

91436R



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

Level 3 History, 2014

91436 Analyse evidence relating to an historical event of significance to New Zealanders

9.30 am Tuesday 11 November 2014
Credits: Four

RESOURCE BOOKLET

Refer to this booklet to answer the questions for History 91436.

Check that this booklet has pages 2–8 in the correct order and that none of these pages is blank.

YOU MAY KEEP THIS BOOKLET AT THE END OF THE EXAMINATION.

THE HIGHLAND CLEARANCES

INTRODUCTION

The Highland Clearances, *Fuadach nan Gàidheal* in Gaelic, was the removal of large numbers of people from their homes in the Highlands of Scotland. The reason for the eviction of so many Highlanders was complex, but a common feature was a desire to change the way land had been traditionally used in order to meet new agricultural demands. The Highland Clearances took place in a time of great change: agricultural change brought about by the owners of great estates, and natural events such as the potato blight, which led to social disruption through death and migration.

The eviction of a significant number of people from their communities was often carried out in a brutal and violent fashion. Two far-reaching consequences of this expulsion of a people and their way of life were the destruction of a particular culture and language, and the significant emigration of Highlanders to the Scottish Lowland cities like Glasgow, and to distant countries like Canada, the United States of America, Australia, and New Zealand.

Many of the men and women who had been made homeless in their own land were able to make a significant contribution to the prosperity of these countries. A Scottish migrant to New Zealand, John McKenzie, was to play a significant role in the attempt by the Liberal government of the late 19th century to move the ownership and control of large amounts of land by one family into the hands of many small farmers. He was also instrumental in buying cheaply large amounts of land owned by Māori in the North Island and selling it at a considerable profit to Pākehā farmers.

SOURCE A

The Clearances happened mainly between 1780 and 1855, when the common people were swept off their traditional lands and replaced by sheep of the new commercial breeds developed in the south. The owners of the land were an old social elite, which had been thoroughly anglicised in the years after the defeat of the Scots by the British in 1746. They turned their ancestral territories over to great capitalist sheep-farmers – colonists from the south who extracted large profits from the lucrative new pastoral economy and rejected the values of the older society that they supplanted. The forces of agrarian transformation in the far north of Scotland were to be responsible for some of the ugliest scenes of Scottish history, as whole communities were evicted in an often brutal and violent manner.

Source (adapted): Eric Richards, *A History of the Highland Clearances* (London and Canberra: Croom Helm, 1982 & 1985).

SOURCE B

The Highland Clearances is still a very emotive subject to many people, in many parts of the world, today. It is undoubtedly a part of the Agricultural and Industrial Revolution of the late 18th and early 19th century. And yet it is much more than that.

Some writers are bitter in their condemnation of the process, seeing it as an early version of 'ethnic cleansing'. The Clearances undoubtedly stemmed in part from the attempt by the British establishment to destroy, once and for all, the archaic, militaristic Clan system, which had facilitated the uprisings of the early part of the 18th century. This approach, however, also oversimplifies the issues involved.

People at the time, and since, have seen the Clearances as an act of greed and betrayal on the part of the ruling class in the Highlands: an attempt to hold on to their land and preserve their wealth and status by sacrificing their people. Undoubtedly, this motive was present in some instances, with weak people taking advantage of even weaker ones under the cover of economic reform or social reorganisation.

The weather has also been blamed – a succession of bad harvests and famine demanding a drastic solution. Rising population – putting pressure on land and jobs – also played a part, as did the persuasive, smooth-talking agents of ship-owners who ferried indentured servants to the rapidly expanding United States of America.

Indeed, in some cases, the final decision to go was a voluntary one – a desire to seek something better across the Atlantic or Pacific Oceans. All of these factors played a part in causing the Highland Clearances, and the results have had a lasting significance for the people of the Highlands, and indeed for many of those who left.

Source (adapted): http://www.bbc.co.uk/history/british/civil_war_revolution/scotland_clearances_01.shtml

SOURCE C

The Last of the Clan by Thomas Faed, painted in 1865



Source: http://ichef.bbc.co.uk/arts/yourpaintings/images/paintings/gm/624x544/gl_gm_3366_624x544.jpg

SOURCE D

Gaelic speakers in Scotland 1755–2001

Year	Scottish population	Speakers of only Gaelic	Speakers of Gaelic	Speakers of Gaelic as % of population
1755	1 265 380		289 798	22.9
1881	3 735 573		231 594	6.2
1891	4 025 647	43 738	210 677	5.2
1901	4 472 103	28 106	202 700	4.5
1911	4 760 904	18 400	183 998	3.9
1921	4 573 471	9 829	148 950	3.3
1931	4 588 909	6 716	129 419	2.8
1951	5 096 415	2 178	93 269	1.8
1961	5 179 344	974	80 004	1.5
1971	5 228 965	477	88 415	1.7
1981	5 035 315		82 620	1.6
1991	5 083 000		65 978	1.3
2001	5 062 011		58 652	1.2

Fig. 17: Gaelic Speakers 1755–2001 (Table amended from MacAulay 1992)

Source: <http://scottishsceptic.wordpress.com/2014/01/16/the-truth-about-the-highland-clearances/>

SOURCE E**A 2007 review of a collection of historical essays on the Clearances**

Edinburgh University Press could hardly have chosen a better subject, nor a more appropriate author, to launch its “Debates and Documents” in the Scottish History series. To say that the Highland Clearances have been the subject of much debate is clearly a huge understatement; their place in the popular national imagination, even national identity, is underlined by one of the earliest debates in the reconvened Scottish Parliament, which in September 2000 voted to “express regret” for “the occurrence of the Highland Clearances”. It is also true to say that, from the 1820s onward, the Clearances have generated as much heat and smoke as light, featuring highly politicized and critical writing on both sides of the debate. As Eric Richards notes, “The Clearances became a proxy for a much wider question about the fate of the Highlands in general, of the entire Gaelic culture and language, which seemed to go into steep decline at the time of the evictions”. The cover image of this collection of historical essays is a striking woodcut that moves away from the stereotyped images of painters like Faed and suggests a modern approach to a complex and controversial topic.

Source: *Journal of British Studies*, vol 47, no 4 (October 2008), pp 946–947.

SOURCE F**“Time for a Movie About the Clearances” claims star McAvoy (April 2011)**

Scots actor James McAvoy has revived a debate about Scottish history. McAvoy, one of Scotland’s biggest film stars, said it was time for a film exploring the Highland Clearances.

McAvoy, 31, has spoken in the past about the Highland Clearances as potential material for a Scottish film.

He said, “You could do the Highland Clearances. It’s a big story. It was a massive social event. If you focused on one individual to tell it through, why not? History’s an exciting thing, but it’s only interesting because it happens to us.

“If we take away its impact on human beings, then I don’t see how we understand it, as an event, as an idea. I’ve been reading about the people who were tossed off their land in the Highland Clearances in the 18th and 19th centuries.

“All these small landholders ended up with nowhere to go. It’s quite bleak. I also quite like reading about colonial stuff, and all the boats that took prisoners to Australia.”

Leading Scottish historian Ted Cowan, of Glasgow University, said, “I don’t think there has been a film about the Highland Clearances. The Clearances would be a wonderful subject for a film in treatment, largely because of the drama of the events, and the uncertainty in many cases of what went on.

“You could have very interesting individual stories with people who were evicted and ended up in Canada or Australia.”

Source (adapted): <http://www.scotsman.com/news/mcavoy-1-1588321>

SOURCE G

Clearances statue unveiled in Canada

A statue commemorating the tens of thousands of Scots forced to leave their homes during the Highland Clearances has been unveiled in Canada by the Environment Minister, Michael Russell.

The Settlers Monument – named *Exiles* – is the first statue outside of Scotland commemorating those who left during the Clearances.

A twin statue – *Emigrants* – was unveiled by Scottish First Minister Alex Salmond in July 2007 at Helmsdale in Sutherland, Scotland. Further monuments are planned in other international locations.

At the unveiling in Winnipeg, Mr Russell also encouraged Canadians of Scottish ancestry to return to their roots in 2009 and join the Homecoming Scotland celebrations.

He said:

“The Highland Clearances are a dark and turbulent chapter in Scotland’s history, but it is important that we remember them and recognise the legacy they have left behind, both in Scotland and around the world.

“The *Exiles* statue is a beautiful and poignant piece of art that commemorates those families who were dispossessed of their homes and land and who left for distant shores, enduring great hardship in the process.

“But it is also a celebration: a celebration of the contribution the emigrants made in the course of their new lives overseas, recreating a little bit of Scotland in their new homelands; and a celebration of the countries, such as Canada, that not only accepted them but embraced them.

“The Scottish influence on Canadian life, politics, and business has been widespread ever since. Canada’s first prime minister was a Scot, and seven subsequent premiers have been of Scottish ancestry.

Exiles is a 10-foot-high bronze statue depicting a family of four departing Scotland and looking ahead to a new future.

Source: <http://www.scotland.gov.uk/News/Releases/2008/09/05094908>



Exiles

SOURCE H

Oran do na Fògarraich

Togaibh misneach is sòlas
 Bithibh inntinneach ceòlas
 Agus cuiribh ur dòchas
 Ann an còmhnaidh an Airdrigh
 On as fheudar dhuibh seòladh
 ('S nach ann do ur deòin e)
 Do riogachd nach eòl duibh
 Mar a thòisich ur càirdean.
 O nach fuiling iad beò sibh
 Ann an crìochaibh ur n-eòlais
 'S fheàrr dhuibh falbh do ur deòin
 Na bhith fodha mar thràilleann
 Siad na h-uachdarain ghòrach
 A chuir fuaradh fo'r srònaibh
 A bhris muineal Rìgh Deòrsa
 Nuair a dh'fhògradh na Gaidheil!

Triallaibh nis, fearaibh,
 Gu dùthaich gun ghainne
 Cuiribh cùl ris an fhearann
 Chaidh thairis am màl oirbh
 Gu dùthaich a'bhainne,
 Gu dùthaich na meala,
 Gu dùthaich an ceannaich sibh
 Fearann gu'r n-àilgheas,
 Gu dùthaich gun aineis,
 Gun chrionadh gun stanard,
 Far an cnuasaich sibh barrachd
 'S a mahaireas ri'r laithean

Song to the Emigrants

Be brave and joyful
 Hopeful and cheerful
 And put your trust
 In the help of the High King
 Because you must sail
 (Though it's not what you want)
 To a kingdom you do not know
 Following your relatives
 Because they won't let you live
 In the land that you know
 It is better you leave of your own will
 Than be kept down like slaves.
 How thoughtless were the landlords
 Who scattered you to the winds
 And broke the backbone of King George
 When the Gaels* were expelled!

Go now then boys
 To a country without want.
 Turn your back on the land
 Where the rent went too high
 For the country of milk
 For the country of honey
 For the country where you'll buy
 All the land that you need
 In the country without want
 Without blight, without limit
 Where you will pick up more
 Than will last the days of your life.

* Gaels people who spoke Gaelic

Source: *The Stewart Collection* (Edinburgh, 1804), where it was published as "Oran du Mhuinntir a chaidh do dh'America as na h'Eileanan Gaelach (Song to the people who went to America from the Western Isles)".