ACADIAN

FREE — Acadian Visitors Guide • Explore Acadie — FREE

Explore The Cradle of Acadie
ACADIAN Guide

HISTORY • TOURS • MAPS • CULTURE • RECIPES • DANCE • EVENTS • LINKS

Mi'kmaq / French Arrival

The Mi'kmaq honour seven directions (the Sky, the Earth, the Soul plus North, East, South and West) and live by the Seven Teachings of love, respect, humility, honesty, truth, wisdom and courage.

Settled by the French in 1605, the Port-Royal/Annapolis Royal Area is one of the oldest permanent European settlements in Canada.

MI'KMAQ

The rhythm of the paddle breaking the water as birch bark canoes glided majestically along the waterways, and the soft sound of the mocassin quietly touching the ground during the hunt were prevalent in Mi'kmak'i long before Europeans ever set foot on this land.

Mi'kmak'i is the ancestral and unceded land of the Mi'kmaq. It encompasses the lands now known as Nova Scotia, New Brunswick, Prince Edward Island and the Gaspé Peninsula of Québec.

The Mi'kmaq have lived in Mi'kmak'i since time immemorial. In 2017, during a ceremony at Fort Anne NHS, the Executive Director of the Confederacy of Mainland Mi'kmaq, Dr. Don Julian, remarked that the Mi'kmaq have been in Mi'kmak'i for 540 generations. Think about your own family, and see how far back you can count. Time immemorial or 540 generations is a long, long time, indeed – much older than ancient Rome, Greece or Egypt.

Most of the Mi'kmaw history has been passed down orally from generation to generation by elders of the community. Wampum belts were often used as "aide memoirs" to help record the story. Oral history is important because it is told and related by those who have lived and experienced the events.

Mi'kmak'i is composed of 7 districts, and Annapolis Royal is located in the district of Kespukwitk meaning "end of flow". The Mi'kmaq used descriptive words to name an area. In Kespukwitk, the rivers and basins flow out into the Bay of Fundy or the Atlantic Ocean. The Annapolis River was known as Tewapskik, "water flowing between rocks". The Annapolis Basin, which stretches from Goat Island to Digby, was named Nme'juaqnek, "the place of bountiful fish".

The Mi'kmaq lived a "hunter gatherer" way of life. They would set up encampments along the shore during spring and summer to harvest the eels, shellfish, smelts, gaspereau, porpoise and other seafood that the Great Creator had put on Mother Earth.

They gathered berries and nuts from the fields and forests and harvested birch bark, wooden poles and roots for the construction of wigwams and canoes. In winter they would go into the interior and hunt caribou, moose, game meat and fowl necessary for survival. The Mi'kmaq respected Mother Earth and all of the plants, animals, water, rocks and air she provided. When they killed an animal, they used all of its parts for food, tools, clothing and dwellings.

Unlike the Europeans who arrived in Mi'kmak'i for settlement in the early 1600s, the Mi'kmaq had no concept of land ownership. Mi'kmak'i was created by the Great Creator to provide for the people of Mi'kmak'i. It was the philosophy and way of life of the Mi'kmaq to look after their natural environment, not only for their children and grandchildren, but for the 7 generations to come. That is how one can pay respect to the Great Creator, Mother Earth, the ancestors, future generations and ensure that Mi'kmak'i will provide into infinity.

With the arrival of Europeans, first on a seasonal fishing and trading basis in the 16th century, and later with the intent of permanent settlement in the early 17th century, the way of life for the Mi'kmaq changed. They welcomed the French, showed them how to live and survive in Mi'kmak'i and intermarried. Their way of life changed as they got caught in the middle of the conflict between France and England for control of Mi'kmak'i. When Champlain built the Port-Royal Habitation in 1605, there were more M'ikmaq that Europeans in Mi'kmak'i. One hundred years later, over 85% of the Mi'kmaq died, not from battle, but from diseases the Europeans brought into their territory.

By 1710, when the British captured the Port-Royal Area from the French for the final time, there was a big transformation. Port-Royal became Annapolis Royal and Kespukwitk became part of the British territory of Nova Scotia. The Mi'kmaq had to try to survive under a British government. They signed a series of Peace, Trade and Friendship Treaties starting with the ratification of the 1725 Boston Treaty in Annapolis Royal in 1726. When Halifax was started in 1749, there was a succession of similar treaties signed between the Mi'kmaq and the British. The Mi'kmaq never ceded any land. Mi'kmak'i is the unceded ancestral lands of the Mi'kmaq.

FRENCH
Arrival in Mi'kmak'i

After the voyages of John Cabot in 1497 and Jaques Cartier in 1534, French, English, Basques, Spanish and other European fishermen were bringing the bountiful harvest of cod from the Gulf of St. Lawrence and the Atlantic Coast of Mi'kma'ki to the European tables, long before permanent settlement was attempted. They traded European goods with the Mi'kmaq in exchange for furs to supplement their income.

The first Europeans coming to settle the present-day region of Port-Royal/Annapolis Royal (a part of M i'kma'ki known as Kespukwitk) were the French led by Pierre Dugua Sieur de Mons and his cartographer, Samuel de Champlain. In 1604, sailing into what is now the Annapolis Basin (called Nme'juaqnek by the Mi'kmaq), Champlain named the harbour "Port-Royal". He was struck by the beauty of the area and commented that all the vessels of the French Royal Fleet could safely anchor within its confines.

De Mons and his men built a settlement to pass the winter of 1604 - 05 on St. Croix Island at the mouth of the St. Croix River which is the present-day border river between New Brunswick and Maine. After a disastrous winter in which almost half of the men died of scurvy, the Mi'kmaq arrived with food to save the colony.

FRENCH
Settlement at Port-Royal

In the spring of 1605, they changed the location of the settlement from St. Croix Island to Port-Royal and built the Port-Royal Habitation to serve as a fur trading post and base for their operations – 2 years before Jamestown, Virginia, 3 years before the founding of Québec, and 15 years before the Pilgrims landed at Plymouth Rock. Mi'kmaq Grand Chief Membertou and his people welcomed the French and showed them how to survive. A trade, friendship, and military alliance that was to span the next 150 years was forged at Port-Royal. The Mi'kmaq were invited guests at the "Order of Good Cheer", the dining club that Champlain started to ensure a good diet as well as an attempt to help pass the long winter nights through food, entertainment and camaraderie.

Located in Mi'kma'ki on the unceded ancestral lands of the Mi'kmaq, Annapolis Royal has a nationally significant story to tell ~ a colourful mosaic of cultures, strength and diversity.

Scots / Acadians / Deportation


Fort Anne NHS

French presence continued through the military stationed at "le fort de Port-Royal". The French built 4 forts on the site of present-day Fort Anne.

Nova Scotia Coat of Arms granted by King Charles I in 1625.


Historic Gardens

The Acadians settled in this area in 1636. They constructed their homes on the uplands and built dykes to reclaim the lowland salt marshes.

FRENCH
End of the Habitation

The Port-Royal Habitation was short-lived as it was attacked and burned down by the English from Jamestown, Virginia in the fall of 1613. Although this put an end to the first attempt at permanent European settlement in the region, some of the French such as Charles de La Tour and Charles de Biencourt stayed in the region while most of the settlers went back to France. La Tour and Biencourt both married Mi'kmaq and continued the French presence in the area.

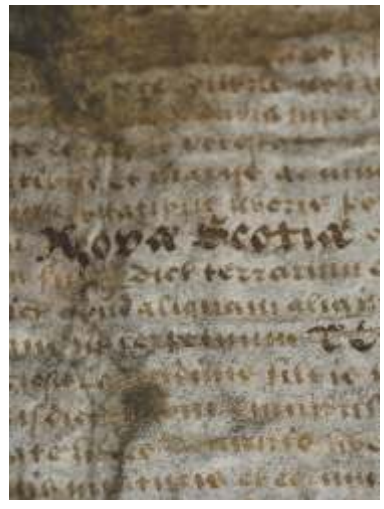
SCOTS
Origin of New Scotland

The year 2021 marked the 400th anniversary of the Royal Charter of Nova Scotia signed by King James VI of Scotland and I of England, granting the present-day Maritime provinces and Gaspé Peninsula to Sir William Alexander of Menstrie to settle the area for Scotland. Since there was a New England, a New France and a Newfoundland, the Scottish territory was called "New Scotland". The Royal Charter (1621 copy on display at Fort Anne NHS) was written in Latin, hence the land was referred to as "Nova Scotia".

In 1629, Sir William Alexander the younger arrived with a group of about 70 settlers including men, women and children. He built Charlesfort, named in honour of King Charles I (King James' son). Archaeological evidence indicates that Charlesfort was constructed on the front edge of present-day Fort Anne NHS in Annapolis Royal.

Shortly after their arrival, the Scots encountered two Mi'kmaq in a birchbark canoe. They brought gifts, and the Scots detected Basque and French words in their dialect.

Later in the season, Wolastoqiyik (Maliseets) came from the Saint John River and had beaver and moose hides to trade. In the fall, Claude de La Tour brought Mi'kmaw Chief Segipt, his wife and sons to England to be presented to King Charles I.



In 1632 the Treaty of Saint-Germain-en-Laye ceded the area back to the French. Although short-lived, the legacy of the 1629 Scottish settlement at Port-Royal is the name of the province, NOVA SCOTIA (Latin for New Scotland), as well as the provincial flag and coat of arms, both granted in 1625.

ACADIANS
Cradle of Acadie

The Port-Royal, now Annapolis Royal, Area is the "Cradle of Acadie". After the short-lived Scottish settlement, 1629 - 1632, the French returned in the 1630s. Charles de Menou d'Aulnay brought French settlers to the area in 1636 including men, women and children. He later built a fort over the Charlesfort location in 1643.

The French families started settling the present-day Goat Island to Paradise section of the Annapolis River (formally called the rivière Dauphin). Building dykes to reclaim the lowland salt marshes for agricultural purposes, they developed a self-sufficient, independent lifestyle, trading their bounty from the land, forest and sea for material goods they could not produce locally. Over time, these settlers became known as the Acadians.

The Acadians developed good relations with the Mi'kmaq. By marrying into the Mi'kmaw population, they formed bonds of kinship and friendship. By building dykes and reclaiming the lowland salt marshes, the Acadians did not take over all of the traditional lands and forests of the Mi'kmaq. These actions helped forge a military alliance. The Acadians did not have to fear Mi'kmaw raids on their settlements.

In the 1670s - 1680s some Acadians started moving away from the Port-Royal Area. As families grew larger with second and third generations, some Acadians moved to larger expanses of tidal areas such as Beaubassin, Grand-Pré, Pisiquid and Cobequid to obtain land. Some Acadians also moved from the Port-Royal region to escape the constant raids by New England troops on the area. Since Port-Royal/Annapolis Royal was the capital of the colony, it bore the brunt of most of the attacks. Built in 1702, the last French fort followed the fortification principles of Vauban.

When the British were in control of the area prior to 1710, they governed from Boston. After 1710, the on-site officers sometimes married Acadian women including Major John Handfield, the British commander during the Deportation.

1,664 Acadians were deported from Annapolis Royal in 1755. Painting by Will von Dehl courtesy of Ben Proudfoot, Breakwater Studios, Ltd.

STRUGGLE FOR EMPIRE
Most Fought Over Land in Canadian History

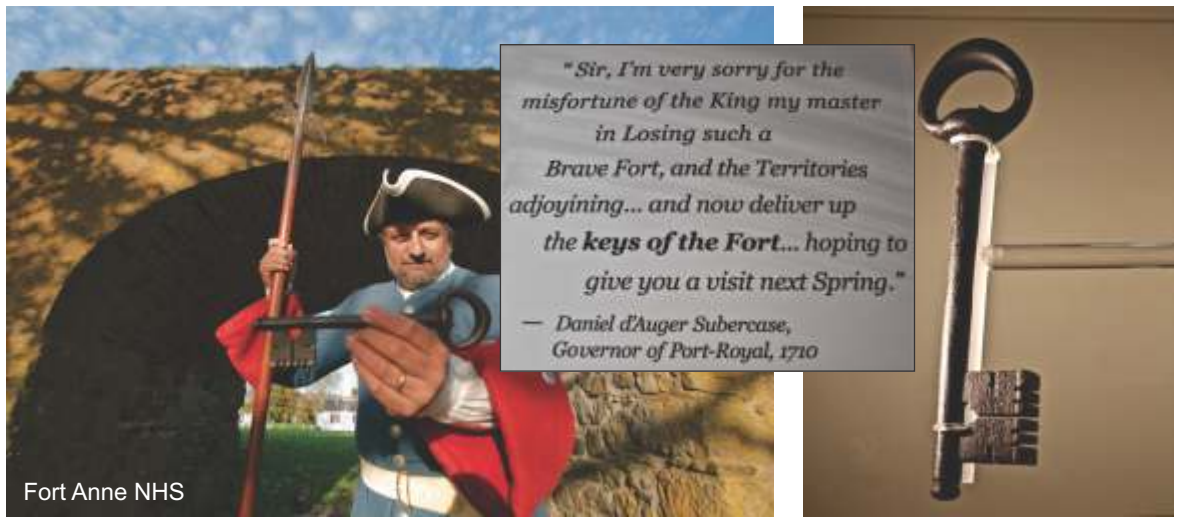
The Port-Royal Area changed hands seven times between 1605-1710. The British seized it for the final time in 1710 when Colonel Francis Nicholson captured the fort from French Governor Subercase. Nicholson renamed the town "Annapolis Royal" in honour of the reigning monarch, Queen Anne. "Polis" is Greek for "city", so we are "The Royal City of Anne". Annapolis Royal remained the capital of Nova Scotia until 1749 when Halifax was started to counterbalance the new French capital at Fortress Louisbourg.

Friends with the Mi'maq, but caught in the middle of the struggle for Empire in North America between England and France, the Acadian people became victims during the Great Upheaval of 1755. On December 8, 1755, the British deported 1,664 Acadians from Annapolis Royal. In total over 10,000 were deported to the British colonies of Massachusettes and as far south as Georgia. None were deported directly to Louisiana since it was a Spanish Catholic territory at the time. The Louisiana "Cajuns" got there on their own through a series of independent migrations. Today, the majority of Acadians live in Québec, Louisiana, France, New England and the Maritime Provinces.


Historic Gardens

The Port-Royal / Annapolis Royal Area was the site of colonial capitals of France, Scotland and Great Britain. Annapolis Royal was capital of Nova Scotia until Halifax started in 1749.

Post Deportation Arrivals




Fort Anne Heritage Tapestry

Canada's most fought over land changed hands between the French and British 7 times over a 105 year period. In 1710, Governor Subercase handed over the key for the final time and had tea with the ladies.

NEW ENGLAND PLANTERS

Although Nova Scotia was under British rule after the 1713 Treaty of Utretch, its main population was composed of the Acadians and their friends, the Mi'kmaq. British settlers had not been flocking from England, New England or other Protestant areas because they did not want to be a minority in what was a British territory in name alone.

With the Deportation of the Acadians starting in 1755, the fall of Louisbourg in 1758, Québec in 1759 and Montreal in 1760, New France was now British, and Nova Scotia was a safe place for English Protestants to settle.

On Oct. 12, 1758, Governor Charles Lawrence of Nova Scotia issued a proclamation published in the *Boston Gazette* advertising free land to prospective New England settlers who could apply for land grants in Nova Scotia. A short time later, Governor Lawrence issued a second proclamation stating that families could receive 100 acres of land for the head of the household, and 50 acres for each member of the family, up to a total of 1,000 acres, tax free, for 10 years.

The population of New England had grown much more rapidly than in Nova Scotia. Some colonies were starting to run out of good farm land for fathers to leave to their offspring. The offer of land in Nova Scotia was appealing. Land agents were sent to assess the land.

Between 1759 and 1768 over 8,000 settlers came to Nova Scotia from Massachusetts, Connecticut and Rhode Island, referred to as the "New England Planters". "Planter" is an Elizabethan word for "settler or colonist". The new settlers were very interested in bringing some of their New England customs. It was important to have a say in the government and be able to practice their religion in the Anglican colony of Nova Scotia. Governor Lawrence said the government was similar to theirs (though not quite true), and that all the Protestant religions could be practised in Nova Scotia.


North Hills Museum (c.1764)

Land was given in the Townships of Annapolis Royal, Granville, Onslow, Hortonville, Cornwallis, Falmouth. Some fishermen were also interested in coming because of the good fishing grounds. They were given land in the Townships of Liverpool, Barrington and Yarmouth.

The Planters and their descendants have maintained the dykes and rich agricultural lands left behind with the Acadian Deportation. The fishermen have done well on Nova Scotia's South Shore. Some Planters have been influential clergymen, while others have gone into politics and academia, health and sciences, business and industry, and the arts and agriculture. Planter descendant, Thomas Chandler Haliburton, noted judge and author, practised law in Annapolis Royal in the 1820s. Filled with lovely Georgian antiques today, North Hills Museum is housed in a building that was built by a Planter circa 1764.

The first major migration of English colonists to settle in Nova Scotia (coming from areas outside of the UK) left its mark on the history of the area. As Acadia University's Dr. Margaret Conrad stated in the title of one of her books, *They Planted Well*.

LOYALISTS & BLACK LOYALISTS

Refugees displaced by war, politics and religion have been a part of the human story throughout the world for centuries. The Annapolis Royal Area has a link to a mass migration of refugees who came to Nova Scotia following the defeat of the British during the American Revolution. They came seeking independance from the dominance of oppressive governance. They are called Loyalists because they supported the British cause in the American War of Independence. Many slaves were promised their freedom if they fought with the British against the Colonists.

Following the British defeat, many Loyalists emigrated to British colonies in 1783 - 1784 to live under British rule. Nova Scotia, which at the time consisted of present-day Nova Scotia and New Brunswick, was a refuge for over 30,000 Loyalists seeking a new life.

There were 3,000 Black Loyalists in this migration. Sir Guy Carleton in New York honoured the British pledge of freedom after the war. The names of the Black Loyalists were written in the *Book of Negroes* which granted them freedom and land.

The Loyalists were promised Land Grants in Nova Scotia. Upon arrival, they outnumbered the English, Acadian, Planter and Mi'kmaw population in the area. About 500 Loyalists arrived in Annapolis Royal whose population at the time was around 120. The harsh reality was that Nova Scotia did not have the infrastructure to accommodate such a large influx of people.

Conditions in Annapolis Royal were less than ideal. Some Loyalists also brought their slaves with them, so not everyone was free. Of the 500 Loyalists brought to Annapolis Royal, many moved down to the Digby area or to Weymouth. Elsewhere, some Loyalists went back to the United States, and about 1,200 Black Loyalists left Nova Scotia for Sierra Leone and started the community of Freetown.

New Brunswick separated from Nova Scotia in 1784. Loyalists who had settled in Saint John and along the Saint John River, started a new capital in Fredericton.

Also called British Tories, the Loyalists included people from different cultural groups including Scottish, English, Irish, German and Dutch. Some came from various religious minorities such as the Mennonites and Quakers. Mohawks and approximately 3,000 Black Loyalists also left the U.S. The Loyalists were Nova Scotia's first multi-racial refugees.

Today there are many Loyalist descendants in Nova Scotia. United Empire Loyalists throughout the world are proud of their ancestors who left their mark wherever they eventually located.

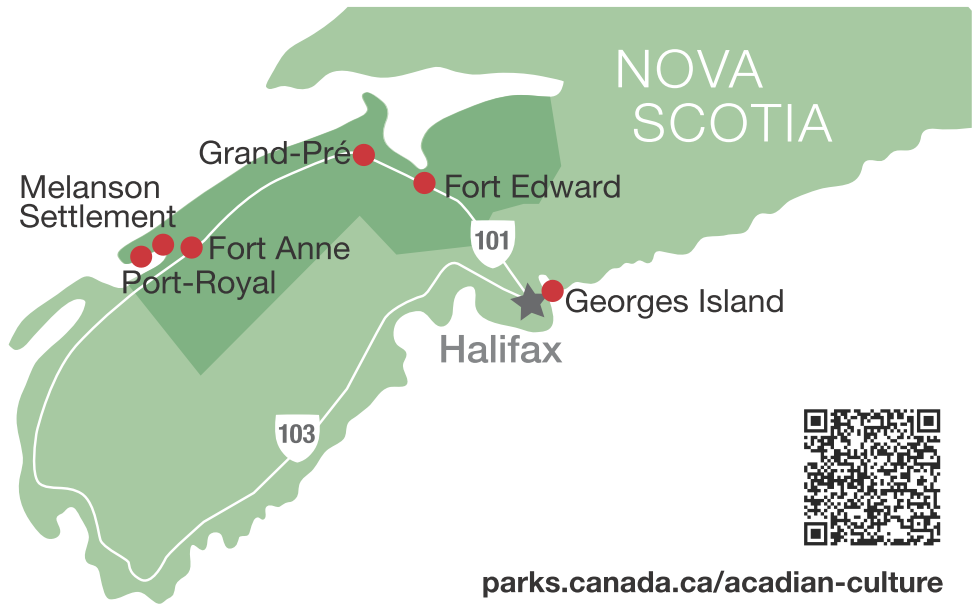
Two of the most notable Black Loyalists from Annapolis Royal are Rose Fortune and her descendant, Dr. Daurene E. Lewis, CM. For more see Explorer Visitors Guide.


Rose Fortune Monument & Plaza

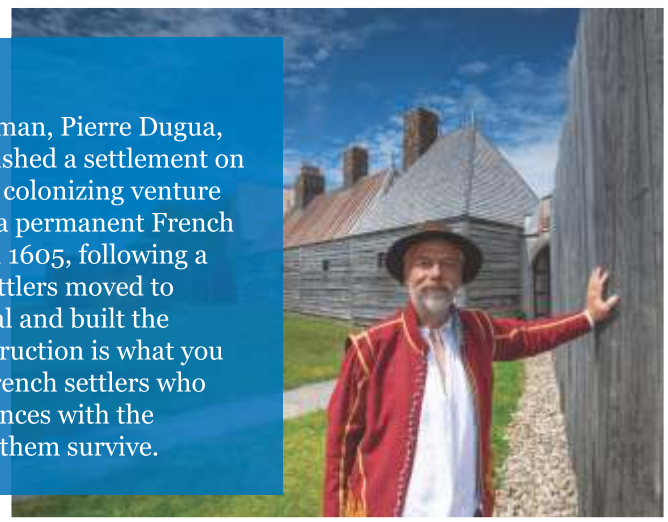
One of the oldest permanent European settlements in Canada combined with a strong foundation of Mi'kmaq roots. Beyond Oqwa'titek ~ A Place of Dialogue and Diversity.

Explore the birthplace of **Acadian Culture** with Parks Canada

Acadians are the descendants of French settlers who arrived in Nova Scotia in the early 1600s. Parks Canada invites you to learn more about the story of the Acadians, their resilience and passion for life and the preservation of their culture at these National Historic Sites (NHS). Parks Canada protects, honours and shares the rich history of the Acadian people through several protected places – **enjoy your visit!**



parks.canada.ca/acadian-culture



Port-Royal NHS

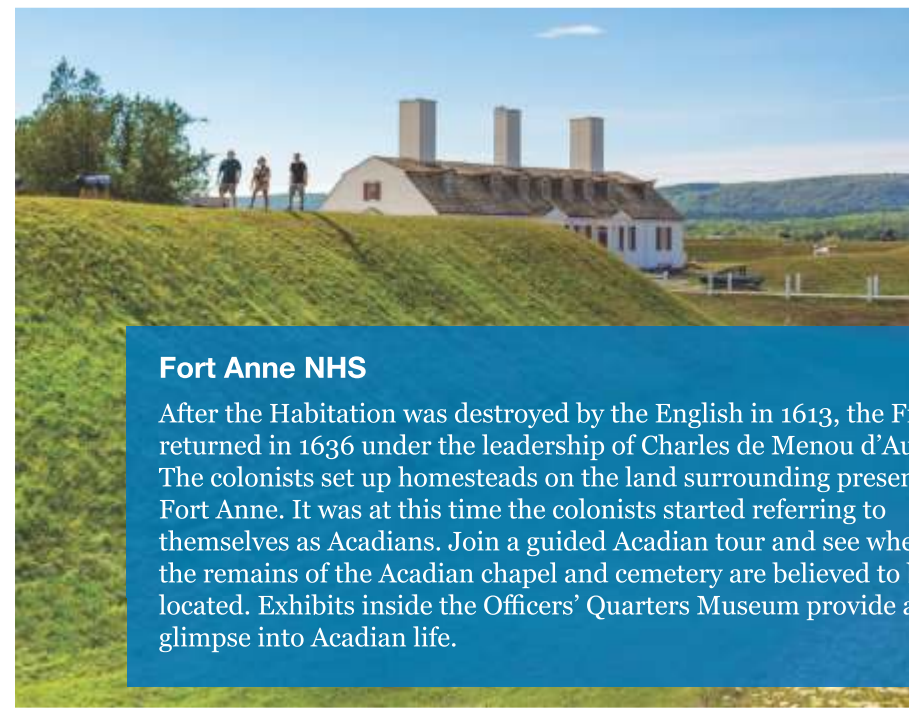
In 1604 French nobleman, Pierre Dugua, Sieur de Mons, established a settlement on Saint Croix Island – a colonizing venture that eventually led to a permanent French presence in Acadie. In 1605, following a difficult winter, the settlers moved to present day Port-Royal and built the Habitation - a reconstruction is what you see today. Meet the French settlers who lived and created alliances with the Mi'kmaw who helped them survive.

Melanson Settlement NHS

Acadian settlements prospered along the fertile Annapolis River, cultivating tidal marshlands reclaimed through an extensive system of dykes. Wander the landscape and take in the view.

Grand-Pré NHS

Located in the heart of a UNESCO World Heritage Site, Grand-Pré is a profound memorial to the tragic upheaval and resilience of the Acadian people. It was the largest Acadian settlement before the Deportation of 1755-1763. Captivating presentations, exhibits and guided tours share the story of the Great Upheaval and the strength of the Acadian people.



Fort Anne NHS

After the Habitation was destroyed by the English in 1613, the French returned in 1636 under the leadership of Charles de Menou d'Aulnay. The colonists set up homesteads on the land surrounding present-day Fort Anne. It was at this time the colonists started referring to themselves as Acadians. Join a guided Acadian tour and see where the remains of the Acadian chapel and cemetery are believed to be located. Exhibits inside the Officers' Quarters Museum provide a glimpse into Acadian life.

Fort Edward NHS

Fort Edward Blockhouse played a central role in the military struggles between the British, Acadians and Mi'kmaw people. It also served as a prison and deportation centre for over 1,000 Acadians from nearby villages.

Georges Island NHS

Over 900 Acadians were imprisoned on the island, located in the centre of Halifax Harbour. Housed in two sheds, often exposed to the elements, many perished in the terrible conditions. Hear one family's story of their imprisonment as you view the Halifax waterfront.

Acadian Visitors Guide

EXPLORE ACADIE
Use Annapolis Royal As Your Home Base

EXPLORE The Cradle of Acadie

With this year's Acadian World Congress being held in Southwest Nova Scotia, the Annapolis Royal Area is a perfect destination to serve as your home base. Discover the Acadian history and experience activities and CMA2024 festivities that the host communities of Clare/Argyle are organizing to welcome Acadians from around the world. This 22-page Acadian Guide, produced by The Historical Association of Annapolis Royal, highlights the things you should see and do to learn about Acadie: the arrival and settlement of the Cradle of Acadie starting in the Port-Royal area in the 1630's; the Expansion of Acadie with the migration of Acadians from Port-Royal to the Grand-Pré and Piziquid (Windsor/Falmouth) regions starting in the early 1680s; and the Return to Acadie after the Great Upheaval with the settling of the present-day Acadian regions of Clare and Argyle.

WHAT TO SEE & DO

1. Fort Anne NHS
2. King's Wharf (Deportation Site)
3. Acadian Monument and the Saint Jean-Baptiste Parish Cemetery
4. Historic Gardens
5. 1708 de Gannes-Cosby House
6. Sinclair Inn Museum
7. O'Dell House Museum/Genealogy
8. Acadian/Mi'kmaq Tour
9. Candlelight Graveyard Tour

DEC, 8, 1755 DEPORTATION
Annapolis Royal 1,664

For Acadian attractions, maps, videos, deportation information, history, music, recipes and more, click the QR Code on the cover or visit www.ExplorerGuide.ca/acadians.html

Annapolis Royal Acadian Walking Tour

The Cradle of Acadie

When visitors see the words "Annapolis Royal", they do not get the impression that the former British capital of Nova Scotia has much to do with the story of the Acadians. If you explore a bit deeper, you'll learn that the area was known as Port-Royal before the British captured it for the final time in 1710. This is the "Cradle of Acadie". Stroll down old "rue Dauphin", now Saint George Street, and you will discover more touchstones to the Acadian story than most towns you will visit in Nova Scotia. Explorer Guide recommends the following sites to learn more about the Acadians.

1. Fort Anne National Historic Site

The Port-Royal/Annapolis Royal area served as the capital of both Acadie and Nova Scotia. The Fort Anne site, known as the Fort at Port-Royal before the final British capture of 1710, was the centre of political and military power for both the French and British when they successively controlled the region. The grass-covered star-shaped earthen walls you see were primarily built between 1702-1708 by the French and strengthened by the British after they took control in 1710. Acadians supplied much of the lumber for the construction of the buildings associated with the fort, as well as firewood to keep the soldiers warm. They even furnished some labour in the construction and maintenance of the military post. The fort is where Acadians brought their concerns to French and then British Government Officials. A few were appointed as Deputies to represent the Acadian interests.

The interpretive displays in the Officers' Quarters Museum offer wonderful insights into the story of the Mi'kmaq and the Acadians. One gains an understanding of the social and political interactions of the cultural groups with each other, as well as the impact that French and British Military actions had on their well-being. Caught in the middle of two European powers fighting for control of Acadie/Nova Scotia led to tragic results for the Mi'kmaq and the Acadians. Walk along the pathway on the grounds of Fort Anne where interpretive panels give more insights into the Acadian story. Fort Anne staff also offer an Acadian Guided Tour telling the Acadian story while highlighting the aspects of the site relating to their history.

2. Annapolis Royal Acadian Deportation Site

The Kings Wharf, located at Fort Anne NHS in Annapolis Royal, is one of the major 1755 Acadian Deportation Sites. On December 8, 1755, one thousand six hundred and sixty four Acadians were deported on seven ships to the British Colonies of Massachusetts, Connecticut, New York, North Carolina and South Carolina. Parks Canada flies the Acadian flag daily at the deportation wharf. It marks the Port-Royal/Annapolis Royal area as the "Cradle of Acadie" and honours the many contributions Acadians made to the region's history.

3. Acadian Monument and Saint Jean-Baptiste Acadian Parish Cemetery

The Historical Association of Annapolis Royal erected a Memorial Gravestone in 2010 to mark the fact that Acadians, French Military soldiers, and some French civil servants were buried in the Saint Jean-Baptiste Acadian Parish Cemetery between 1632-1755. The Acadians used wooden crosses, so none of the markers remain. This cemetery is located in the Garrison Graveyard at Fort Anne NHS. The other Acadian cemetery was the St. Laurent Parish Cemetery, located upriver in nearby Belleisle.

4. Annapolis Royal Historic Gardens

The Annapolis Royal Historic Gardens interprets the story of the Port-Royal/Annapolis Royal area through various gardens that feature different time periods in the rich cultural and natural heritage. The Acadian section features a replica of a typical 1671 Acadian House. Note the thatched roof and the outside bake oven. Step inside and get a feel of how the Acadians lived in the early days of Acadie. Look out the door facing the Allain River and the adjacent salt marshes to experience a view plane similar to that seen by the early Acadians. The first census of Acadia was in 1671. As you venture into a great example of an Acadian garden, note the interpretive panel with the Acadian family names that were enumerated in the 1671 census. Be certain to take a walk on the dyke that prevents the high tide waters of the Allain River from flooding the fields of hay on the reclaimed salt marshes inside the Historic Gardens.

5. de Gannes-Cosby House

Located at 477 Saint George Street, the de Gannes-Cosby House is the oldest wooden house in Canada. Built in 1708 for Major Louis de Gannes de Falaise using Acadian building techniques, the structure features large wooden beams, mud and straw insulation called bousillage and floor boards sawed on a water-powered saw mill. Twenty-one families have lived in this structure since 1708. It is a private residence, but you can take photos from the outside. The house was plaqued by the HSMBC as a building of national historic significance on August 23, 2023.

6. Sinclair Inn Museum

Located at 230 Saint George Street, the Sinclair Inn has evolved as a combination of structures over time with the necessary modifications and maintenance needed to ensure its integrity and usefulness. The Acadian connection is centered in the front part of the structure. Gunsmith and silversmith Jean-Baptiste Soulard was appointed the King's Gunsmith in 1708. He married an Acadian woman named Louise Comeau in February 1710. They built their two-story house using Acadian building techniques. Colonel Francis Nicholson captured the Port-Royal area in the fall of 1710. The prospects were bleak for Jean-Baptiste and Louise so they sold the property to John Adams and moved to Québec. Go inside and explore over 300 years of building techniques, starting with the 1710 construction when Port-Royal (now Annapolis Royal) was still under French control and Acadians were still the primary civilian population in the area.

7. O'Dell House Museum, Archives & Research Centre

Located at 136 St. George Street, the O'Dell House Museum Archives and Research Centre, operated by the Annapolis Heritage Society, houses excellent Acadian archival resources that can help Acadians do their genealogy and research their roots. For the Acadian World Congress in 2024, they are planning to have a collection of Acadian artefacts from the Nova Scotia Museum on display to further enrich the Acadian experience.

8. Acadian/Mi'kmaq Heritage Tour

To make a personal connection with a 10th generation Acadian who has been an ambassador for the Acadian culture in Annapolis Royal for over 40 years, join Alan Melanson on the Acadian/ Mi'kmaq Heritage Tour. You will gain a deeper understanding about the Acadians and Mi'kmaq, their interactions and alliances, and you will feel a special connection to the "Cradle of Acadie" as you hear the story on the sites where they actually happened. For schedule and prices www.TourAnnapolis Royal.com

9. Candlelight Graveyard Tours

Join 10th generation Acadian Alan Melanson as he leads visitors by candlelight around the old Garrison Graveyard/Saint-Jean-Baptiste Acadian Graveyard at Fort Anne National Historic Site. You will learn about the history of Annapolis Royal through interesting stories that capture the cultural mosaic of the area. Of note for Acadians, you will hear a synopsis of the Acadian story when you stop at the Memorial Gravestone in Saint-Jean-Baptiste Cemetery that was erected in 2010 by The Historical Association of Annapolis Royal. You will stand on the site where the Saint-Jean-Baptiste Church once stood. Small granite markers will later be added to show the approximate boundaries of the Acadian cemetery. For 2024 tour dates and prices visit www.TourAnnapolisRoyal.com

The Cradle of Acadie

EXPLORE The Cradle of Acadie

Europeans called the land Acadie. The word comes from either the Greek word "Arcadia" which was a paradise of Greek antiquity, or from the Mi'kmaw word "ekatie" meaning land of, or place of. They developed a self-sufficient, independent lifestyle by building dikes and farming the fertile reclaimed marshlands. With successive generations born in Acadie, and with very little immigration from France, the settlers become known as the Acadians.

The Port-Royal/Annapolis Royal area is the "Cradle of Acadie" because it is along the tidal shores of the rivière Dauphin (now the Annapolis River), in the section spanning from Goat Island (across from Port-Royal NHS) to Paradise (paradis terrestre), that French colonists came under the leadership of Charles de Menou D'Aulnay to settle and make the area their home.

The Mi'kmaq, inhabitants of these lands since time immemorial, showed the new settlers how to adapt and survive in this land of abundance.

These are suggestions of places to visit in the Annapolis Royal area to gain an understanding of the early Acadian story.

WHAT TO SEE & DO

1. Port-Royal NHS
2. Melanson Settlement NHS
3. North Hills Museum
4. Bellelsle Acadian Cultural Centre
5. LeBlanc Family Monument
6. Joseph Broussard Panel
7. Bloody Creek Monument
8. Girroir Family Monument
9. Thibodeau Family Monument
10. Lequille Gristmill
11. View of Allain River
12. Au Coeur de l'Acadie Map
13. Mapannapolis

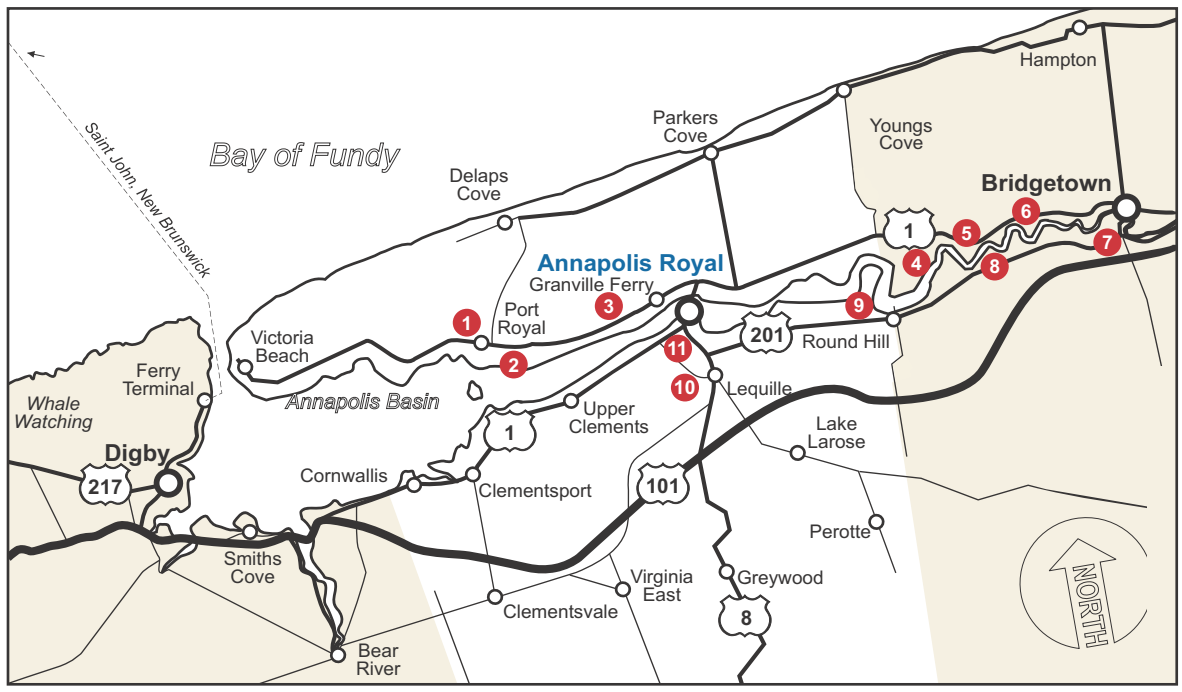
EXPLORE MORE

www.Mapannapolis.ca
1707 Census
"Au Coeur de l'Acadie" Map

For Acadian attractions, maps, videos, deportation information, history, music, recipes dance & more, click the QR Code on the cover or visit www.ExplorerGuide.ca/acadians.html

Acadian Circle Biking or Driving Tour

The Cradle of Acadie



1. Port-Royal National Historic Site

Located a 12 minute drive from Annapolis Royal at 53 Historic Lane in Port-Royal, the site interprets early French settlement before the arrival of the Acadians, as well as the trade and social interactions between the French and the Mi'kmaq between 1605-1613. The Port-Royal Habitation was burned down in 1613 by the British from Jamestown, Virginia. Although the Port-Royal Habitation is not an Acadian site, it laid a foundation for the French families who came with Charles de Menou d'Aulnay in the 1630s and settled in the Port-Royal (now Annapolis Royal) area along the Dauphin River (now Annapolis River) between Goat Island to Paradis Terrestre (now Paradise).

After second and third generations of settlement these French settlers became the Acadians.

2. Melanson Settlement National Historic Site

Located an 11 minute drive from Annapolis Royal on the Granville Road in Port-Royal, Melanson Settlement was established by Charles Melanson and Marie Dugas in 1664. The Melanson Settlement archaeological site is the most thoroughly documented Acadian site. It commemorates Acadian settlement along the Dauphin River, now the Annapolis River.

3. North Hills Museum

Located a 6 minute drive from Annapolis Royal at 5065 Granville Road in Granville Ferry, this site was the location of the Abraham Bourg farm. It is operated by the Annapolis Heritage Society. A section of an aboiteau from the Melanson Settlement is on display in the interpretive barn. The other section is part of the displays in the interpretive centre at Grand-Pré National Historic Site.

4. Belleisle Hall Acadian Cultural Centre

Located only 11 minutes from Annapolis Royal on the former Savoie/Savoy land at 16 Little Brook Lane in Belleisle, the cultural centre is an engaging place to meet, interact, and learn about the Acadian culture. The building has a kitchen, stage, chairs, tables, artifacts, plaques and washrooms. It is an great location for concerts, presentations and gatherings. Some special musical programs are being planned for 2024. A unique feature is an outdoor working Acadian oven built by Charlie and Jennifer that they use to create savoury offerings.

5. LeBlanc Monument

Located a 12 minute drive from Annapolis Royal at 71 Marshland Road in Belleisle, the LeBlanc Monument marks the ancestral home of Daniel Leblanc and Françoise Gaudet, the ancestors of all Acadian LeBlancs. The Acadian flag flies proudly at the site. A monument and interpretive panel explain the history.

6. Broussard Panel

Located a 13 minute drive from Annapolis Royal on Highway 1 at Hebb's Landing in nearby Upper Granville, a panel paying tribute to Acadian resistance leader Joseph Broussard dit Beausoleil will be unveiled by the Municipality of the County of Annapolis on August 14, 2024 from 4 - 5pm. The ceremony will be held between during the 2024 Acadian World Congress.

7. Bloody Creek NHS

Located a 17 minute drive from Annapolis Royal on Highway 201 in Centrelea, the site commemorates two attacks on the British Garrison posted at Annapolis Royal. The first attack occurred on June 11, 1711 when an Abenaki militia attacked British soldiers. The second attack took place on December 9, 1757 when an Acadian militia and a Mi'kmaq militia battled members of the British Garrison.

8. Girouard/Giroir Village Monument & Tupperville School Museum

Located a 13 minute drive from Annapolis Royal at the Tupperville School Museum, 2663 Highway 201, the granite monument honours the Girouard/Giroir Village, established circa 1690 by Jacque Girouard and Marguerite Gautrot. It was unveiled in Tupperville as part of the Girouard Family Reunion during the 2004 Acadian World Congress.

9. Thibodeau Monument

Located a 9 minute drive from Annapolis Royal on Highway 201 in Round Hill (formerly Pré-Ronde), the monument marks the lands of Pierre Thibodeau and his wife Jeanne Theriot. Pierre Thibodeau built a water-powered mill to grind grains grown in the area. He started the Acadian village of Chipoudy in 1698 and died in 1704 at Pré-Ronde.

10. Lequille Grist Mill

Located 4 minutes from Annapolis Royal on the Dugway Road in Lequille, one finds a hydroelectric power station built by the Nova Scotia Power Corporation in the form of an early French Grist Mill. The French at the Port-Royal Habitation grew wheat where the present-day Fort Anne National Historic Site is located in Annapolis Royal. In 1607, Poutrincourt built a gristmill in this general location to grind the wheat into flour using water power. When the families who became the Acadians came to the region with d'Aulnay in the 1630s, they harnessed water and wind as a source of power for sawmills and gristmills.

11. View of Allain River from Lequille Gristmill Site

Located a 4 minute drive from Annapolis Royal on the Dugway Road is a pristine view of the Allain River and marsh (named after Louis Allain). Louis built a water-powered gristmill and a water-powered sawmill on the river. Take a photo and encapsulate the view plane that the original Acadians would have seen from this vantage point. If you continue for a couple of minutes, the Dugway Road comes back to Highway 1. Turn right and drive 1 minute back to Annapolis Royal. As you cross the Allain River Bridge, you will see the Allain River and marsh from a different perspective as you look right. Looking left, you will see the mouth of the Allain River as it flows into the Annapolis River.

12. 1707 Au Coeur de l'Acadie Map

Created for the 2004 Acadian World Congress by Craig Brigley, a student at the College of Geographic Sciences in nearby Lawrencetown, the map correlates the 1707 Census of Port-Royal Map drawn by deLabat showing the Acadian families living along the Dauphin River with the modern roads and geographic structures. The scale and placement of the Acadian houses on the modern map give Acadians a sense of place of where their ancestors lived in 1707. Some Acadians will not find their family names because many had moved to other tidal regions such as Grand-Pré, Beaubassin, Piziquid, and Cobequid by 1707.

13. Mapannapolis

Mapannapolis is a volunteer group that does an excellent job of presenting the history of Annapolis County through their StoryMaps, Videos, Blogs, Research and interesting presentations as well as hands-on learning and active participation. Explorer Guide encourages anyone who has an interest in the Acadian story to visit their website www.mapannapolis.ca

The Cradle of Acadie

ACADIAN NATIONAL ANTHEM

Ave Maris Stella
Dei Mater Alma
Atque Semper Virgo
Felix Coeli Porta

Acadia my homeland
To your name I draw myself
My life, my faith belong to you
You will protect me

Acadia my homeland
My land and my challenge
From near, from far you hold onto me
My heart as Acadian

Acadia my homeland
I live your history
I owe you my pride
I believe in your future

Ave Maris Stella
Dei Mater Alma
Atque Semper Virgo
Felix Coeli Porta

At the Second Acadian Convention, held in Miscouche, Prince Edward Island in 1884, the Acadians chose their flag and national anthem.

The flag features the red, white and blue of the 1789 French Flag which symbolizes their ancestral homeland. The distinguishing feature is the yellow "Stella Maris" or Star of Mary in the top of the vertical blue stripe. It bears the papal colour and represents the Acadians' unwaivering adherence to the Roman Catholic Church. The star guides them through hardships and is praised in the national anthem. The blue represents loyalty and is symbolic of the Virgin Mary. The white symbolizes purity, and the red attests to their bravery.

They chose "Ave Maris Stella", an eighth century hymn to Mary, as their National Anthem. It shows the Acadians' Catholic faith and a devotion to Mary, their Patron Saint.

THE HISTORICAL ASSOCIATION of ANNAPOLIS ROYAL

ROYAL EVER LOYAL

Founded 1919

ACADIAN VISITORS GUIDE

Using the Annapolis Royal Area, the "Cradle of Acadie" as your home base, you can easily explore the Grand-Pré and Piziquid regions (Windsor and Falmouth) to the east and the Clare and Argyle areas to the west.

The Acadian Visitors Guide is a joint project of The Historical Association of Annapolis Royal and the Explorer Visitors Guide. Past President and 10th generation Acadian ambassador, Alan Melanson, donated his services to write the guide. Durline Melanson, President of The Historical Association of Annapolis Royal, volunteered her time to design the publication and do print production files and website.

Special thanks to Parks Canada, Mapannapolis, Belleisle Hall Acadian Cultural Centre and County of Annapolis.

Photo /Painting Credits

Parks Canada, Tourism Nova Scotia, Scott Munn, Mark Tyler, James Ingram, Dan Froese, Alan Melanson, Izzy Dempsey, Jive Photographic, Historica Canada, Andrew Tolson, Trish Fry, Acorn Art & Photography, NS Archives, Nova Scotia Community College Photo Department, *This Day in Annapolis Royal* book, Ben Proudfoot, Will von Dehl and Breakwater Studios, Ltd.

www.ExplorerGuide.ca/acadians.html

ACADIAN NATIONAL HOLIDAY
August 15

The First Acadian Convention was held in 1881 at Memramcook, New Brunswick. Choosing a holiday was one of their first actions. The Acadians adopted August 15, the Feast of the Assumption of the Virgin Mary, as the National Acadian Holiday.

ACADIAN DEPORTATION from ANNAPOLIS ROYAL
December 8, 1755

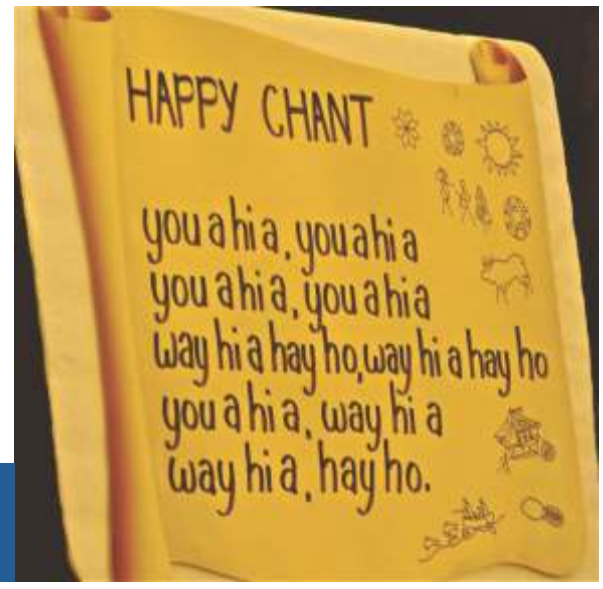
The HELENA	Destination: Massachusetts	Men - 52	Women - 52	Children - 219
The EDWARD	Destination: Connecticut	Men - 41	Women - 42	Children - 195
The TWO SISTERS	Destination: Connecticut	Men - 42	Women - 40	Children - 198
The EXPERIMENT	Destination: New York	Men - 40	Women - 45	Children - 115
The PEMBROKE	Destination: North Carolina	Men - 33	Women - 37	Children - 162
The HOPSON	Destination: South Carolina	Men - 42	Women - 46	Children - 254
A SCHOONER	Destination: South Carolina	Man - 1	Woman - 1	Children - 7
TOTAL Deported 1,664		**Men - 251**	**Women - 263**	**Children - 1,150**

Ships were escorted by the sloop-of-war **BALTIMORE** with an 8 man crew as far South as New York.

MI'KMAW HAPPY CHANT

The Mi'kmaq were allies of the French. They helped the Acadians survive in the early years of European settlement by showing and sharing the food and medicines that Mother Nature provided. At gatherings, the Mi'kmaq and guests would often sing the Happy Chant as a sign of joy and friendship.

Judy Pearson, daughter of former Chief Richard McEwan of Bear River First Nations, created this English sing-a-long pronunciation of the Happy Chant while working as an historic interpreter at Port-Royal National Historic Site. The poster was drawn by Marilyn Hunt.



For more about the Acadians and the Cradle of Acadie's vibrant history and mosaic of cultures, see pages 2 - 5.

WHAT LIES BENEATH?

Annapolis Royal is home to the Garrison Graveyard, one of Canada's most historically significant burial grounds. It includes an unmarked Acadian and French cemetery, in use from the 1630s until 1755, and a British cemetery, used as a community burial ground from 1710 to 1940. The graveyard contains more than 2,000 burials. Over 230 headstones remain from the British cemetery, but many graves are unmarked. Where are these Acadian and French graves located? What lies beneath?

In 2018, an investigation was launched by Mapannapolis in conjunction with Parks Canada and Boreas Heritage Consulting in hopes of finding evidence of the unmarked Acadian burials located in the Garrison Graveyard. Boreas Heritage used Ground-Penetrating Radar [GPR] to detect subsurface anomalies in the ground. Light Detection and Ranging (LiDAR) data was also analysed in an effort to identify buried features in the vicinity of the cemetery. This information allowed the research team to establish a grid, about 18m x 20m, designed to intersect the suspected location of the Acadian cemetery. Researchers from the Applied Geomatics Research Group of the Nova Scotia Community College then conducted an Unmanned Aerial Vehicle [UAV] survey of the burial ground to assist the GPR investigation with high-resolution imagery of the grid area.

Anomalies believed to be the remains of 19 unmarked burials were identified, and the geophysical survey was expanded to search for other buried features at Fort Anne National Historic Site, including the St. Jean-Baptiste parish church.

Having detected a buried feature believed to be in the location of the Acadian church, Boreas Heritage did an archaeological excavation, which revealed the original ground surface on which the church was built and artifacts dating to the Acadian occupation of the area.

With thousands of people all over the world sharing lineage tied to Acadie, these findings play a significant role for those wanting to discover more about their Acadian ancestors and cultural heritage. For more on this ongoing project visit www.mapannapolis.ca

Candlelight Graveyard Tours

Although not specifically an Acadian tour, you will walk through the St. Jean-Baptitse Acadian cemetery, learn about the Acadian story at the memorial monument and visit the site of the original church. This award-winning tour is led by 10th generation Acadian Alan Melanson on behalf of The Historical Association of Annapolis Royal. Every night, 9 pm, mid-June through mid-Sept, $20. Meet at Fort Anne NHS parking lot. www.TourAnnapolisRoyal.com

Welcome - Bienvenue

Municipality of the County of Annapolis Council and staff welcome participants and family reunions of the Congrès Mondial Acadien 2024.

Le conseil municipal du comté d'Annapolis et le personnel de la municipalité souhaitent la bienvenue aux participants et aux familles venues se réunir à l 'occasion du 2024 du Congrès mondial acadien de 2024.

Special Recognition

Wednesday, August 14 , 2024
4:00 p.m. - 5:00pm
Hebb' s Landing Park and Boat Launch, 7464 Highway #1, Upper Granville, NS

Unveiling of the Joseph Broussard dit Beausoleil (Francois and Catherine Richard) interpretive sign.

Paying tribute to the Joseph Broussard dit Beausoleil- recognized by Parks Canada as a National Historic person (1702–1765)

Cérémonie spéciale

Le mercredi 14 août 2024 de 16 h à 17 h au parc et embarcadère de Hebb' s Landing, 7464, route 1, à Upper Granville, en Nouvelle-Écosse

Inauguration du panneau d'interprétation consacré à Joseph Broussard dit Beausoleil (François et Catherine Richard)

Pour rendre hommage à Joseph Broussard dit Beausoleil (1702–1765), désigné par Parcs Canada come étant un personnage historique national du Canada :

FANE
Fédération acadienne de la Nouvelle-Écosse

COUNTY of ANNAPOLIS
NATURALLY ROOTED

EVENTS

UNVEILING OF NEW DEPORTATION MONUMENT
July 28 — Fort Anne National Historic Site

RAPPIE PIE WORKSHOP with Marc Bastarche
August 12, 2-5 pm — Belleisle Hall Acadian Cultural Centre

BROUSSARD FAMILY REUNION
August 14, 2-9pm — Belleisle Hall Acadian Cultural Centre

JOSEPH BROUSSARD PANEL UNVEILING
August 14, 4-5pm — Hebb's Landing, Upper Granville

NATIONAL ACADIAN DAY
August 15 — Fort Anne National Historic Site

MARTIN/MORIN FAMILY REUNION
August 16 — Belleisle Hall Acadian Cultural Centre

BRAULT FAMILY REUNION
August 18, 9am-3pm — Belleisle Hall Acadian Cultural Centre

MORE EVENTS — www.ExploreAnnapolisRoyal.com

Expansion of Acadie

Grand-Pré National Historic Site is 120 km or about 1:25 minutes from Annapolis Royal

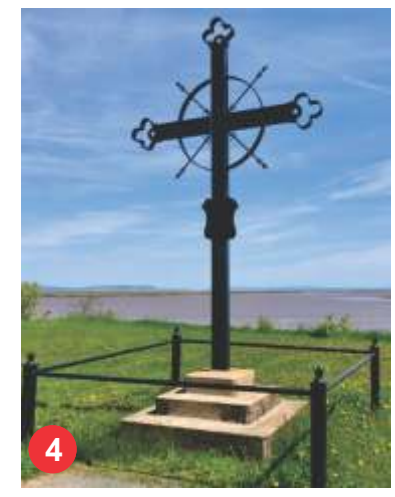
From your home base in Annapolis Royal you can easily visit and explore the former Acadian regions of Grand-Pré and Piziquid (Windsor / Falmouth).

EXPLORE Grand-Pré / Piziquid Region

With the birth of second and third generation Acadians, the population of the Port-Royal area started increasing. Most of the fertile salt marshland had been dyked and reclaimed. They had to start looking for larger expanses of tidal marshland.

In the 1670s at Beaubassin (Amherst area) and continuing in the 1680s with Grand-Pré, Piziquid (Windsor/Falmouth) and Cobequid (Truro), the Acadians started expanding along the tidal shores and basins of the Bay of Fundy.

Explore Grand-Pré National Historic Site, the Attack at Grand-Pré HSMBC Monument, the Landscape of Grand-Pré UNESCO World Heritage Site, the Deportation Cross at Horton's Landing, Fort Edward National Historic Site in Windsor and Sainte-Famille Cemetery in Falmouth. Visit Starrs Point, Chipmans Corner and the French Cross in Morden on your way back to Annapolis Royal.



WHAT TO SEE & DO

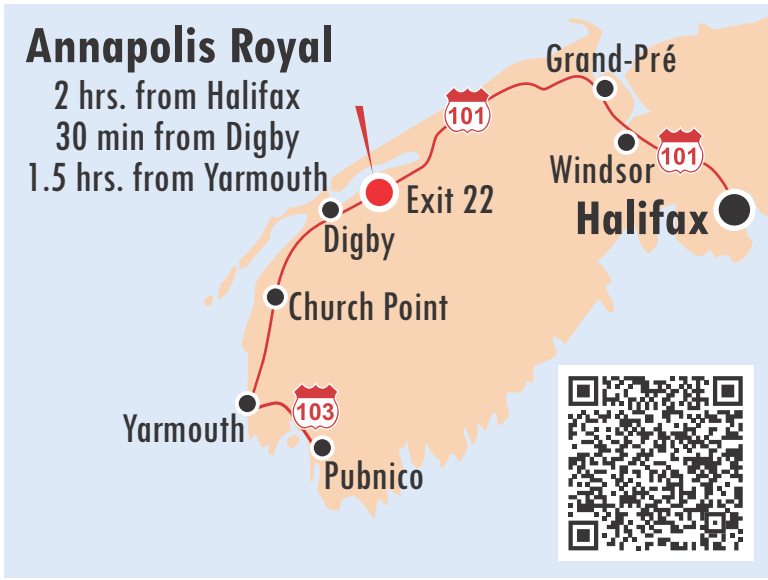
1. Grand-Pré NHS
2. Battle of Grand-Pré Monument
3. UNESCO World Heritage Site
4. Deportation Cross
5. Fort Edward NHS
6. Sainte Famille Graveyard
7. Starrs Point
8. Chipmans Corner Cemetery
9. French Cross at Morden

1755 DEPORTATION
Grand Pré 2,202 Piziquid 1,000

For Acadian attractions, maps, videos, deportation information, history, dance, recipes music & more, click the QR Code on page 13 or visit www.ExplorerGuide.ca/acadians.html

EXPLORE The Grand-Pré / Piziquid Region

The Expansion of Acadie



From your home base in Annapolis Royal, you can easily explore the former Acadian regions of Grand-Pré & Piziquid (Windsor/Falmouth).

1. Grand-Pré National Historic Site

Located about 1 hour and 25 minutes from Annapolis Royal at 2205 Grand-Pré Road, Grand-Pré NHS is the best place to learn about the Acadians who started settling in this area in 1682. Their hard work made the Grande-Pré region the "Breadbasket of Acadie". Follow the story through to the deportation of about 2,200 Acadians from the area during the Great Upheaval that started in 1755. As you enter the Visitor / Interpretative Centre, be sure to view Wayne Boucher's striking painting and watch the video in the amphitheatre that summarizes the Grand-Pré Acadian story. Go through the interpretive displays to gain a more thorough understanding of the history. You'll even see part of an original Acadian aboiteau from the 1664 Melanson Settlement in Port-Royal. A stroll through the park with the Statue of Evangeline; the Acadian Memorial Church with its magnificent stained glass window, created by Terry Smith Lamothe, and the six beautiful paintings by Claude Picard; the old Acadian Blacksmith Shop, brought from Wedgeport; the Monument to Longfellow; Herbin Cross; and the willows, ponds, manicured gardens, complete with an apple orchard, is an experience you won't soon forget.

2. Attack at Grand-Pré HSMBC Monument

Located about 1 hour and 24 minutes from Annapolis Royal, the monument stands on the right-hand side of the road before arriving at Grand-Pré NHS. It recounts the story of a surprise attack on February 11, 1747 by a French and First Nations force led by Coulon de Villiers against Colonel Arthur Noble and his troops who were billeted in Acadian homes in the Grand-Pré area. The French and First Nations forces attacked at 3:00 am in a blinding snowstorm under cover of darkness. Colonel Noble and about 70 of his soldiers were killed in the attack. The British surrendered after the French ensured they could return to the capital in Annapolis Royal. The French troops and their allies departed shortly afterwards. This battle occurred during the War of the Austrian Succession (1745-1748), seven years before the 1755 Deportation. Skirmishes like this certainly affected the British decision to deport the Acadians.

3. Landscape of Grand-Pré UNESCO World Heritage Site

Located 1 hour and 26 minutes from Annapolis Royal at 69-161 Old Post Road in Grand-Pré, the site offers a great panoramic view of the cultural and natural landscape of an area that has been influenced by man from time immemorial to the present day. The Mi'kmaq frequented this area long before Pierre Melanson and his wife Marguerite Mius d'Entremont established the village of Grand-Pré in 1682. They were allies and helped the Acadians thrive in the area by sharing their knowledge. The Acadian community started reclaiming the fertile salt marshes by building dykes and draining the salt from the land using a series of drainage ditches and aboiteaux. After the Deportation of the Acadians in 1755, the former Acadian lands throughout Nova Scotia were granted to British settlers from Massachusetts, Rhode Island, and Connecticut called the New England Planters. The community became known as Hortonville, and descendants of the Planters have maintained the dykes and farm the land to the present day. There is a parking area, chairs, an informative interpretive panel, the Acadian Flag flying, and of course, a breathtaking vista.

4. The Deportation Cross

Located about 1 hour and 28 minutes from Annapolis Royal at Horton's Landing, near Grand-Pré National Historic Site, the Deportation Cross commemorates the fact that about 2,200 Acadians were loaded onto ships and deported to the British Colonies from the Grand-Pré area in 1755. It was commissioned by the Dominion Atlantic Railway in 1924 when they owned the Park and promoted the area as the "Land of Evangeline." The railroad passed right in front of Grand-Pré Park, and the train would stop to let visitors off. They commissioned the Statue of Evangeline to welcome visitors as they walked into the Park. From 1924 until 2005, the Deportation Cross was located along the railroad tracks a couple of kilometres from the Park, so visitors could view it as the train travelled to and from Halifax. In 2005, Parks Canada moved the cross to Horton's Landing because that is where Acadians were loaded onto ships for expulsion.

5. Fort Edward National Historic Site

Located about one hour and 35 minutes from Annapolis Royal at 67 Fort Edward Street in Windsor (formerly Piziquid), Fort Edward was built in 1750 by the British to protect the overland route between Annapolis Royal and the new capital of Halifax. The British wanted the fort to give them more oversight and control over the Acadian population and the Mi'kmaq who travelled the Avon and St. Croix Rivers, often stopping here in their travels.

Of significant interest for Acadians is that over 1,000 Acadians from the region were deported under the command of Captain Alexander Murray in 1755. Many Acadians who had escaped and were later captured were held prisoner at Fort Edward during the 7 Years' War. Some Acadian prisoners helped the New England Planters rebuild dykes on the former Acadian lands and taught them the technology. The Acadian prisoners were released after the War, and some went to Clare in 1768. Today, only the old 1750 Blockhouse and remnants of the earthen walls remain. It is the oldest original Blockhouse in Canada.

6. Sainte-Famille Parish Cemetery

Located about 1 hour and 35 minutes from Annapolis at 419 Gabriel Road in Falmouth, this is the site of the cemetery of the Acadian Parish of Sainte-Famille. It was started in 1698 following an edict from the Bishop of Québec to create parishes on both sides of the Rivière Pigiguit (now Avon River). The other was Assumption Parish in what is now Windsor (formerly Piziquid). Acadians from Sainte-Famille Parish count among the 1,000 Acadians deported by Captain Alexander Murray in 1755. In 1996, an archaeological survey conducted by the Nova Scotia Museum estimated about 300 graves are in the cemetery.

7. Starrs Point Deportation Embarkation Site

Located about 1 hour and 15 minutes from Annapolis Royal on Town Plot Road off, Starrs Point Road, you will find a Deportation Embarkation Site that is not as well known as Grand-Pré, Piziquid, Beaubassin and Annapolis Royal. Acadians who were deported from the north side of rivière Saint-Antoine, also known as rivière Grand Habitant (now Cornwallis River), embarked here between October 19 - 21, 1755. They were loaded on sloops named the Industry, Endeavour, Mary, and Prosperous. Before the Deportation, this area was mainly known as la Pointe des Boudrots.

8. Chipmans Corner

Located about 1 hour and 9 minutes from Annapolis Royal, a monument at the corner of the Middle Dyke Road and Church Street commemorates the parish of Saint-Joseph-de-la-Rivière-aux-Canards. It was settled by Pierre Terriot and Cecile Landry around the same time that Pierre Melanson and Marguerite Muis d'Entremont moved from Port-Royal to settle the Saint-Charles-des-Mines parish of Grand-Pré. The parish served the Acadians from the Rivière Saint-Antoine (now Cornwallis River) to la Rivière Perrault (now Pereaux River). In 1755, the Acadians from the area were among the roughly 2,200 Acadians deported by Lieutenant Colonel John Winslow after reading the Deportation Order at Grand-Pre on September 5, 1755. The Acadian villages were burned to the ground. Take exit 12 off Hwy 101, drive north 5.7 km toward Chipmans Corner. The cemetery is located at the intersection of Middle Dyke Road and Church Street. Upon entering the cemetery, the monument is located on the left.

9. French Cross at Morden

Located about an hour from Annapolis Royal on the Bay of Fundy shoreline in the village of Morden on Route 221, this stone monument commemorates the Acadians from the Belleisle area who escaped the 1755 Deportation from Annapolis Royal. By walking over the North Mountain to this remote spot, they could hide from the British during the Winter of 1755-1756. They survived mainly from shellfish and provisions the Mi'kmaq brought to help them. There is a story of an elderly Pierre Melanson and a Mi'kmaw boy crossing the Bay of Fundy by canoe to see if they could get help on the other side. On the way back, Pierre Melanson died from exposure not far from the shoreline, but the boy survived. About two-thirds of the refugees died over the winter. Still, the survivors erected a cross on the site to honour the deceased before starting the arduous journey to the friendly territory of Québec. The stone cross monument is the fourth erected on this site, as the other three have eroded into the sea. Take exit 16 off Highway 101 to access route 221 into Morden.

For Acadian attractions, maps, videos, deportation information, history, dance, recipes music & more, click on the QR Code above or visit www.ExplorerGuide.ca/acadians.html

Return to Acadie

Host Communities for CMA 2024

The Municipality of Clare is an hour drive from Annapolis Royal, and one can easily use Annapolis Royal as a home base. The Municipality of Argyle is around 2 hours away. Yarmouth is located between Clare and Argyle.

EXPLORE The Clare / Argyle Region

After the signing of the Treaty of Paris in 1763 ending the Seven Years War, the only place that remained French territory in North America were the small islands of Saint Pierre et Miquelon, located off the coast of Newfoundland.

Acadians returning from exile could not resettle on the rich farmlands they had called home. These lands were given by the Governor of Nova Scotia to 8,000 settlers from the British Colonies of Massachusetts, Connecticut and Rhode Island, known as the New England Planters. Some of the Acadians who returned to Nova Scotia settled in Argyle starting in 1767, while others started settling in Clare in 1768. Fishing replaced farming as the main industry.

The Pubnico area in Argyle is the only region in Nova Scotia where Acadians still live on the same lands on which their ancestors resided. Clare is the largest of the French speaking Acadian areas of Nova Scotia.

The Municipalities of Clare and Argyle are proud to host the 2024 Acadian World Congress, August 10 -18. Be sure to book your trip early! For more information visit www.CMA2024.ca

While in Clare, enjoy le Rendez-vous de la Baie / Acadian Centre, Sainte-Marie Church, Mavillette Beach, la Vieille Maison Acadienne, Belliveau Cove, Point-à-Major and Smuggler's Cove.

In Argyle visit Sainte-Anne's Parish Church, Historic Acadian Village, Acadian Museum of Pubnico West, Argyle Township Court House, and the Wedgeport Tuna Museum.

Yarmouth and The Cat Ferry are conveniently located to both Clare and Argyle Acadian regions.

WHAT TO SEE & DO

1. Belliveau Cove
2. Pointe-à-Major
3. Sainte-Marie Church
4. Rendevous de la Baie/Acadian Centre
5. La Vieille Maison Acadienne
6. Smuggler's Cove
7. Mavillette Beach
8. Musée des Acadiens des Pubnicos
9. Historic Acadian Village
10. Sainte-Anne's Parish Church
11. Argyle Township Court House
12. Wedgeport Tuna Museum

For Acadian attractions, maps, videos, deportation information, history, dance, recipes music & more, click the QR Code on the cover or visit www.ExplorerGuide.ca/acadians.html

EXPLORE The Clare/Argyle Region

Return to Acadie

1. Belliveau Cove Municipal Park

Located about 59 minutes from Annapolis Royal at 3255 Highway 1 in Belliveau Cove, the Belliveau Cove Municipal Park offers many experiences allowing visitors to learn more about the Acadian way of life in the Municipality of Clare. You can walk the 5 kilometre trail and see Saint Mary's Bay and its shoreline. The park features a wharf, lighthouse, a Farmer's Market every Saturday from 10am to 2pm from May to September, as well as "Les Beaux Vendredis" Lobster and Seafood Suppers where visitors can mingle with local Acadians. From June to September, folks can try their hand digging clams by partaking in the Clam Digging Experience. There is something for everyone to explore.

2. Pointe-à-Major Historic Site

Located about 50 minutes from Annapolis Royal at 245 Doucette Point Road, the Pointe-à-Major Historic Site is where Pierre "Piau" Belliveau, his family and about 100 refugees spent the cold winter of 1755-1756 after escaping the Deportation at Annapolis Royal in 1755. Those who did not survive the winter are likely buried in the vicinity. The following spring, the survivors crossed the Bay of Fundy seeking shelter in areas that the British did not control. This is the location of the oldest Acadian Cemetery in Clare and where Acadians celebrated the first mass in Clare. Joseph and Marie Dugas and family were the first Acadians to settle permanently in Clare when they came in 1768. Six years later, the area between Saint Bernard and Church Point had 30 families. The cemetery was in use until 1790.

3. Sainte-Marie Church

Located only about 1 hour from Annapolis Royal at 1713 Highway 1 in the Acadian community of Church Point, you will find lovely Sainte-Marie Church, the largest wooden church in North America. Construction began in 1903 and was completed in 1905, a very short timeframe for such an amazing structure. The construction was led by master carpenter Leo Melanson with the help of 1,500 volunteers from the parish. Leo could neither read nor write, but he knew how to build. The parish cemetery is located across the street from the church. Unfortunately, the church was closed in 2023. Help is needed to try to save it.

4. Le Rendez-vous de la Baie VIC / Acadian Centre

Located at 23 Lighthouse Road on the University Sainte-Anne campus in Church Point, about 55 minutes from Annapolis Royal, le Rendez-vous de la Baie Visitor Centre is the ideal venue to learn more about what to see and do in the Municipality of Clare. The Acadian Centre, housed in the building, is the perfect place to do your genealogy and connect with your Acadian roots. The interpretive centre, located within the complex, will help you gain a much better understanding of the history of the largest Acadian region in Nova Scotia.

5. La Vieille Maison Acadienne

Located about 63 minutes from Annapolis Royal on Highway 1 in Meteghan, La Vieille Maison Acadienne was built in 1796 in Comeauville by Acadians who came from exile and settled in Clare. Many call it the best-preserved post-Acadian Deportation house in Canada. The dwelling was moved to its present location in 1958 when Adolph Robichaud, an Acadian who went to Boston and gained fame as a ballet teacher, bought the property to create a museum to interpret the post-exile Acadian history. It operated as a museum until 2002 and is now in need of repairs. A new group of dedicated volunteers have taken up the dream of re-opening La Vieille Maison Acadienne to the public by 2025. In 2023, they received $10,000.00 in a nation-wide contest sponsored by The National Trust for Canada. Despite the win, more funds will be necessary to complete the project. Any help is greatly appreciated. Supervised tours of the worksite are planned during CMA2024.

6. Smuggler's Cove Provincial Park

Located about 70 minutes from Annapolis Royal at 7651 Highway 1 in Meteghan, Smuggler's Cove was a centre of rum running in Clare during prohibition in the 1920s. The sheltered coastal inlet gave access to a cave where the liquor could be deposited and then retrieved while working with the tides. There are picnic tables where you can enjoy wonderful vistas of Saint Mary's Bay and the rocky cliffs surrounding the cove. If you are more adventurous you can climb down the stairway and walk the shore of the cove at low tide.

7. Mavillette Beach Provincial Park

Located about 75 minutes from Annapolis Royal between 295-395 John Doucette Road in Mavillette, Mavillette Beach is one of the nicest beaches in Nova Scotia. It is about 1.5 km of sandy beach with fragile marram grass-covered dunes behind the beach. The park offers change houses, vault toilets, and freshwater taps. Boardwalks from the parking areas provide easy access to the beach, and there are viewing platforms for birdwatchers. Minutes away from Mavillette Beach is the Cape Saint Mary Lighthouse Park.

8. Musée des Acadiens des Pubnicos

Located about 1 hour and 51 minutes from Annapolis Royal at 898 Route 335 in West Pubnico, the museum houses a very good collection of artefacts, documents, photographs, literature, an Acadian Garden (potager), and an aboiteau to help interpret the Acadian story. The Father Clarence d'Entremont Research Centre and Archives, located within the museum, contains a treasure trove of information for Acadians trying to research their roots. This is a great place to start your exploration of Acadian culture and history in the Pubnico area.

9. Historic Acadian Village

Located about 1 hour and 56 minutes from Annapolis Royal on 91 Old Church Road in Lower West Pubnico, the Historic Acadian Village of Nova Scotia depicts life in an early1900s Acadian village. Pubnico was established by Sieur Philippe Mius d'Entremont in 1653. The Pubnico area is the only place in NS where descendants of the original Acadian settlers still live on the same land that their ancestors inhabited before the 1755 Deportation. The 17-acre site has buildings that visitors can enter and interact with interpreters in period costumes to learn about Acadian life. There are small farm animals, a wharf, lighthouse, an amphitheatre, and a visitor reception centre with a boutique as well as a cafe where you can delight in traditional Acadian food. This is a must for all visitors coming to Nova Scotia.

10. Sainte-Anne's Parish Church

Located about 1 hour and 35 minutes from Annapolis Royal at 7309 Lighthouse Route in Sainte-Anne du Ruisseau, Sainte-Anne Church Parish is recognized as the oldest Acadian Parish on mainland Nova Scotia. In 1767, Acadians who returned and settled in the area built a small chapel there for services. After Father Sigogne's arrival in the area in 1799 to serve the growing Acadian population, a larger church was constructed in 1808. Unfortunately, a fire in 1900 rapidly burned it to the ground. The strong determination and religious faith of the Acadians led to the large present-day Sainte-Anne Church being completed in roughly 6 months. The structure still acts as a place of worship for today's Acadian parishioners. The Parish Cemetery is located across the road.

11. Argyle Township Court House, Archives & Museum

Located about 1 hour and 35 minutes from Annapolis Royal at 8162 and 8168 Highway 3 in Tusket, the Archives house a collection of Argyle Township Municipal Records, private sector archival material generated by the surrounding community such as family histories, genealogy records, a large photo collection, church records, business records and the largest collection of micro-films in the area. A genealogist is often on hand to help researchers. The museum is located in the Argyle Township Court House which is Canada's oldest-standing jail and courthouse. From its construction in 1805 until 1944, both the jail and courthouse dealt with judiciary matters and penal sentences.

12. Wedgeport Tuna Museum

Located about 1 hour and forty minutes from Annapolis Royal at 57 Tuna Wharf Road in Lower Wedgeport, the Wedgeport Tuna Museum and interpretive Centre feature displays that interpret Wedgeport as the Sport Tuna Fishing Capital of the World. Look at the interpretive displays, fish tank, watch videos and try the touch tank. Discover some Acadian history as well, because after the Deportation, Acadians who settled in Argyle had to look to the sea rather than the land as their main source of livelihood. Do not miss the 2024 Wedgeport Tuna Festival.

A Taste of Acadie

THE ACADIAN KITCHEN

On the whole, Acadian cooking is uncomplicated. The number of ingredients is kept to a minimum, and methods of preparation are relatively simple and very straightforward.

The three meals of the day were enjoyed in the morning, midday and evening. Present-day Acadians call these meals déjeuner, diner and souper respectively, retaining some of the 18th century terminology which distinguishes the Acadian dialect from standard French.

BEIGNETS A LA RAPURE
(Potato Pancakes)

For a taste of Acadie enjoy Beignets A La Rapure, a favourite dish in many Acadian households.

Ingredients:

6	potatoes, peeled and finely grated	6
1 ts	salt	5 mL
1/4	cup flour	50 mL
1	Tbsp fat	15 mL

Directions

Grate and drain the potatoes. Blend them with the flour, salt and pepper.
(An egg or 1 heaping tsp/5 mL of baking powder may be added if desired to ensure that the mixture holds together.)
Heat the fat in a skillet. Add spoonfuls of the grated potatoes and flatten them to make small pancakes about 4 inches/10 cm in diameter and 1/2 inch/10 mm thick. Fry the pancakes until each side is brown and crisp. Makes 12 pancakes.

Variation

To make one large potato pancake rather than small ones, simply use some extra fat, and put the mixture into the skillet. Fry at a low temperature until each side is golden crisp.

RAPURE
(Rappie Pie)

This is a favourite Acadian dish and is served at most special occasions and gatherings. The preparation of rapure is fairly similar in most regions. The various ingredients vary from one area to another and even from one family to another. Some Acadians add chicken, others add pork or seafood, and still others use only grated or mashed potatoes or sometimes day-old bread.

Ingredients

I	chicken	1
3	large onions, chopped	3
12	large potatoes, peeled	12
l/2	pound salt pork fat, cubed	250g
	salt and pepper to taste	

Directions

Cut the chicken into large pieces, and put them into a pot with just enough water to completely cover the meat. Add the onions and simmer until the chicken is tender. Remove the chicken from the pot, and save the broth. Take the meat off of the bones, and cut it into small pieces.

While the chicken is simmering, grate the potatoes into a bowl.
Extract all of the water and starch from the potato mixture by putting it in cheesecloth or a cotton bag, and squeeze vigorously. Place the squeezed potato mixture in another bowl and keep it covered. Make sure the air doesn't touch the potato mixture, or it will tum black.

Scald the potato mixture by gradually pouring in the boiled broth in an amount equal to 2/3 of the water and starch extracted from the potatoes. Season to taste with salt and pepper.
After the mixture is ready, butter or use non-stick spray to grease a cooking pan.
Sauté half of the cubed salt pork. Put the potato mixture and the chicken into the cooking pan, and add the sauted salt pork. Cover with the remaining potato mixture. Add the rest of the salt pork cubes on top of the rapure.
Bake for 2 1/2 hours at 350 degrees Fahrenheit, or until the top is uniformly brown.

Variation

Replace the chicken with mussels, clams, beef or hare.

Secrets to making good Rappie Pie

The trick is to wrap the grated potato in cheesecloth and squeeze all of the water out and then keep it completely covered to make sure no air touches the potato. This prevents it from turning black. (See photo right.)

RAPPIE PIE WORKSHOP w/ Marc Bastarache
Aug. 12, 2024, 2 - 5 pm, $24.76 pp *(www.eventbrite.ca)*
Belleisle Hall Acadian Cultural Centre

BRANLE DES CHEVAUX
"Horses Branle"

There are many variations of the Branle des Chevaux. (See Dance History below.) Since Arbeau refers to holding both hands and does not mention changing partners, this version is based on his notes. Partners face each other, dance in their own individual circle and hold both hands on Step 1. They may either be in a large double circle, men on inside of the circle, ladies on the outside or in one large single circle with partners facing each other, men facing counter-clockwise.

Important Dance Notes:
Change weight on a "Step". Do not change weight on a "Tap" or a "Touch".

Step 1: BRANLE DOUBLE

Counts
1, 2 Step Left Foot to Left, Step R foot next to Left,
3, 4 Step Left Foot to Left Touch Right next to Left
5, 6 Step Right Foot to Right, Step Left Foot next to Right
7, 8 Step Right foot to Right, Touch Left next to Right

The Branle Double is done 4 times (total of 32 counts) so partners make a full clockwise circle together while holding hands. To make your circle rotate so you make one complete circle, take larger steps on the Branle Left (counts 1, 2, 3 and 4). Take smaller steps on Branle Right (counts 5, 6, 7, 8), moving around in a clockwise circle. (Each Branle Double would move 15 minute position on the clock for each 8 counts. For example, Ladies clock positions: start at 6, move to 9, 12, 3 and end back at 6.) Partners end back at starting positions after 32 counts.

Step 2: MAN (Lady stands and watches man.)

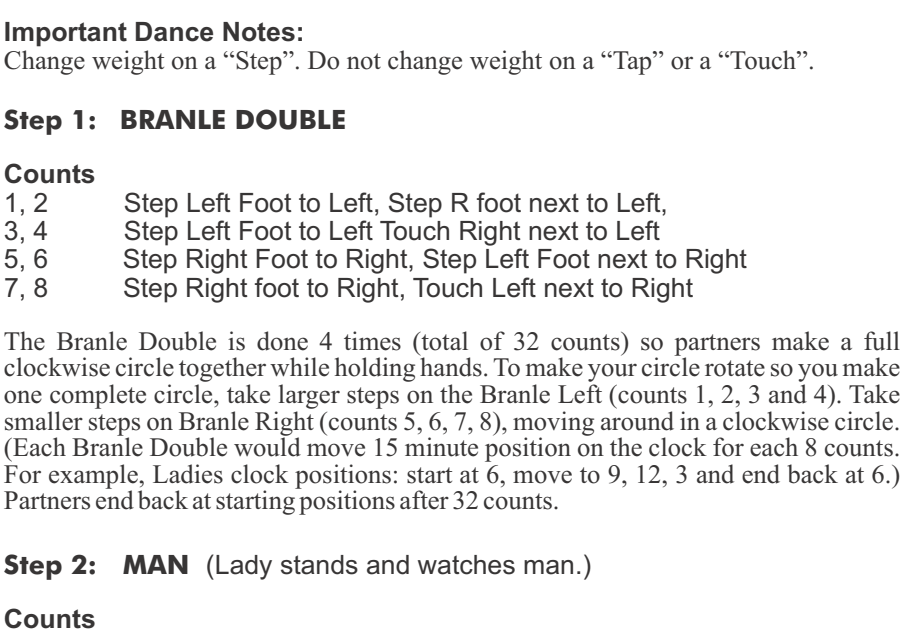
Counts
1, 2 Man Taps Right Foot 2 times in place
3. 4 Single Right: Step Right Foot to Right, Touch Left next to Right
5 - 8 Double Left: 4 Steps (Left, Right, Left, Right) making full counterclockwise circle

Step 3: LADY (Man stands and watches lady)

Counts
1, 2 Lady Taps Right Foot 2 times in place
3, 4 Single Right: Step Right Foot to Right, Touch Left next to Right
5 - 8 Double Left: 4 Steps (Left, Right, Left, Right) making full counterclockwise circle.

START DANCE AGAIN - ENJOY!

More Variations Another version of the double circle formation changes partners. On Steps 2 and 3, take larger steps on counts 5-8 . The dance can also be done in several line formations instead of a circle. To change partners, the man at the head of the line begins moving to the end of the line on counts 5-8 of Step 2 to be in place before Step 1 begins again. Another circular version that does not change partners has all dancers holding hands in one large single circle, facing inside the circle, moving clockwise. (Similar to the Branle des Sabots.) Partners make a 1/4 turn to face each other for Steps 2 and 3. ***Try them all!***



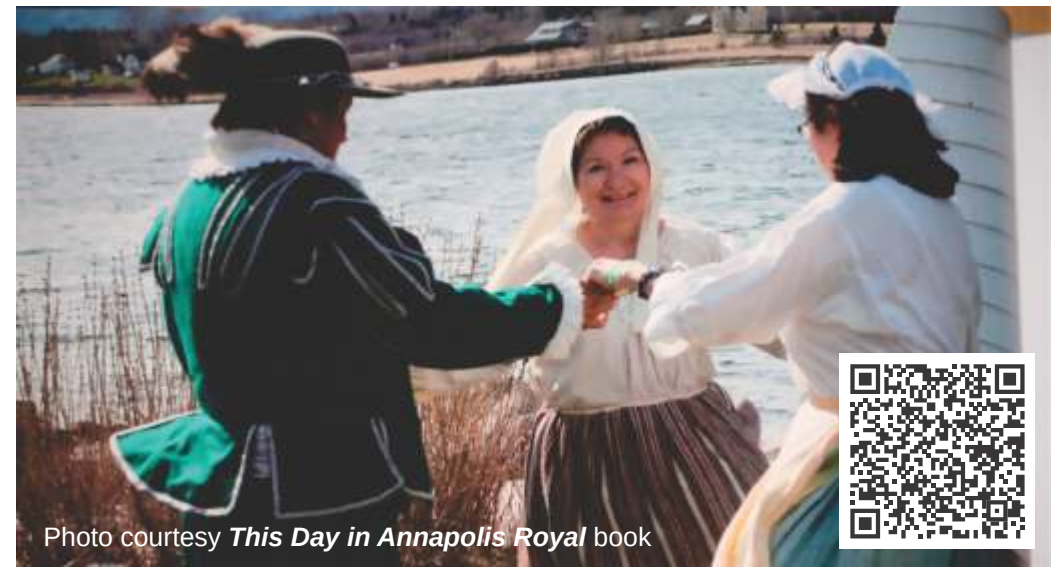


Photo courtesy ***This Day in Annapolis Royal*** book

BRANLE DES SABOTS ~ "Clog Branle"

Sabots are the wooden clog-type shoes worn by the French. Everyone holds hands in a large circle, facing inside the circle.

Important Dance Notes:
Change weight on a "Step" or a "Stamp". (A Stamp is like a Stomp but with a change of weight.) Do not change weight on a "Touch" or a"Stomp".

Step 1: BRANLE DOUBLE

Counts
1, 2 Step Left Foot to Left Side, Step Right foot to Left,
3, 4 Step Left Foot to Left Side, Touch Right next to Left
5, 6 Step Right Foot to Right, Step Left Foot next to Right,
7, 8 Step Right foot lo Right Side, Touch Left next to Right

Step 1 is done 2 times for a total of 16 counts. (Take larger steps when moving to left and smaller ones when moving to right to make circle rotate clockwise.)

Step 2: CLOGGING STEP: SINGLE LEFT, SINGLE RIGHT, 2 STOMPS, STAMP

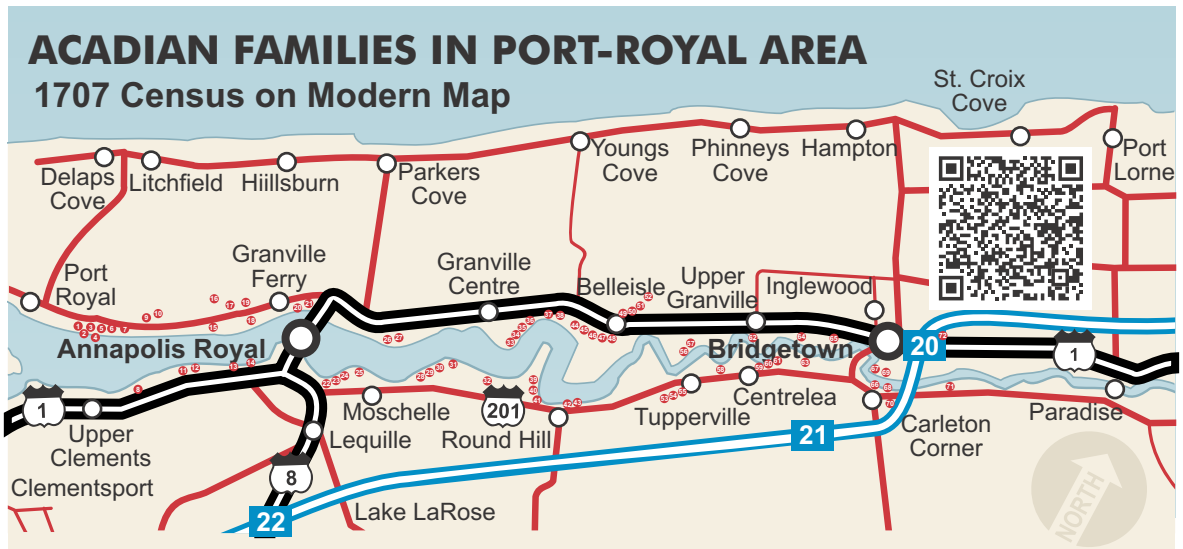
Counts
1, 2 Single Left: Step Left Foot, Touch Right next to Left
3, 4 Single Right: Step Right Foot to Right, Step Left next to Right
5, 6 Stomp Right Foot 2 times (counts 5, 6)
7, 8 Stamp Right Foot in place changing weight (count 7) and hold (count 8)

Step 2 is done 2 times for a total of 16 counts with everyone dancing all counts.
(A different variation has the leads only dancing the first 8 counts of the Clogging Step and then followers mimic by doing the second 8 counts, similar to the Branle des Chevaux.)

START DANCE AGAIN - ENJOY!

DANCE HISTORY These two dances are typical of ones that would have been enjoyed in the 16th and 17th centuries. They were first published by Thoinot Arbeau, (anagrammatic pen name of French cleric Jehan Tabourot) in *Orchésographie*, his study of late sixteenth-century French Renaissance social dance. First published in Langres, France in 1589, Arbeau detailed step-by-step descriptions. He also provided information on social ballroom behaviour of the time and the interaction of dancers and musicians. The Acadians could have adapted similar dances when they came to Acadie. These two dances can be still enjoyed today to modern Acadian music. ***Click on the QR Code above for music and video links.***

Did You Know?



10.	Nicholas Babineau	14.	Abraham Dugas	21.	Francois Leveron
71.	Jean Bastarache	8.	Claude Dugas	26.	Julien Lord
4.	Jean Bellivieu	46.	Jean Dupuis	27.	Alexandre Lord
13.	Barthélemy Bergeron	58.	Pierre Dupuis	42.	Etienne Martin
50.	Antoine Blanchard	63.	René Foret	28.	Pierre Martin
49.	Guillaume Blanchard	65.	Bernard Gaudet	37.	René Martin
11.	Francois Boudreau	38.	Pierre Gaudet	6.	Ambroise Melanson
15.	Abraham Bourg	67.	Pierre Gaudet	3.	Mme Charles Melanson
9.	Bernard Bourg	53.	Alexandre Girouard	5.	Charles Melanson, Fils
56.	Guillaume Bourgeois	54.	Jaques Girouard, Fils	24.	Jacques Michel
57.	Germain Bourgeois	55.	Mme Jaques Girouard	69.	Claude Petitpas
33.	Jean Breau	17.	Claude Granger	30.	Claude Pitre
34.	Mme Vincent Breau	16.	Mme Laurent Granger	66.	Etienne Poitevin
35.	Sébastian Brun	18.	René Granger	72.	Jean Préjean
36.	Abraham Brun	7.	Charles Guilbeau	70.	Alexandre Richard
31.	Abraham Comeau	59.	Alexandre Hébert	2.	Alexandre Robichaud
25.	Alexandre Comeau	60.	Jean-Emmanuel Hébert	64.	Jean Roy
23.	Etienne Comeau	61.	Emmanuel Hébert	44.	Germain Savoie
29.	Pierre Comeau	62.	Noel Labauve	12.	Bonaventure Theriault
43.	Pierre Comeau	52.	Pierre LeBlanc	45.	Claude Theriault
68.	Olivier Daigle	47.	Pierre Lanoue	41.	Antoine Thibodeau
22.	Claude Doucet	48.	Pierre Lanoue, Fils	39.	Pierre Thibodeau
51.	Laurent Doucet	32.	Jacques Leger	40.	Michel Thibodeau
19.	René Doucet	1.	Jean LeRoy	20.	Clément Vincent

CLICK QR CODE FOR ENLARGED AND INTERACTIVE MAPS

SOME ACADIAN FAMILY NAMES ARE NOT FRENCH

Many folks believe that all Acadian family names are French names from France, but that is not the case. Although the majority of the Acadian names that have been compiled in baptismal records, plus marriage certificates, death certificates and census records are French, there are some that are not. Irish Catholic names such as O'Neale and Caissy are now found in Acadian communities spelled as O'Neil and Cassie. This occurred when Irish Catholic men married French Catholic Acadian women. The children bore the name Caissy and grew up in their French Catholic Acadian community. After a couple of generations they were fully integrated in the Acadian community. Spanish names such as Rodriguez became integrated as the French Acadian name Rodrigue. Bastarache dit le Basque became the names Basque and Bastarache.

After the Deportation, some Acadians anglicized their French names to English names. They did so in order not to stand out as French Catholics in the English Protestant Colonies to which they had been exiled. They also changed their names so they would not be discriminated against when looking for work. After a couple of generations living in English communities, many Acadians lost their language. This led to Monsieur LeBlanc becoming Mr. White, Monsieur Poirier becoming Mr. Perry, Madame LeJeune becoming Mrs. Young, Madame Bourg becoming Mrs. Burke, Brun becoming Brown, LeVert becoming Green, and Mr. Auction becoming Mr. Wedge.

When you lose your name and your language, you lose a big part of your identity. Therefore, be extra kind and helpful when you meet such individuals who are seeking their family roots. They are as much an Acadian as those bearing French names. Their ancestors were just not able to end up in a French Acadian area.

THE 1605-1613 PORT-ROYAL HABITATION WAS NOT AN ACADIAN SETTLEMENT

Many present-day Acadians visit the Annapolis Royal/Port-Royal area seeking their ancestral roots. Some arrive at the Port-Royal Habitation and give their ancestor's name saying, "My ancestors came to Port-Royal in the 1630s and 1640s." They then want to know if the Port-Royal Habitation is where they settled.

The Port-Royal Habitation is not an Acadian site. Acadians are not descendants of Samuel de Champlain, sieur de Mons, Marc Lescarbot, Poutrincourt, Louis Hébert, or Champdoré who came to the Port-Royal Habitation at some point between 1605-1613.

Port-Royal NHS commemorates early French settlement at the start of the 17th century, Mi'kmaq and early French social and trade interactions, and is the first reconstruction of a national historic site in Canada. It was built by Champlain for Pierre DuGua sieur de Mons in 1605 and burned down by a British attack led by Captain Samuel Argall from Jamestown, Virginia in 1613. The aim of the Port-Royal Habitation was trade with the Mi'kmaq, starting a French colony and eventually bringing families, as well a spreading the Catholic religion to the indigenous population. However, no families ever came to the Port-Royal Habitation as it was burned down before it got a chance to achieve its destiny.

The Port-Royal of the Acadians is the stretch spanning the north and south sides of the Dauphin River, now Annapolis River, between Goat Island and Paradis Terrestre (just beyond Bridgetown). French settlers came to Acadia under the leadership of Isaac de Razilly after the signing of the Treaty of Saint-Germain-en-Laye in 1632. They settled along the southern coast at LaHave, near the present-day town of Bridgewater. Following the death of Razilly in 1635, Charles de Menou d'Aulnay led most of the settlers from the LaHave region to the Port-Royal area in 1636. They did not rebuild the Port-Royal Habitation. They settled along the Dauphin River and started building dykes to reclaim and then farm the drained salt marshes.

It is the efforts of Charles de Menou d'Aulnay and the settlers that he brought with him that form the roots of the Acadian people. Acadians made a home in the Port-Royal area and became a self-sufficient, independent people. The Port-Royal, Grand-Pré, Piziquid, Cobequid and Beaubassin areas became their homeland. They did not depend on France or England for survival. They depended on themselves. They were no longer born in France, but born in Acadie. That is when they became known as the "Acadians", the French people living in Acadie and relying on their own efforts as well as their relationships with the Mi'kmaq for survival.

Did You Know?

HERITAGE MINUTE FILMED IN ANNAPOLIS ROYAL

In 2018, Historica Canada filmed a "Heritage Minute" video encapsulating the 1755 Acadian Deportation as a significant event in Canadian history. Some of the footage was shot in Annapolis Royal at the Acadian cottage in the Historic Gardens. Other scenes were filmed on the dykes and reclaimed marshland along the Allain River. The depiction of the embarkation on the deportation vessels was well captured using Houston Beach near Canning as the backdrop. Explorer Guide's Alan Melanson, a tenth generation Acadian, and his first generation "Texadian" wife, Durline, appeared in the Deportation scene. The Heritage Minute debuted on August 15, 2019, the National Holiday of the Acadians.

ACADIANS WERE NOT DEPORTED TO LOUISIANA

Contrary to what many believe, of over 6,000 Acadians who were deported in 1755, and over 4,000 Acadians who were exiled later during the rest of the Seven Years's War, not a single Acadian was deported to Louisiana. In 1755 Louisiana was French territory, so the British did not want to send them to areas where they could help the French cause. It was wartime; therefore, they were loaded onto ships destined for the British colonies of New York, Massachusetts, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina and Georgia. The Acadians were dispersed along the Atlantic Seaboard where they would be a small minority in the British colonies and could not help the French cause in Nova Scotia.

After the fall of Louisbourg, 3,500 Acadians were exiled from Port LaJoye (Rocky Point, PEI, today) to France. Acadians who escaped or returned from Deportation could be imprisoned or deported again to the British colonies. Many who escaped or were loaded on ships died during the ordeal.

The Cajuns in Louisiana do indeed trace their ancestry back to Acadie, although none of their ancestors were deported there. The Acadians went to Louisiana through a series of independent migrations they undertook on their own after the Deportation. Some travelled down from the British colonies where they were deported since Louisiana was French, then Spanish, because they wanted to live in a Catholic territory. Others came back to Nova Scotia, but found their lands occupied by British settlers. Some Acadians who came back to Nova Scotia after the Deportation left for the French Caribbean in 1764-65, but they found the climate severe and went on to Louisiana. In 1766 a group left Nova Scotia on their own and went directly to Louisiana.

The largest migration of Acadians to Louisiana occurred in 1785, when the territory was under Spanish rule. The Spanish offered land grants to Acadians who ended up in France during these trying and tumultuous times. Seven Spanish ships transported 1,500 Acadians from France to the southwest area of Louisiana. This was the largest migration from Europe to North America at the time. These migrations, not a direct deportation, account for the Cajuns of Louisiana, who all trace their origins back to old Acadie.

The Acadiana flag or Cajun flag, designed in 1965 by Dr. Thomas J. Arceneaux, was officially adopted July 5, 1974 when the Louisiana State Legislature passed House Concurrent Resolution No. 143.

THE ORIGIN OF THE WORD ACADIA

One of the most common questions asked about the Acadians is "where does the word Acadian come from?" There are different theories as to the origin of the word Acadia or Acadie. Some say it comes from the Greek paradise of antiquity known as Arcadia. It was a place full of trees, green, innocence and happiness. In 1524 the Italian explorer Verrazzano, after whom the Verrazano-Narrows Bridge spanning Staten Island and Brooklyn is named, was on an exploration voyage for King Francis I of France. He sailed the Atlantic coast from present-day Florida to New Brunswick. Upon his arrival along the coasts of the states now known as Delaware, Maryland, and Virginia (the DelMarVa area), Verrazzano was struck by the beauty of the area and called it Arcadia in reference to the Greek paradise. Over the years, as the word "Arcadia" is transcribed on maps the letter "r" is dropped, and you see a change from Arcadia to Acadia. You also see it transposed further north on the maps, so that by the time the French came to attempt to colonize, maps of the period showed the present-day Maritime Provinces as being part of Acadia or in French "Acadie".

In the early 1600s there was no part of France known as Acadie, and there was no one known as an Acadian. The early French settlers came from various French regions, but about 50% of the Acadian names trace their origins to the French areas of Poitou, Saintonge and Aunis. Over time, the French colonists who left France in the 1630s to settle here permanently became known as the Acadians because Acadia, and not France, was now their homeland. It is not from one day to the next that the settlers changed from being French to becoming Acadians.

After second and third generations in Acadia, with little immigration from France to Acadie and very little support from their French government, they became isolated from their homeland. They developed a self-sufficient, independent lifestyle. Had you visited Acadia in the late 1600s or early 1700s and talked to the children about Paris, Marseilles or Lyons, they would not know those areas. They had never been to France. They had been born in Acadie. They would know the areas of Port-Royal, Grand-Pré and Beaubassin - the communities of Acadie. Following his voyage to Acadie in 1699, Sieur de Dièreville described the inhabitants as Acadians, so he saw them as distinct. Prior to that they were described as French settlers in the reports and writings sent to France by various officials. Now they were perceived as Acadians.

To put the concept of Acadians in the modern context, one needs to look at space exploration. If a group of people went to settle on the moon, they would not change from being "earthlings" to a "lunar people" from one day to the next. They would start off as earthlings exploring and trying to colonize the moon. Over time, as some of them settled on the moon, learned to live there, learned to be self-sufficient, adapted to the conditions, children were born and society as a whole had little contact with Earth, they would become lunar people.

Another theory as to the origin of the word Acadie is that it comes from the Mi'kmaw word "ékatie" which means "land of" or "place of". The Mi'kmaq have resided in their territory of Mi'kma'ki since time immemorial. The Mi'Kmaq used descriptive words to name a place. Acadie could well be an adaption of the word ékatie, so when the land became known as Acadie, the French settlers who started coming here in the 1630s became the Acadians. Others say it comes from the indigenous word "quoddy" which means "land or place of abundance".

The word "Cajun" used in Louisiana is a more southern pronunciation of the word Acadian.

RECONSTRUCTION OF THE PORT-ROYAL HABITATION

The Historical Association of Annapolis Royal, founded in 1919, played an integral role in rebuilding the Port-Royal Habitation that visitors enjoy today, Canada's first reconstruction of a National Historic Site. An American member from Cambridge, Massachusetts, Harriet Taber Richardson, had a deep interest in Champlain and the Habitation. It was her dream to raise the funds to rebuild the Habitation which was burned down in 1613 by Virginian, Samuel Argall. She formed "The American Associates of Port-Royal", and in 1929 they made an offer to raise $10,000.00 for the reconstruction project. The Great Depression began, and they were only able to raise the sum of $1,700.00.

Interest in the project was still very high, so The Historical Association of Annapolis Royal passed a motion at the quarterly meeting in 1933 that: "The Historical Association of Annapolis Royal purchase the John Roblee property at Lower Granville, at the price of $1,800.00, for the purpose of using it in the Habitation Scheme, and that the Association offer the executors of the estate $900.00 from the Trust Fund and a Mortgage for the balance of $900.00". They wanted to secure the property because the site was where it was believed Champlain built the Habitation in 1605.

Successive Presidents of The Historical Association of Annapolis Royal, Loftus Morton Fortier and Lt. Colonel E. K. Eaton, lobbied the governments of R. B. Bennett and William Lyon MacKenzie King in order to promote the Port-Royal Habitation reconstruction project. With the end of the Depression starting to unfold, the Canadian Government agreed. The land that had been secured by The Historical Association of Annapolis Royal was transferred to the government. The $1,700.00 raised by Harriet Taber Richardson through the American Associates of Port-Royal was used to pay for the archaeological dig. The Government of Canada built the Habitation and assumed its operation. Port-Royal NHS opened during a Quarterly Meeting of The Historical Association of Annapolis Royal on July 4, 1941.

Did You Know?

EVANGELINE WAS NOT A REAL PERSON

Many Acadians who visit Grand-Pré National Historic Site take a photo of the statue of Evangeline, located at the entrance to the park. Some think she was a real person. However, if you read the 1755 Deportation List from Grand-Pré, you won't find the names of Evangeline Bellefontaine or Gabriel LaJeunesse. They are not real people from 1755. They were fictional characters created by American poet Henry Wadsworth Longfellow for his epic poem, relating the Deportation from Grand-Pré entitled *Evangeline: A Tale of Acadie*.

Longfellow got the inspiration for his 1847 poem while in conversation with his contemporary, author Nathanial Hawthorne. Hawthorne related a tragic story he had heard from a Reverend Horace Connelly at a dinner party in Boston. Reverend Connelly related the story of a young Acadian couple at Grand-Pré who were engaged to be married in 1755. Before their nuptials, the British Troops deported a lot of the Acadian population from Nova Scotia to the British colonies along the Atlantic seaboard. Evangeline and Gabriel spent the rest of their lives trying to find each other. At the end she is working as a Sister of Mercy in a hospital in Philadelphia and recognizes an old man dying of the plague as being Gabriel. She gives him a kiss and he dies in her arms. They reunite, but it is too late.

For information about Louisiana, Longfellow read his sister's diaries from her visit down south. He researched the Nova Scotia part of the history by reading Thomas Chandler Haliburton's *A Historical and Statistical Account of Nova Scotia*, published by Joseph Howe in 1829. (Haliburton was a judge in Annapolis Royal.) Longfellow expressed the universal themes of strength, courage, and fidelity while facing an adverse situation. He expresses this through Evangeline and Gabriel's constant search for each other.

Longfellow started the poem in 1845 and finished it on his 40th birthday in 1847. It proved to be very successful and was translated into numerous languages. When it was translated into French in 1865, Acadians now had a heroine to which they could relate. This lead to a resurgence in pride and, eventually, an Acadian Renaissance starting in 1881 and manifesting itself through today.

If you talk to Cajuns in Louisiana, many believe that Longfellow based his poem on two Acadians they say actually existed, Emmeline LaBiche and Louis Arceneaux. In their version, the two lovers do find each other and reunite underneath a giant oak tree in Saint Martinville, Louisiana. The tragedy is that when Emmeline finds Louis, he is already married and has a family.

The statue of Evangeline at Grand-Pré NHS (above) was sculpted in bronze by Henri Hébert, inspired by a statuette created by his father, Louis-Philippe Hébert. Henri used his sister, Pauline, as a model for the statue. Actress Delores del Rio, who played Evangeline in the 1929 American silent film, posed for the statue of Evangeline in Saint Martinville, Louisiana (below).

EVANGELINE WAS ONE OF CANADA'S FIRST FULL-LENGTH MOVIES

Evangeline, a 1914 Canadian film, was one of the first commercially-produced, full-length motion pictures in Canada. Evangeline movies were also made in the US in 1911, 1919 and 1929. The Canadian film was a black-and-white 35mm silent five-reel film with a runtime of 75 minutes. The film was produced by the Canadian Bioscope Company, a pioneer in the Canadian film industry, established in Halifax, Nova Scotia in 1912 by Herbert H.B. Holland. The company also maintained offices in New York. Production cost in 1913 was $30,000 (approx. $946,460.61 in 2024).

The screenplay of Longfellow's poem was adapted by Marguerite Marquis. Filming locations included Port-Royal, Annapolis Royal, the Annapolis Valley, Grand-Pré, Dartmouth, Halifax, Cow Bay, Eastern Passage and Preston, plus Oka and Sainte-Rose in Quebec. The film's directors, Edward P. Sullivan and William Cavanaugh, and lead actors, Laura Lyman and John F. Carleton, were Americans. The various supporting cast members were Canadians. Cinematography was done by Oliver and William C. Thompson.

The movie debuted in New York City before its Canadian premiere in Halifax on February 2, 1914, at the Empire Theater, operated by the Canadian Bioscope Company. The film was also shown in Amherst, NS, submitted to the censorship boards in St. John, Toronto and Montreal, and shipped to New York, Oklahoma and California. The film grossed $8,000 during its theatrical run in Nova Scotia and $21,000 from other areas.

It received rave reviews for its faithful adaptation of Longfellow's poem. Every subtitle was a quotation from the poem, and the visuals were based on famous paintings. The Mayor of Annapolis Royal, the rector of St. Luke's Anglican Church, and the caretaker of Fort Anne stated that they were "moved almost to tears by the acting of the women and children" during the graveyard scene. Longfellow's daughter watched and praised the film.

Unfortunately, it is now a lost film. When World War I broke out the Canadian Bioscope Company went

bankrupt, and its films were auctioned. The fate of this historic motion picture remains a mystery. The last copy of the movie *Evangeline* was seen leaving Halifax with some of Canadian Bioscope's American production crew. All that remains in Canada are a few of the production stills, ads and reviews published in newspapers.(Nova Scotia Archives.)

Many visitors to Nova Scotia share their own personal "Evangeline" stories. Explorer Guide's editor, Durline Melanson, remembers reading *Evangeline* in her 8th grade English class in Texas. She escorted many tour groups to Louisiana before bringing one to Nova Scotia. She never dreamed that one day she would marry an Acadian, live in the Cradle of Acadie, and share the story of Evangeline with The Historical Association of Annapolis Royal's tour groups from throughout the world. Wayne, the twin brother of Explorer Guide's Historian, Alan Melanson, was selected as Gabriel in the 1976 Clare Acadian Festival.

MOST ACADIANS DID NOT RESETTLE ON THEIR FORMER LANDS

Very few Acadians resettled on their former lands after the Deportation. The Treaty of Paris in 1763 ended the Seven Years' War (known as the French/Indian War in North America). A clause allowed Acadians to return to Nova Scotia in 1764. The majority did not return.

A lot of Acadians escaped to Québec and stayed there. Others who were deported to New England went to Québec because, although it was now under British rule, it had a vast majority French speaking population. Those who returned to the present-day Maritime Provinces could not settle on their former lands because they had been given to English settlers known as the New England Planters. Planter is an Elizabethan word for settler or colonist. Between 1759 and 1768, many of the 8,000 New England Planters settled on the former Acadian lands. Acadians had to resettle in areas such as the regions of Clare and Argyle in southwestern Nova Scotia. The land was barren and rocky, but Acadians were able to forge a new life by harvesting the bounty that the sea provided them.

Many Acadians migrated down to Louisiana. Others stayed in New England or migrated there later in an attempt to find work. In 1758, after the fall of Fortress Louisbourg, 3,500 Acadians were sent from Port LaJoye (now Rocky Point near present-day Charlottetown, PEI) to France. Two ships sank, and over 800 people drowned. The Belle-Isle-en Mer area of France still has an Acadian population that descends from the 1758 exile.

The only place today that Acadians in Nova Scotia live on the same ancestral land that their ancestors inhabited before the Deportation is the Acadian community of Pubnico, located in the southwest Nova Scotia Municipality of Argyle. Acadians, under the leadership of Sieur Philippe Muis d'Entremont, established Pubnico in 1653. You can still find descendants living there today, some 371 years later.

PRESENT-DAY FORT ANNE WAS NOT ORIGINALLY A BRITISH FORT

Although known as Fort Anne today, a Scottish fort and 4 French forts were previously built on this same site. The Acadians helped build le Fort de Port-Royal, supplied the garrison with food, firewood and lumber for construction, and had to work 2 weeks a year to help maintain the fortifications. As the centre of government, Acadians would bring petitions, and their deputies tried to represent their interests to the administrative officials. During wartime, the Acadian militia would be called upon to help the French combat the attacking British troops. The Acadian cemetery of St. Jean-Baptiste is located within the garrison graveyard. A memorial gravestone honours the Acadians. Old cemetery markers will be added to delineate their graveyard.

Explore our Mosaic of Cultures

The water and land connect us. The Mi'kmaq have travelled these waterways for centuries and so have successive generations of our mosaic of cultures since their arrival in Mi'kmak'i. Original Painting by Will von Dehl courtesy of Ben Proudfoot and Breakwater Studios, Ltd.

BEYOND OQWA'TITEK EXPLORER GUIDE ~ Enjoy Your Journey!

MI'KMAQ Port-Royal NHS, Fort Anne NHS, O'Dell House Museum, Oqwa'titek Amphitheatre, Tupperville School Museum and Kejimkujik NP & NHS (45 minutes away). Nearest Mi'kmaw community is Bear River First Nation (30 minutes)

FRENCH Port-Royal NHS, Fort Anne NHS

SCOTS Fort Anne NHS, Sinclair Inn Museum NHS

ACADIANS Historic Gardens, Fort Anne NHS, Melanson Settlement NHS, O'Dell House Museum, Mapannapolis, Sinclair Inn Museum NHS, Saint Jean-Baptiste Parish Cemetery & Acadian Monument at Fort Anne NHS, North Hills Museum, Tupperville School Museum & Girouard/Giroir Monument, Belleisle Hall Acadian Cultural Centre, LeBlanc Monument, Thibodeau Monument. Nearby: Grand Pré NHS (75 minutes away), French Cross at Morden (1 hour), and Fort Edward NHS (90 minutes away), Université Sainte-Anne in Church Point (1 hour), Clare (1 hour) and Argyle (1:40)

NEW ENGLAND PLANTERS O'Dell House Museum, Fort Anne NHS, Garrison Graveyard, Sinclair Inn Museum NHS and North Hills Museum – house construction. Nearby: King's County Museum in Kentville (1 hour away)

LOYALISTS & BLACK LOYALISTS Fort Anne NHS, O'Dell House Museum, Mapannapolis, Sinclair Inn Museum NHS, Garrison Graveyard, North Hills Museum, Old St. Edward's Anglican Church Loyalist Museum, Rose Fortune Plaza and HSMBC Monument, Rose Fortune Memorial Gravestone, Daurene Lewis Plaza – Sculpture and VANSDA Plaque, Colonel James DeLancey's Gravesite. Nearby: Admiral Digby Museum, Old Loyalist Cemetery & Trinity Cemetery around the Anglican Church in Digby (30 minutes away) and the Black Loyalist Heritage Centre in Birchtown (2 hours 15 minutes)

ANNAPOLIS HERITAGE GENEALOGICAL CENTRE Located at the O'Dell House Museum, Archives and Research Centre, the Genealogy Centre offers resources about families who may have lived in the Annapolis Royal region over the past 400 years. Hard copy, microfilm and digital resources include Annapolis and the Granville township books, cemetery records, both published and unpublished genealogies, local newspapers, the Annapolis County deeds, vital statistics, funeral home records, photographic collection and an outstanding variety of Acadian Cajun files for genealogical research.

HISTORIC GARDENS The Historic Gardens has horticultural displays spanning the periods of our area's history.

ICONIC PAINTINGS Be sure to go inside the church when you visit Grand-Pré NHS (75 minutes from Annapolis Royal). You will see six iconic paintings by Claude Picard. Three are pictured below. (Photos: Parks Canada/Claude Picard)

EXPLORE ANNAPOLIS ROYAL

As one of the oldest permanent European settlements in Canada, Annapolis Royal is also known as the Cradle of Our Nation.

EXPLORER VISITORS GUIDE
Where to Eat, Shop & Stay + More to See & Do

Visit www.ExploreAnnapolisRoyal.com or click on the QR Code above for the complete website. Be sure to also pick up your free 48-page full edition of the Explorer Visitors Guide, available at most Visitor Information Centres, all partner locations and numerous businesses throughout Nova Scotia.

Celebrating 30 Years of Publication

The Explorer is one of Nova Scotia's oldest continuously-published co-op Visitors Guides. we would like to thank all of our Explorer Partners and visitors for the tremendous support we have received over the past 30 years. Enjoy your visit!

Keep in Touch! ~ Follow Explorer Guide on Facebook

We sincerely hope you enjoy your visit to the Port-Royal / Annapolis Royal Area. Please keep in touch with us by following our Explorer Guide Facebook page and sharing your photos and comments with us.

Explore Annapolis Royal

www.ExploreAnnapolisRoyal.com