks for shelter with Morton at his house. Morton reluctantly agrees, and it emerges that Burley was one of the criminal of Archbishop James Sharp. In the morning they leave to escape from cavalier patrols. As a consequence, Morton finds himself outlawed, and joins Burley in the uprising battle of Drumclog, at which group of around 200 armed covenanters moved east, to a boggy moor near the farm of Drumclog. With about 40 mounted men, and armed with muskets and pitchforks, the covenanter force was no rabble, and eventually charges round the edge of a bog or stank, routing the dragoons from the battlefield and leaving 36 dead. However, after this initial success, Scott traces the growth of factionalism, which hastened its defeat at the Battle of Bothwell Bridge in 1679, by forces led by the Duke of Monmouth and John Graham of Claverhouse.

When the royalties knew that Henry had helped a covenanter, a criminal, he was accused to be criminal too and feeling of loyalties from the side of the king was all lost and he was punished. He was not ready to escape from the dungeon but Jenney and Edith Bellenden helped him to escape from there because he was given death penalty. This incident shows the condition of the people who helps the covenanters. Jenney, a maid of Edith Bellenden gives an idea to Edith to make Henry escape from

the dungeon. It shows the love for culture and people and religion.

Henry Morton's involvement in the rebellion caused a conflict of loyalties for him, since he is in love with Edith Bellenden, who belongs to a Royalist family and opposes the uprising. Henry's beliefs are not as extreme as those of Burley and many other rebel leaders, which leads to his involvement in the factional disputes. The novel also shows their oppressors, led by Claverhouse, to be extreme in their beliefs and methods. Comic relief is provided by Cuddie Headrigg, a peasant who reluctantly joins the rebellion because of his personal loyalty to Morton, as well as his own fanatical covenanting mother, and acts as a manservant to Morton. When they were defeated at Bothwell Bidge, Morton leaves the battlefield and he was soon captured by some of the covenanters, who see him as a traitor, and get ready to execute him. He is rescued by Claverhouse, who has been led to the scene by Cuddie Headrigg. Morton later sees the trial and tortures of fellow rebels, before going into exile. The novel ends after Morton returns to Scotland in 1689 to find a changed political and religious climate following the overthrow of James VII, and to be reconciled with Edith.

The story starts with the popinjay in 1679 and ends when Henry returns to Scotland in 1689; it covers the story of a decade. The situation and condition of people is clearly depicted in this novel. As it is a historical novel we can find the patriotic feelings among some of the characters.

Old Mortality is the first of Scott's works in which he invades history beyond the range of what may be called living oral tradition. In *Waverley*, and even *Rob Roy*, he had the memories of invernahyle of Miss Nairne of many persons of the last generation for his guides. In *Old Mortality* his fancy had to wander among the relics of another age, among the inscribed tombs of the covenanters, which are common in

the West Country, as in the churchyards of Balmalclellan and Diary.

Old Mortality is a novel which perfectly describes the history of Scotland and the situation of the people there. It also shows the feeling of nationalism. Actually this novel was written in memory of the covenanters who have sacrificed their life for their religion, country, culture and people. This novel was written when Sir Walter Scott visited the graveyards of the covenanters where he remembered that those sacrificed were not honored rather became stone and everyone forgot about them and their brave deeds which saved their country for long time. And the union with England has made their all deeds futile. This novel can also be taken as the remembrance about the great deeds of the covenanters during religious war in Scotland. Through this point of view also we can say there is nationalism in this novel. *Old Mortality* is a representation of Robert Paterson, who lived from 1715 to 1801. Sir Walter Scott claims to have met Paterson and, according to the first chapter of *Old Mortality*, Scott's *Old Mortality* reportedly shared many of Scott's Covenanting memories. We can find nothing about him in other chapters. *Old Mortality* disappears from the narrative, but he remains a presence in the novel as its title character Henry Morton. It was almost about 30 years, or more, that the author met Robert Paterson. In the churchyard of Dunnottar, when spending a day or two with the late learned or excellent clergyman, Mr. Walker, the minister of that parish, for the purpose of a close examination of the ruins of the castle of Dunnottar, and other subjects of antiquarian research in that neighborhood. *Old Mortality* chanced to be at the same place, on the usual business of his pilgrimage; for the Castle of Dunnottar, though lying in the anti-covenanting district of Mearns, was with the parish churchyard, celebrated for the oppressions sustained there by the Cameronians in the time of James II.

In this study, the love for nation, culture, religion, and countrymen among Scots has been analyzed. Sir Walter Scott has presented the historical incident a shape and brought to us, who make us remember all those freedom fighters who have sacrificed their life while fighting with the opponent to bring some change in the life of the citizen and specially to save their culture and religion. We can also find the feeling of nationalism in the characters. The characters are fighting with the king to save their religion which is their national religion so we can say that this war is for the sake of nation and its culture and religion, where we can find nationalism.

In short, Sir Walter Scott mentions the great deeds or covenanters in Scotland which brought a great change. The love of characters' towards their culture, religion, values, norms and beliefs represents the feeling of nationalism in this novel. This novel captures the scenario of religious war, the battlefield, sacrifice done by Scottish citizens for welfare of their nation. The plot, characters and settings covers the whole picture of Scotland and its history in which we can find the feeling of nationalism. Characters like Bothwell lost life from royalties whereas Henry Morton's father as well as many covenanters' sacrifices their life in the battle of Bothwell Bridge to save their religion and culture. All these incidents in the novel have connection with the view of nationalism. Therefore, there is a reflection of nationalism in the novel *Old Mortality*.



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