therefore like historical documents, or well stratified archaeological sites. They have to be pored over, analysed and interpreted if the juice of history is to be squeezed out of them fully. Every straight joint, moulding and mason's mark will contribute to the story (Fawcett), and field investigation must be fleshed out by reference to printed sources, maps, plans and archives (Riches). Practical information is given on surveying techniques also (Douglas and Gray).

Three-quarters of the book deals with thematic issues. Stone is looked at as a building material with long-recognised needs and abilities, demanding skills which largely vanished with the wartime loss of craftsmen in the 20th century. Dependence has come to lie on seas of mortar rather than on balanced stone to stone contact. There has been a loss of understanding of masonry (Maxwell). As with stone, so with mortar itself. It needs to be understood in its multitudinous regional varieties and qualities. Additives have in some degree replaced skills (Gibbons). Claywall is looked at as a special walling form (Walker). There is much valuable information on the 19th–20th century exploitation of the roofing slates of Enzie and Culsalmond and elsewhere in the North East (Beaton), and on the use and conservation of iron in buildings, includings yetts, balconies, lights, railings and much else (Hume). There is an informative chapter on glazed windows with glass set in lead, cast-iron or zinc, each with its own range of conservation problems (Whitfeld). A technical study of medieval timber flooring and roofing (Stell) is followed by an account, in history and practice, of thatching in Tiree (Souness). A glossary of technical and Gaelic terms completes the volume.

This outline of the range covered, with pointers to methods of approach, scarcely does justice to a volume that gives greatly enhanced understanding of the work of the guardians of Scotland’s built heritage.

A. FENTON

_The Invention of Scotland: The Stuart Myth and the Scottish Identity, 1638 to the Present._
£30.00.

What constitutes Scottish nationhood? What have been the major formative influences on the political and cultural identity of modern Scotland? Much ink has been spilt, not always profitably, in debating these issues. Such criticism does not apply, however, to Murray Pittock’s stimulating study of the ways in which Stuart mythology and mystique have consistently given unity, for more than three centuries, to a nation struggling to define and assert its identity.

The Stuart myth has endured, despite its inherent contradictions and ambiguities, and Pittock draws on a wide range of literary and historical sources to demonstrate its significance, in various guises, from the 1630s to the present day. While the seventeenth-century Stuart monarchs themselves did much to foster contemporary adulation, using folkloric, even Messianic, imagery to validate their claim to be sacred, all-British kings, this claim was not universally accepted. Yet even though the Civil War and the Glorious Revolution erupted partly out of Charles I’s and James II’s insensitive attempts to impose religious and political unity on their kingdoms, it was the Stuarts, rather than their ‘nationalist’ opponents, who became, paradoxically, the symbols of Scottish identity in the eighteenth century and beyond.

It was the Union of 1707 and its aftermath which brought about the Stuarts’ rehabili-
tation, ensuring that the downfall of the dynasty would be lastingly equated with the perceived loss of Scottish identity. Concrete political and economic grievances reinvigorated the cultural potency of the Stuart myth, as Jacobite sympathisers, driven underground by persecution, made extensive use of allegorical song to lay the foundations of a positive nationalist ideology. Pittock juxtaposes this radical, positive Jacobitism with the sanitised and nostalgic public image of the Stuarts developed by eighteenth-century antiquarian writers, whose patriotism was castrated by their need to compromise with the new political world of the British state, particularly after Culloden.

Similar paradoxes are highlighted in a detailed examination of the way in which the Scottish Romantic writers depoliticised the Stuart myth. Scott, whose Whig view of history and support for the Union led him to view Jacobitism as an irrational lost cause from its inception, is criticised for popularising a distorted image of Scottish identity, and deliberately turning Jacobitism into a 'heritage trail into extinct history'. Burns too, despite his desire to preserve the Jacobite vision as a radical nationalist critique of contemporary ills, nevertheless denied the validity of its original political aims, and in making Jacobite song respectable, unwittingly paved the way for the Victorians' enthusiastic ratification of sentimental Jacobitism.

Yet Victorian sentimentality did not entirely overwhelm the radical, positive image of Jacobitism as a struggle for liberty rather than a journey to defeat. From the 1850s the radical interpretation fuelled a revived national movement, whose protagonists used contemporary grievances such as the Clearances to exemplify the fulfilment of Jacobite prophecies about the desolation of a Scotland which had lost its true identity. In demonstrating how Jacobite ideology became a positive agent for addressing the problems of nineteenth- and twentieth-century Scotland, Pittock assesses the contribution of a variety of individuals and organisations to the development of a modern Scottish identity, ranging from the National Association for the Vindication of Scottish Rights to Hugh MacDiarmid, the Scottish National Party and The Corries.

Pittock attributes the chimerical success of the SNP to its repudiation of what he regards as the essence of nationalism — its historical, cultural dimension. For him, Scottish identity is rooted in the 'strange survival' of the Stuart myth, with all its tensions and paradoxes, from the seventeenth century to the present day. While he might be faulted for his failure to acknowledge the significance of equally influential counter-cultures in moulding Scotland's identity, his book nevertheless provides a stimulating, rigorous endorsement of the continuing vitality of the Jacobite legacy in the political and cultural consciousness of modern Scotland.

MARJORY HARPER


In 1788 James Badenach, a gentleman-farmer who described himself as a doctor of medicine and member of the Philosophical Society of Edinburgh, purchased the Kincardineshire estate of Whiteriggs which lies on the northern edge of the fertile Howe of the Mearns. Subsequently he acquired the properties of Easterlair and Westerlair which he combined into one farm, renamed Waterlair. Although some of the estate was rented out, Badenach farmed a sub-