



Report on the Proposed Outstanding Universal Value for Grand Pré

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Introduction

During the summer of 2008 the Advisory Board of the Grand Pré World Heritage nomination proposal formed what it called the Working Group on Outstanding Universal Value. Its mandate was to come up with what would be the foundation or raison d'être of the UNESCO application: an articulation of just what it was about the Grand Pré area that gave it "outstanding universal value" and where precisely within the overall area was the tangible evidence required to support such a claim before UNESCO's World Heritage Committee.

Because of the long history and multi-dimensional nature of the Grand Pré area, experts were needed from many different fields: Acadian history and culture; Planter history and culture; Mi'kmaq history and culture; and archaeology, biology, botany, geography and marine sciences. Seventeen individuals from Nova Scotia and New Brunswick and a cross-section of disciplines agreed to join the Working Group, and they worked alongside several Parks Canada staff tasked with providing information, coordinating and reporting on the progress of the group and its discussions. In addition, from time to time, two Parks Canada staff in Gatineau (Québec), members of Canada's delegation to the World Heritage Committee provided essential input that helped to clarify certain aspects of the process and of UNESCO's criteria. Between early September and late November 2008 three separate meetings of the Working Group were held, first at Grand-Pré National Historic Site of Canada and then twice at Acadia University. Otherwise, the group worked effectively by email, telephone or in smaller committees. Moreover, additional information was shared with the Working Group by residents, independent researchers, and members of the different stakeholder communities.

I am very happy to table this report, the result of eminent experts' advice and an important piece of the nomination proposal, and look forward to the next steps of the process.

Le comité consultatif du projet d'inscription de Grand Pré comme site du patrimoine mondial a formé le groupe de travail sur la valeur universelle durant l'été 2008. Son mandat était d'établir la base et la raison d'être de la proposition à l'UNESCO, soit un argument qui exprime ce qui a une valeur universelle exceptionnelle dans la région de Grand Pré et où se trouvent les témoins tangibles qui permettront d'en faire la démonstration auprès du comité du patrimoine mondial de l'UNESCO.

Due à la longue histoire de la région de Grand Pré et à sa nature pluridimensionnelle, l'avis de nombreux experts a été sollicité. Des experts en histoire et culture acadienne, 'Planter', et Mi'kmaq, en archéologie, biologie, botanique, géographie, et en océanographie ont contribué leurs connaissances. Dix-sept experts de la Nouvelle-Écosse du Nouveau-Brunswick et d'horizons différents ont accepté de participer au groupe de travail. Ils ont mené leur tâche appuyés par plusieurs employés de Parcs Canada qui s'assuraient de fournir de l'information, de coordonner et de produire les rapports faisant état des délibérations et du progrès accompli par le groupe. De plus, à l'occasion, deux employés de Parcs Canada à Gatineau (Québec), membres de la délégation du Canada auprès du Comité du patrimoine mondial, ont fourni des commentaires essentiels pour clarifier certains éléments du processus et des critères de l'UNESCO. Entre le début septembre et la fin novembre 2008, le groupe de travail s'est rencontré à trois reprises, la première fois au lieu historique national du Canada de Grand-Pré et les deux autres à l'Université Acadia. Le reste des échanges s'est déroulé de manière efficace par courriel, au téléphone ou en réunion de petits groupes. De plus, le travail du groupe a bénéficié des connaissances apportées par des résidents, des chercheurs indépendants et des membres des différentes communautés concernées.

Je suis très heureux de déposer ce rapport, le fruit de la réflexion d'éminents experts et une pièce importante du dossier d'inscription, et attends avec enthousiasme le déroulement des prochaines étapes du processus.



Chair, Outstanding Universal Value Working Group
 Coordonnateur, Groupe de travail sur la valeur universelle exceptionnelle

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The members of the Working Group on Outstanding Universal Value / *Les membres du groupe de travail sur la valeur universelle exceptionnelles*

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What Was Accomplished

The discussions of the Working Group were carried out in the three general meetings as well as in several small group encounters, email exchanges and phone calls. All were stimulating and far-reaching. At the end of the process, reached in January 2009, the Working Group succeeded in selecting the UNESCO criteria thought to be the most appropriate; producing a Statement of Outstanding Universal Value (OUV) along with justifications; recommending specific boundaries for the candidate site; developing a list of attributes and tangible evidence; and establishing a framework for the forthcoming comparative analysis. This fulfilled the mandate given the Working Group by the Advisory Board.

The output of the Working Group is summarized on a document entitled “Summary Table” and the maps that indicate the proposed boundaries of the candidate site and which portions speak to which UNESCO criteria.

What follows in this document is an in-depth historical background on the Grand Pré area, as well as a summary of the tentative Statement of Outstanding Universal Value as it applies to that candidate area.



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The working group on the Outstanding Universal Value, September 12, 2008.

Back row, left to right: A.J.B. Johnston, Sherman Bleakney, Claude DeGrâce, Henri-Dominique Paratte, John Reid, Stephen Henderson.

Front row, left to right: Samuel Arsenault, Naomi Blanchard, Ronnie-Gilles LeBlanc, Gérald C. Boudreau, Phyllis LeBlanc, Debra McNabb, Neil Boucher, Marc Lavoie, Graham Daborn, Christophe Rivet

Absent: Margaret Conrad, Jonathan Fowler, Barbara LeBlanc, Daniel Paul, and John Shaw.

Context of the Work Undertaken

Why is an Outstanding Universal Value so important?

The definition of the Outstanding Universal Value (OUV) is the first step of any nomination proposal. The OUV is the argument for the site's exceptional value, a value that humankind as a whole will come to cherish if the proposed property is designated by the World Heritage Committee. The OUV allows the definition of the boundaries of the property and guides the management decisions for its preservation.

What is a Statement of OUV?

The statement of outstanding universal value summarizes the reasons why the property is deemed to have OUV. It identifies the criteria under which it is being submitted and the assessment of integrity and authenticity. It is the basis for the future protection and management of the property. The nomination includes a proposed statement of OUV. However, it is the World Heritage Committee that sets it out in its report following designation of the property.

How is OUV defined and described?

For a property to have OUV it needs to justify its proposal based on one or more of the 10 criteria set by the World Heritage Committee. It does so by demonstrating that it is unique or exceptional as compared to other properties in the world, that it has authenticity because the elements that support the value are present, and that it carries integrity because those elements are in good condition. The boundaries of the proposed property are set in order to preserve its OUV, authenticity, and integrity.

The following table summarizes those concepts:

Question	Answer	Nomination component
What is so special?	The cultural heritage that is of outstanding universal value	Statement of OUV
Why is it special?	Because it is unique or exceptional	Justification
	Because it is unique worldwide or the best example	Comparative analysis
Where is that value?	Where the physical evidence is located	Boundary
Is there physical evidence of the value?	The tangible evidence is present and shows that there is authenticity to the value	Statement of authenticity
How much physical evidence is there?	Enough and in good condition to demonstrate the integrity of the value	Statement of integrity

Definition of the Proposed Property

The property proposed for nomination is an example of a place where people have successfully adapted to unique natural constraints and opportunities. It is also a place that carries an exceptional meaning for a people because of the symbols that it embodies. As such, the **type property is defined as a cultural landscape** under the terms of the World Heritage Convention.

More specifically,

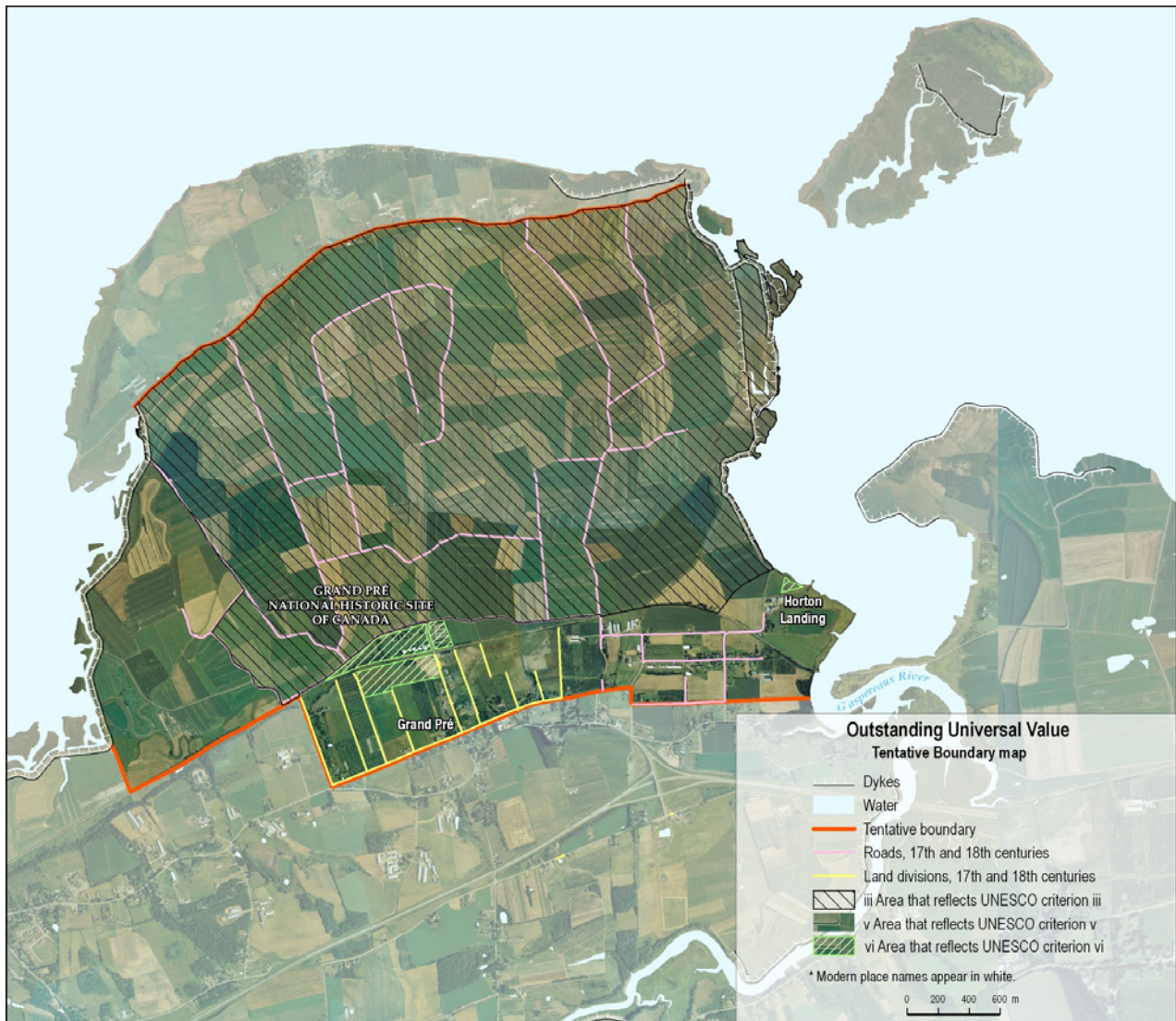
It represents the “combined works of nature and of man” [...is...] illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented in their natural environment and of successive social, economic and cultural forces, both external and internal.
(Operational guidelines, Annex 3, par. 6)

This cultural landscape, falls under the categories of **organically evolved landscape**, meaning a continuing landscape which retains an active social role in contemporary society.

Components of the nomination proposal

1.c Map showing the boundaries of the nominated property (Preliminary: excluding buffer zone)

The following is a first proposal of the boundary based on the knowledge that the OUV working group members had at their disposal. It focuses on the OUV, its authenticity and its integrity, based on the attributes (tangible evidence) supporting that OUV.



2b. History and Development

Unique Setting, Distinctive Cultural Landscape

From the 1680s when a small number of Acadians first settled in the area and called the vast wetlands they saw *la Grand Pré* right through to today, the human history of Grand Pré has been linked to its natural setting, microclimate and the exceptional fertility of its land-sea interface.

That in the beginning, the Mi'kmaq, the area's indigenous people, did not prevent the Acadians from altering and ultimately removing a vast wetland from the regional resource base speaks volumes about the harmonious relationship that generally existed between the two peoples, a relationship that was rare in the colonial era of North America. Further to that point, it was at Grand Pré that parish records reveal the greatest number of inhabitants who were the product of "mixed" marriages between the Mi'kmaq and the Acadians. The close relationship with the Mi'kmaq – not just at Grand Pré but elsewhere in *Acadie* – along with the relative isolation and independence of the Acadian community from either French or British administrations for long periods, and the influence of the natural setting within which the Acadians lived and worked, contributed to the development of a new and distinct identity. Though French speaking and Roman Catholic, over the course of the second half of the 17th century they came to see themselves as belonging to *l'Acadie*, as being *Acadiens* and *Acadiennes*.

Over the course of roughly seventy years before their forcible removal in 1755, the Acadian community of Grand Pré introduced an environmental management approach that had already been perfected elsewhere in *Acadie* (mainland Nova Scotia), using techniques adapted from similar European practices around wetlands and salt pans. The Acadians adapted those techniques to a much different environment in *Acadie* than what had existed back in Europe. In the specific conditions at *la Grand Pré*, where are found some of the highest tides in the world, Acadians were able to transform – not all at once but over a period of three generations as the needs of their community evolved – over 1000 hectares of tidal marsh into some of the most fertile and valuable farmland to be found at that latitude of the North American continent, then or now.

The Acadians' transformation of the natural setting was of course a major rupture or alteration to the local ecosystem. In 1755 there came another huge rupture, in this case in the politico-military sphere. That was the Acadian Deportation, an event that took away the very people who had created the fertile marsh for agricultural purposes.

Since 1760 when a contingent of New England Planters arrived at Grand Pré (renamed at the time, Horton) to take over the lands Acadians had been removed from in 1755, the transformed marsh has remained a primary focus of the area's inhabitants. The Grand Pré Marsh remains highly fertile and the most important features of the original dyked area remain in place, in some cases where they are visible and in other cases at sub-surface levels. Like the Acadians before them, the Planters in the Grand Pré area developed their own strong connections to the land and their rural way of life.

Then, beginning in the late 19th century and continuing throughout the entire 20th century and into the 21st, Grand Pré developed as a historic site to commemorate the events of the 18th century and as the most important *lieu de mémoire* of the Acadian people. A variety of memorials were erected in the area to mark different historical people and events, and a park setting was created adjacent to the reclaimed marsh to commemorate the prior Acadian period of occupation and their removal in 1755.

From Tidal Marsh to Fertile Farmland

As the Acadians reclaimed *la Grand Pré* and enjoyed its remarkable fertility and productivity, the adjacent village community grew steadily. Within a few decades the Grand Pré area within the district of Les Mines had become the most populous of all Acadian settlements in what today are Canada's Maritime Provinces. Acadians began to export their surplus production, especially grain, beyond their own area, to both French and British settlements. The exports were shipped away in vessels that anchored in the Minas Basin and which on-loaded and off-loaded their cargoes at the landing (now known as Horton Landing) on the Gaspereau River. (That same landing area would later be the last spot of firm ground upon which most of the area's Acadians would trod before being sent into exile in 1755. And it would be there in 1760 that hundreds of New England Planters would make landfall to come take over the region in 1760.)

The great fertility of the dyked marsh at Grand Pré – a gift the local residents had given themselves by desalinating what nature had provided – was an important key to the region's success. Before following the story of Grand Pré further, let's consider just what it was that nature had provided with the original wetlands the Acadians called *la Grand Pré*.

The Estuarine Environment before the 1680s

Following retreat of the glaciers after the last Ice Age (about 14,000 years ago), sea levels around the planet rose, and rivers draining from the land began to wash away the sediments so that they came to line the bottom of the Bay of Fundy. At this time, Minas Basin was a shallow freshwater or brackish lake, and Georges and Browns banks at the entrance to the Bay of Fundy were dry land. As sea levels continued to rise, and Georges Bank became submerged, more sea water entered the Bay. By 4,000 years ago, the tidal range in Minas Basin was only about 1 to 1.5m, but this range has steadily increased over time to an average of 12 m, and a maximum in excess of 16 m – the highest recorded tides in the world. The greatest amplitudes and greatest extent of intertidal zone occur today in the Minas Basin, and are expected to continue increasing in the future.

In the period just before the first Acadians came to settle at Grand Pré, the lower-lying parts of what is today the Grand Pré Marsh, lying between the upland and Long Island (then 2 km offshore), were covered twice a day by seawater, while the higher areas were covered less frequently during extreme high tides. When the tide fell, it revealed an extensive salt marsh, consisting of over 1,000 hectares of marsh grasses and tidal drainage creeks. This luxuriant marsh was home to a wide range of marine and estuarine life. What brought such vitality to the marsh – and the potential for incredible agricultural production as opposed to marine life if ever desalinated – was the tidal cycle within the Bay of Fundy.

Now, twice a day as part of the tidal cycle, 100 billion tonnes of seawater flow in and out of the Minas Channel. That is more water than the combined flow of all the world's rivers. Furthermore, these Bay of Fundy waters are nutrient-rich, continuously providing the nutrients needed for plant growth. These nutrients were continually being stored in the soils of the marsh as the marsh level grew upward to keep pace with sea level rise. It was those water-borne nutrients, once deposited in the original wetlands along the Bay of Fundy that made them so incredibly fertile. Nothing comparable exists elsewhere in North America at the same latitude. The fertility,

however, is only theoretical for farming until the salt is removed from the top level at which crops are grown. That is what the Acadians achieved in the late 17th and first half of the 18th centuries.

For thousands of years before the arrival of Europeans in northeastern North America, the Mi'kmaq, the indigenous people of Nova Scotia, were familiar with Grand Pré and nearby areas. The parts of the Maritime Provinces and Gaspé peninsula in Quebec where the Mi'kmaq lived came to be known collectively as *Mi'kma'ki*. The particular district in which the shores of the Minas Basin are located was – and still is to today's Mi'kmaq – *Sipekni'katik*.

There are many specific Mi'kmaw connections with areas close to what the Acadians called *la Grand Pré*. One is that the Mi'kmaq frequently used landing areas nearby – one on Long Island and one not far beyond the western end of the Grand Pré marsh. Another is that there are documented archaeological sites at Oak Island and at Melanson along the Gaspereau River; sites that go back several thousand years. Then there is the evidence from Acadian parish records between 1707 and 1748 of the high number of “mixed” heritage families and individuals at Grand Pré, and frequent documentary references to the Mi'kmaq being at or near Grand Pré, in what the Acadians called the district of Les Mines. Moreover, the Minas Basin figures prominently in the history, legends and spirituality of the Mi'kmaq, especially Cape Blomidon, which was and is the most dominant feature on the landscape in the overall Grand Pré area. Before the Acadian transformation of the inter-tidal zone at Grand Pré – a process that could only have taken place with the consent and understanding of the Mi'kmaq since the latter greatly outnumbered the Acadians in that area in the late 17th century – the Mi'kmaq typically harvested a wide range of resources in estuarine environments like the one that existed at Grand Pré: waterfowl, fish, shellfish, sea mammals, and medicinal plants. It is almost certain that the Mi'kmaq took the resources they needed from the area on a seasonal basis, such as when certain fish species were abundant in adjacent waters and when the huge flocks of migratory birds came to the area to rest and fatten up.

The migratory birds that come to feast in the marsh creeks and on the inter-tidal mud flats near Grand Pré – and which before the 1680s existed right at Grand Pré – number in the millions in late summer and early autumn. So important is the Minas Basin to many different species of birds that in 1988 the governments of Canada and of Nova Scotia designated the area as Canada's first shorebird reserve. The area is recognized internationally as a key migration stopover zone for shorebirds, especially semi-palmated sandpipers who fatten up in the Minas Basin before undertaking their 72- to 96-hour non-stop flights to South America.

The Acadian Achievement

Beginning in the 1680s, three generations of Acadians gradually enclosed and converted the marsh (*la grand pré*), turning it into one of the most fertile agricultural areas at that latitude in North America. The agricultural abundance that resulted brought prosperity to its local community and allowed it, along with other similar Acadian communities, to enjoy a remarkable population growth, with one of the highest birth rates in world history.

By the 1680s, Acadians already had a half-century experience of land conversion in *Acadie*. In the 1630s, under the leadership of Charles de Menou d'Aulnay, with *saulniers* from western France who were familiar with salt pans back in their homeland taking the lead, Acadians learned how to build dykes and enclose tidal marshes in the area of Port-Royal (Annapolis Royal). Impressed by the fertility and productivity of the initial reclaimed lands, other Acadians would go on until 1755 transforming many marshes of different sizes around the Bay of Fundy, in various

parts of today's Nova Scotia and New Brunswick, along tidal rivers and various coves and bays. Accordingly, Acadians came to be known as *défricheurs d'eau* (land clearers of the sea), to contrast them with other colonists in North America whose mode of settlement was first and foremost to clear away the forest. The Acadians did clear some upland areas, where they established their villages, planted orchards and gardens, and raised livestock, but the dominant element in their agriculture, highly unusual in North America, was to claim by enclosures the tidal marshes. They became the only pioneer settlers in the North American colonial era to farm so extensively below the high tide level.

The technology the Acadians used to transform wetlands and marshes could not have been simpler: spades, pitchforks, axes, and hollowed out tree trunks. Much more important than the tools was the ingenuity of the people to read the natural drainage systems of the marshes and to then build dykes that channelled the flow of those creeks to only one direction, discharging into the sea. One element of the Acadians' success was that they re-used in their earthen dykes what nature provided them in the form of sods cut from the original wetlands. The grasses in the sods were no ordinary grasses, for they could withstand being covered by salt water for many hours each day. Moreover, they had deep and densely matted root systems to keep them intact when the seawater swirled over them. Ordinary grasses, like people grow on their lawns, would have easily broken apart in the fast-flowing tidal waters of the Minas Basin. The sods that came from the marsh itself consisted of very fine tidal silts deposited in the matrix of the roots of the grasses *Spartina patens* and *Juncos gerardi*.

Along with the strong, dense grasses in their sods, the Acadians took advantage of the natural drainage patterns of the marsh by building sluice boxes right in the small creek beds that naturally criss-crossed the marshes. These sluices were at the heart of the *aboiteaux*, each of which had a *clapet* (clapper), a wooden valve that allowed the freshwater from rain or snow to run off the land, out the sluice box and into the river or bay – thereby gradually washing the salt out of the top layers of the soil – but which would not allow sea water back in. The desalination process generally took two to three years for each plot of the dyked land.

The *aboiteau* approach used by the Acadians was imaginative and ingenious, an adaptation of techniques used in Europe and elsewhere in the world for centuries before the coming of French colonists to North America. Modern industrial sluice gates in place today use the same principle, only on a larger scale.

Though the Acadians used marsh enclosures to give themselves agricultural land in many different areas, the challenge at Grand Pré was unique. Nowhere else in the region were the tidal amplitudes as high as they were at *la Grand Pré* between the 1680s and the early 1750s. To illustrate, along the Annapolis Basin, where the first Acadian dykes were erected, the tidal range varies from 4 to a maximum of 8.5 m. Within the Minas Basin, at the head of the Bay, however, the average tidal range is almost 12 m, and the highest tides can reach more than 16 m-- nearly double or more what they are elsewhere. Those tidal amplitudes at or near Grand Pré are among the highest in the world. The churning volume of seawater presented a major challenge to the Acadian dyke builders, yet it was also a major agricultural opportunity if they could exclude the sea and claim the highly fertile tidal marshes. This was the project they took on with a series of exclusion, or dyking, projects over a seventy-year period. They appear to have begun with the "easiest" part of the marsh, in the centre roughly parallel to where the Memorial Church of Grand-Pré National Historic Site would be erected in the 1920s. Once that area was successfully enclosed the Acadians moved on from there in a series of dyking projects. Biologist and dykeland historian Sherman Bleakney has offered a likely construction sequence of the dykeland enclosures in his book *Sods, Soils and Spades*. Gradually, the Acadian farm families of Grand Pré turned nearly all of *la Grand Pré* into agricultural land. They left only a

portion at the western limit of the wetland undyked; a project that the descendants of the New England Planters would successfully undertake after their arrival in the area in 1760.

Because the transformation of the marsh produced land that was much more fertile than could be obtained by clearing the forested upland, the Acadians made this their preferred approach to agriculture. At Grand Pré, they eventually reclaimed over 1000 hectares, a massive artefact that still exists, a living testament to the Acadian accomplishment. It was also the largest single dyking project Acadians would complete anywhere in Atlantic Canada before 1755.

It is noteworthy that the dyking projects at Grand Pré and in most other areas where the Acadians settled in the late 17th and early 18th centuries were undertaken as community-based projects. This distinguishes what they achieved from a number of other land conversion or water management projects in world history, where projects were more typically carried out on a large scale from the top down, as authorized or imposed by social hierarchies. The decision to reclaim the vast wetlands of Grand Pré was taken locally, by the farming families who inhabited the area. They were also the people who then carried out the work over a period of three generations. Most other Acadian dyking and land reclamations followed the same process. Only the original reclamation initiated by Charles de Menou d'Aulnay at Port-Royal in the 1630s and the uncompleted project led by the missionary Abbé Le Loutre in the Chignecto area in the 1750s were initiated and controlled by a "leader" or hierarchical figure.

It is equally noteworthy that the pattern of local ownership and control over the dyked marshland that manifested itself at Grand Pré with the Acadians would be the model followed when the New England Planters took over the same lands in 1760. Moreover, the approach continues today in the 21st century with the individual farmers of the Grand Pré Marsh Body, holding and working many of the same plots that the Planters farmed in the 1760s and the Acadians before them in the late 1600s.

Meanwhile, on the adjacent upland, the Acadians erected their houses, barns, mills and other buildings, and they created a system of roads and footpaths to link them with other Acadian villages. The lands they occupied initially formed part of the *seigneurie* of Alexandre LeBorgne de Bélisle who was the *seigneur* of Port-Royal.

Contention and Strife

The European colonization of the region known alternatively as *Mi'kma'ki* or *l'Acadie* or Nova Scotia did not proceed without rivalry and conflict. From the early 1600s onward the region was sometimes a battleground. There were numerous violent incidents and occasionally outright wars. The struggles were sometimes between French and Anglo-Americans, sometimes among rival groups of French colonists, sometimes between French and British forces, and sometimes between the Mi'kmaq and British or Anglo-American forces. The conflicts occurred on a sporadic basis over a period of about 150 years, the same era in which Acadians were establishing their communities and building dykes to reclaim highly fertile marshes such as the one at Grand Pré.

The Minas Basin area was not spared the negative impacts of the different conflicts. In both 1696 and 1704, expeditions from New England, led by Benjamin Church, came to different parts of *Acadie*. In the latter episode, the attackers devastated the community at Grand Pré, burning houses, carrying off prisoners and breaking the dykes to let in seawater, because they understood that the enclosed marshland was the basis of the Acadians' agricultural output. A contemporary account expressed it this way: the soldiers dug "down the dams [dykes], and

let the tide in, to destroy all their corn, and everything that was good.” Once the force left, the Acadians returned to the area, rebuilt their houses and repaired their dykes to begin anew.

The above incident took place during the War of the Spanish Succession, a European conflict that had many repercussions in North American colonies. When the war ended with the signing of the Treaty of Utrecht in 1713 one of the terms of the peace agreement was to have a major impact on the Acadians and their settlements. The clause in question saw France transfer sovereignty over *Acadie* / Nova Scotia to Great Britain. The British presence in Nova Scotia was small at the time, with few British settlers and small garrisons only at Annapolis Royal and Canso. Most of the territory remained either under the control of the Mi'kmaq or it was home to growing Acadian villages. Nonetheless, beginning in 1713 and increasing in the years that followed, British officials regarded Acadians as a people owing obedience to *their* monarch, with all the obligations such a status entailed. The question of the Acadians' loyalty was one that would not be settled – to the satisfaction of the British officials – between 1713 and 1755. On the contrary, that issue played a major role in the sequence of events that led to the forcible removal of Acadians from Grand Pré and elsewhere beginning in 1755.

For their part, the Acadians, including those at Grand Pré, mostly tried to remain apart the over-arching imperial rivalry between France and Great Britain. They sought instead to be accepted as “neutrals”. Such a stance, however, was not acceptable to either French or British officials; both powers wanted the Acadians, or the “neutral French” as the British and Anglo-Americans labelled them, to assist and/or fight for their side. The French perspective was based on the fact that the Acadians were Roman Catholics, mostly of French descent and spoke French. The British on the other hand viewed the Acadians as subjects of *their* king. A few Acadians were pro-French and others worked with the British, but the vast majority were simply caught in the middle between competing and rival imperial aspirations.

In 1729-30, Acadians throughout mainland Nova Scotia agreed to a modified oath proposed by the British governor based at Annapolis Royal. The governor gave a verbal assurance that the Acadians would not be forced to take up arms against the French and the Mi'kmaq but would be allowed to remain neutral. Events in the 1740s and 1750s, however, led later British administrations, based in Halifax after 1749, as well as those in Boston and London to revisit the question of Acadian neutrality.

Imperial Tensions and the Crisis of the 1750s

After three decades of peace, Great Britain and France again found themselves in conflict during the War of the Austrian Succession (1744-1748). The main theatre was in Europe yet Atlantic Canada saw its share of action. Several incidents occurred at or near Grand Pré that had long-term impacts on the Acadian population.

In the summer of 1744 a military expedition from the French stronghold at Louisbourg advanced through the main Acadian communities, including Grand Pré, appealing to the Acadian men to join the campaign. Few answered the call; most chose instead to stay out of the conflict between the two European powers. In addition, there was a harvest to bring in at that time of year. The overall Acadian response in 1744 disappointed the French at the same time as it worried the British, who wanted the Acadians to have turned against the French in a more active fashion.

The following year, 1745, there was an unsuccessful French attack on the British base at Annapolis Royal around the same time that a large army of provincial soldiers from New England, supported by British warships, captured Louisbourg. In 1746, France outfitted a massive expedition to sail across the Atlantic on a mission to regain Louisbourg, to take Annapolis Royal and to compel the Acadians to commit themselves to the French cause. The expedition ended in disaster because of delays, storms and illnesses.

Both the French and the British strengthened their positions in the Atlantic region in the late 1740s. In late 1746 the British sent roughly 500 New England soldiers to establish a post in the village of Grand Pré because of French actions in the region. The Anglo-American troops took over numerous houses located on the upland overlooking the reclaimed marsh and settled in for the winter. A few hundred kilometres away in the Chignecto region, a contingent of 250 French soldiers and 50 Amerindian warriors from Canada (the name of the French colony along the St. Lawrence River) heard reports of the New Englanders' occupation of Grand Pré. Despite being outnumbered two to one and facing the difficulties of mid-winter travel, they set out for Grand Pré in January 1747. They were joined or assisted by a small number of Acadians who were sympathetic to the French cause. At the same time, some pro-British Acadians warned the New England soldiers that an attack might be imminent. The New Englanders ignored the warnings, thinking the severe winter conditions made an attack unlikely.

In the early morning hours on 11 February 1747, in the middle of a blinding snowstorm, the French and Amerindian force caught the New Englanders installed at Grand Pré by surprise. Known to history as the Battle of Grand Pré, the encounter left perhaps as many as 80 New Englanders dead, including their commander. The incident was to loom large in the thinking of some British leaders in 1755, when the decision was taken to implement a massive removal of the Acadians. (The Historic Sites and Monuments Board of Canada concluded in 1924 that the 1747 attack was an event of national significance. This was the first "national" commemoration in the Grand Pré area.)

When the War of the Austrian Succession ended in late 1748, the Treaty of Aix-la-Chapelle returned Louisbourg to the French. Not long after, both France and Britain took further military action in Atlantic Canada. France's major move was to send an expedition of several thousand colonists to re-occupy Louisbourg in 1749. In other moves in the period 1749-1751 the French established a post at the mouth of the St. John River and two forts in the Chignecto region, at Beauséjour and Gaspereaux. The British meanwhile sent a massive expedition to found Halifax in 1749 as a counterbalance to Louisbourg. Over the next few years the British established several new posts, forts and settlements beyond Halifax. They included Fort Edward within the Acadian community at Pisiquid, a small fort at Vieux Logis (Horton Landing) near Grand Pré, Fort Lawrence in the Chignecto region (opposite Fort Beauséjour) and a sizeable new town of "foreign Protestants" at Lunenburg.

The new British administration wanted to revisit the question of Acadian neutrality. They did so with much more forcefulness than in previous decades when their control over the province had been more nominal than real. Over the next few years there was a complex series of events that culminated in what is known to history as the Acadian Deportation. That singular term refers to many separate forcible removals that took place across what today are the Maritime Provinces of Canada over a period of seven years beginning in 1755. In the end, close to three quarters of the slightly more than 14,000 Acadian men, women and children were deported to North American or European destinations while the rest went into hiding or fled to locations where they hoped they would be safe.

The Acadian Deportation

Historians in the 19th and 20th centuries have provided many different accounts of the Acadian Deportation. There is no need to enter into the details of those differing interpretations in this document. Instead, our focus is on the following points that relate to the tragic event as they relate specifically to the Acadian community and the adjacent marshland at Grand Pré.

- Eighteenth-century British and French commentators acknowledged the unrivalled fertility of the marshlands reclaimed by the Acadians. Grand Pré was renowned for its grain production.
- By the 1720s there was a school of thought among the British that it would be preferable to remove the Acadians from Nova Scotia, replacing them with Protestants, British or “foreign”, who would be unquestionably loyal to the British crown. Other British officials pointed out that if the Acadians were removed then obviously their agricultural production would disappear, since there was no one to take over their lands.
- The idea of attracting “foreign Protestants” surfaced periodically for several decades. In the early 1750s the British did bring over large numbers of German and Swiss Protestants to Nova Scotia to settle in the new town of Lunenburg. A British plan of 1746 that shows where Protestants might be settled in the Grand Pré area; the area identified is where the New England Planters would in 1760 establish a rectilinear town plot.
- In 1755, the surveyor-general of Nova Scotia, Charles Morris, prepared a detailed plan for the Nova Scotia Council that outlined in detail how the Acadians *might* be removed from their lands in Nova Scotia and dispersed elsewhere in other British colonies. (The same Charles Morris would produce detailed maps of the Grand Pré area, marsh and uplands, at the time of the arrival of the New England Planters.)

The Removal of Acadians from Grand Pré, 1755

In June 1755 an expedition put together by acting Nova Scotia Governor Charles Lawrence and Governor William Shirley of Massachusetts captured the two French forts in the Chignecto region, Fort Beauséjour and Fort Gaspareaux. The authorities in Halifax interpreted the fact that 200 to 300 Acadians had taken part in the defence of Beauséjour – compelled to do so by the French commander of the fort – as a sign of complicity on their part with the French. The Nova Scotia Council decided that all Acadians in the Chignecto region would be rounded up and deported, regardless of whether or not they or a member of their family had been active in the defence of the French fort. About a month later, on 28 July 1755, after meeting twice with the deputies of the Acadian communities on mainland Nova Scotia, the Nova Scotia Council resolved to remove *every* Acadian – men, women and children – from *all* of Nova Scotia. That decision would be implemented at Grand Pré and nearby Pisiquid in early September.

While it would be an oversimplification to claim that the Deportation was entirely about the value of the Acadians’ land that was used for agriculture, there is no denying that the fertility and scale of the land at Grand Pré and elsewhere was extremely important for the British officials. For instance, the acting governor of Nova Scotia,

Charles Lawrence, offered the following opinion on October 18, 1755, in a letter to the Lords of Trade in London, England: "... As soon as the French are gone, I shall use my best endeavours to encourage People from the Continent to settle their lands ... and the additional circumstances of the Inhabitants evacuating the Country will, I flatter myself, greatly hasten this event, as it furnishes us with a large Quantity of good Land ready for immediate Cultivation."

Lt.-Col. John Winslow of Massachusetts was the officer in charge of rounding up and deporting the Acadians from Grand Pré. He arrived in the village on 19 August 1755 with about 300 New England provincial soldiers. He gave no indication of what was to happen, but gave the impression he was there on a routine assignment. His first act was to establish a secure base of operations, because his force was greatly outnumbered by the 2,200 Acadian men, women and children living in the Minas Basin area. Winslow selected the area around the Grand Pré parish church, Saint-Charles-des-Mines for his stronghold. His soldiers erected a palisade around the priest's house, the church, and the cemetery and his troops pitched their tents within that enclosed area. So as not to upset the Acadians unnecessarily, Winslow informed community leaders they should remove the sacred objects from the church before it became a military base.

As August 1755 came to a close and September began, the Acadians of Grand Pré and other nearby villages were busy harvesting various crops from the marshland and cultivated upland areas. There had been many harvests over the preceding seventy years, but this one, unknown to the Acadians, would be the last they would undertake in these surroundings.

On 4 September 1755, Lt.-Col. Winslow issued a call for all men and boys aged 10 and older in the Grand Pré area to come to the parish church at three o'clock in the afternoon on the following day to hear an important announcement. A similar ploy was used by Capt. Alexander Murray to call Acadian males of the nearby Pisiquid region to come to Fort Edward, on the same day at the same time.

On September 5, as requested, 418 Acadian males of Grand Pré proceeded to their parish church – now surrounded by a palisade and controlled by armed soldiers –for the announcement. Once inside, Winslow had interpreters who spoke French inform the assembled inhabitants that they and their families were to be deported and, "that your Lands and Tenements, Cattle of all Kinds and Live Stock of all Sorts are Forfeited to the Crown with all of your Effects Saving your money and Household Goods and you your Selves to be removed from this...Province."

An eyewitness account states that the look on the Acadian faces as they heard the announcement was a mixture of "shame and confusion ... together with anger." He added that the "countenances" of the Acadians were so altered they could not be described.

The removal of the roughly 2,200 people who lived at Grand Pré and in the neighbouring villages of the Minas Basin did not proceed quickly or smoothly. Winslow had to cope with a shortage of transport ships and a lack of sufficient provisions. The men and boys would spend more than a month imprisoned within either the church of Saint-Charles-des-Mines or on the transports anchored in the Minas Basin, before the rest of the population was similarly forced on board the ships. Winslow described the scene of the first contingent of young men marching from the church along the road beside the dyked marshland over to the shoreline at what today is known as Horton Landing: they "went off Praying, Singing, & Crying, being Met by the women & Children all the way...with Great Lamentations upon their knees praying."

On 8 October 1755 the embarkation of the men, women and children to the waiting ships began, with the small boats setting off from Horton Landing. Those who lived at Grand Pré and Gaspareaux went first. Winslow recorded that the inhabitants left “unwillingly, the women in Great Distress Carrying off Their Children in their Arms, Others Carrying their Decrepit Parents in their Carts and all their Goods moving in Great Confusion and appeared a scene of Woe and Distress.”

Winslow gave orders that the families were to be kept together, though in the confusion that was not always possible. Moreover, Acadian families included more than a mother, father, and children. There were also grandparents, in-laws, aunts, uncles, cousins, nephews, and nieces. As a result, friends, relatives and neighbours were sometimes separated, never to see each other again.

On October 19-21, the soldiers compelled families from the outlying communities to assemble at Grand Pré in preparation for their eventual loading on board transport ships. This time the departure point was not Horton Landing but “Budrot Point,” (Boudreau Point), located between the Canard and Habitant Rivers. This group of Acadians numbered about 600, coming from 98 families. While awaiting the arrival of the transports, they lodged in the recently vacated Acadian homes near Winslow’s camp, along the upland area that extends along side the reclaimed marsh.

By late October 1755 soldiers had forced over 1,500 Acadian children, men, and women – with children by far the largest category – from Grand Pré and nearby villages onto the transport ships. The convoy sailed out of the Minas Basin bound for Pennsylvania, Virginia, Maryland, Connecticut, and Massachusetts. At the same time, transport ships carrying approximately 1,000 Acadian deportees from the Pisiquid area also sailed south to their destinations in the Anglo-American colonies.

In total, approximately 2,200 Acadians were deported from the Minas area in 1755. That accounted for roughly one-third of the 6,000 to 7,000 Acadians deported from Nova Scotia during the first year of forcible removals.

The Village Left Behind

The usual approach adopted by the New England and British troops in 1755 was to burn most if not all Acadian houses, barns, churches or other structures as they depopulated those areas, so that there would not be any shelter left behind for anyone who might escape mass deportation. In the overall Minas Basin area, soldiers set fire to about 700 houses, barns, and other structures. The village of Grand Pré, however, was spared at least initially. That was because it was where Winslow had his headquarters, and later on it was where the approximately 600 Acadians brought from Boudreau Point were held in the houses. They were sent into exile in mid-to-late December, with 350 sent away on December 13 and the remainder a week later.

It is possible that some of the structures at Grand Pré were incinerated after that date. Yet we know from other sources produced in 1760, that at least some – and possibly a good many – were still standing. According to the surveyor-general of Nova Scotia, Charles Morris, there were roughly a hundred buildings still standing at Grand Pré when the Planters arrived in the spring of 1760. One of those structures was apparently the church of Saint-Charles-des-Mines. In fact, there is even a description of that church in the oral tradition of some Planter family descendants.

The cartographic and documentary evidence from the 1760s provides a clear indication of where the Planters settled. The detailed plans produced by Charles Morris and John Bishop in the 1760s et 1770s suggest strongly that

many of the lots conceded to the Planters on the uplands had previously been occupied and developed by Acadians, and may even go back to the era of the former seigneurial concession of Alexandre LeBorgne de Bélisle.

The Storm of 1759

After the forcible removal of the Acadians from Grand Pré in 1755 there was no one left in the area to carry out routine repairs on the dykes that protected the extensive marsh enclosures.

In 1759 a Seros cycle maximum high tide, which occurs every 18.03 years in the Bay of Fundy and Minas Basin, struck. It came at the same time as a great storm in November 1759. A high sea surge broke the dyke walls at Grand Pré in several places where the dykes ran along side the Gaspereaux River. A large portion of the marshland was flooded with seawater, but not all because the Acadian dykes on the inside enclosed areas held firm.

The submerged land might have returned to something like its original condition as a tidal marsh had it not been that there was soon to arrive in the area a large group of new settlers. Those people made it a priority to repair or rebuild the old Acadian dykes that had been overwhelmed. As a result, it was not long before the agricultural use of Grand Pré began anew, this time with people from a different ethnic and cultural background than the original Acadians.

The Coming of the New England Planters

A long-held goal of British officials in Nova Scotia in the 18th century, dating well before the Acadian Deportation, had been to attract settlers to the colony who would be unquestionably loyal to the British side. The 1753 founding of Lunenburg, for instance, was carried out with “foreign Protestants” from Europe. Once the Acadians were removed from their lands at Grand Pré and elsewhere, the targeted newcomers the British sought to attract were in New England. Inducements were issued in late 1758 and again in early 1759 to attract land-hungry settlers from those colonies.

In 1760, Anglo-American colonists who were at the time unable to find land in western Massachusetts were induced by the Government of Nova Scotia to come instead to various locations of what are today’s Nova Scotia and New Brunswick. Those colonists are known collectively as the New England Planters.

One of the areas to which the Planters came within Nova Scotia was Grand Pré, which they already knew was a highly productive agricultural district. The Planters renamed the overall area Horton Township yet they continued to call the vast marsh by its original French name, the Grand Pré. They took over the Acadian buildings that were still standing and erected others of their own, choosing to live along the same uplands where the Acadian village had once been. In the upland area closest to the Gaspereau River they imposed a rectilinear grid with central town squares. In the 21st century, much of that grid is still in place on the landscape as rural roads.

The interior sections of the Acadian-created marsh that were still protected by dykes – that is, they had not been overwhelmed in the great storm of 1759 – the Planters distributed right away to individual farmers. The parts that had been flooded with seawater in 1759, however, posed a great challenge. Dyking and the construction of *aboiteaux* was not something the Planters were yet familiar with. They turned for advice, assistance and labour to

Acadians, some of whom were imprisoned nearby in Fort Edward, in what had once been Pisiquid and which was now as a Planter community renamed Windsor.

The Dyking Legacy Continued

Thanks to the transmission of knowledge and techniques from the imprisoned Acadians to the New England Planters, the newcomers who settled on the uplands at Horton (formerly the village of Grand Pré) eventually became master dyke builders of their own. They would maintain what the Acadians had built and re-enclose the sections flooded in 1759. Eventually they would add new dykes of their own. Some new construction was on top what the Acadians had built; other tidal marsh transformations were achieved in areas the Acadians had not previously reclaimed from the sea. Most notably, the Planters succeeded in enclosing a large section of the western side of the Grand Pré marsh that the Acadians had not tackled.

The foremost Nova Scotian expert on agriculture in the early 19th century, John Young, offered this assessment of the Grand Pré marshland in 1822, at which point the area had been in Planter hands for about 60 years.

“The coast of the Bay of Fundy is unquestionably the garden of Acadia, and accordingly we find that the French planted themselves there on the first occupation of the country. They threw across those dikes and *aboiteaux* by which to shut out the ocean, that they might possess themselves of the rich marshes of Cornwallis and Horton, which prior to our seizure they had cropped for a century without the aid of manuring. ... Spots in the Grand Prairies [Grand Pré] of Horton have been under wheat and grass alternately for more than a century past, and have not been replenished during that long period with any sort of manure.”

Writing in the early 1880s, D.L. Boardman observed that the “Grand Pré Dike [marshland] is one of the oldest in Kings County and one of the best in the province. The old French had dikes here on the first occupation of the country, and there are now to be seen all over the Grand Pré remains of old dikes within those now doing their duty in keeping back the tide. These have been plowed down and leveled off in places, but it is not a difficult matter to trace them.”

The American biologist and writer Margaret W. Morley (1858-1923) was clearly impressed by what the Acadians had first achieved and the Planters maintained when she wrote in 1905: “we cannot gaze upon the broad meadows before the door of grand Pré without remembering the hands that first held back the sea.”

Despite the turmoil of political and military events in the 18th century, especially the profound rupture that was the Acadian Deportation, the cultural landscape created by the Acadians at Grand Pré had continued to show remarkable continuity into the centuries that followed.

The Evolution of Horton / Grand Pré

In many ways, the settlement and land use patterns that developed at Grand Pré after 1760 were similar to those seen before 1755. That is, as the Acadians had done, the New England Planters lived on the uplands in a spread-out manner and took full advantage of the fertility of the dyked marsh that lay in front of them.

One major difference between the two cultural groups was that when the Planters first arrived, they felt the need – in common with other 18th-century British and Anglo-American settlers in frontier regions – to establish a compact township on a tight, rectilinear grid pattern. Most of that grid pattern still exists in the 21st century in the form of farm roads, yet the Planters ended up not building all their houses upon the grid but rather in a dispersed landholding pattern similar to that of their Acadian predecessors. Nonetheless, the persistence of that 1760 “town plot” on the landscape over the next 250 years represents an evocative artefact all by itself.

The Planter Legacy

Like the Acadians before them, though some influences were quite different, the Planters also wrestled with questions of loyalty to the British administration. When their friends and relatives back in New England broke with Great Britain at the time of the American Revolution (1776-1783), the Planters in Nova Scotia did not follow suit. A neutral position emerged as their preferred option for – a stance that had echoes of the majority Acadian position a generation earlier. Perhaps as an outlet for their conflicted emotions, many Planter settlers in Nova Scotia took part in the province-wide religious revival led by the evangelical preacher Henry Alline.

As time went by the Planter settlements at Horton and elsewhere put down deep roots. Wherever they settled the Planters and their descendants exerted an influence on Nova Scotia’s culture, politics, landscape and architecture. Horton itself would in the 20th century see its name revert back to what it had been in the time of the Acadians: Grand Pré. The best-known standing buildings in that community, today’s Grand Pré, that are associated with the New England Planters are the Crane house (1767), the Calkin house (1768) and the Covenanters Church, constructed between 1804 and 1811. Nearby Acadia University, in Wolfville, also has a link with the Planters, though it dates from a few generations after their arrival in the province. A Prime Minister of Canada, Sir Robert Borden (1854-1937), is probably the best-known Planter descendant. He was born and raised in the village of Grand Pré.

Remembering the Prior Acadian Presence

Early in the 20th century a number of different private individuals and organizations began to commemorate the bygone Acadian presence at Grand Pré. There were two major forces at work. One related to the historical, literary and artistic works that linked Grand Pré more than any other Acadian village of the pre-1755 era to the Acadian Deportation. The other influence was the Acadian renaissance that manifested itself in the latter half of the 19th century throughout the Maritime Provinces of Canada. Together, the two forces combined to ultimately transform a portion of the Grand Pré upland area into what was initially a 14-acre area immediately adjacent to the enclosed marsh.

The best known and most influential of the many literary works that would be produced with a Grand Pré connection was Henry Wadsworth Longfellow’s epic poem *Evangeline, A Tale of Acadie*, published in 1847. Over the next 100 years, Longfellow’s *Evangeline* went through at least 270 editions and 130 translations. The first foreign-language adaptations were in German and Polish in 1851; French and Danish in 1853; Swedish in 1854; Dutch and Italian in 1856; and so on around the globe. Illustrated editions began to appear in 1850, and over the next century and a half dozens of artists offered their visual (and often fanciful) interpretations of Grand Pré and other locales. When motion picture technology came along, the story of *Evangeline* and the Acadian Deportation

soon turned up in cinematic versions. Short, one-reel adaptations of the tale by Longfellow were produced in 1908 and in 1911. In 1913, the first feature-length film ever produced in Canada was a 5-reel production of *Evangeline*. It lasted over one hour. American film versions of the *Evangeline* story were released in 1919 and 1929.

The love story that Longfellow told in his poem employed two fictitious personages, Evangeline and Gabriel, yet it was based on a tale he had heard of a young couple separated at the time of the Deportation. The American poet was not the first to write about the upheaval in a literary form, but his characters and plot line became by far the best known. Longfellow's description of the events presented in his poem was loosely based on Thomas Chandler Haliburton's *An Historical and Statistical Account of Nova-Scotia* (1829), wherein the historian described what had occurred at Grand Pré in 1755 by presenting material from the eyewitness account found in John Winslow's journal. Thus it was that Grand Pré, a real place with a real tragic history became the opening location for a fictitious work that for the next century would become the best-known interpretation of the Acadian deportation.

Though the *Evangeline* phenomenon began among non-Acadians, first Americans then British, it was eventually embraced by Acadians and other Francophones. They often came to know the story through the French-language adaptation written by Pamphile Lemay. Lemay's adaptation differed significantly from the original poem by Longfellow, yet the central characters were the same, the opening setting remained Grand Pré, and the narrative arc was essentially the same.

Quite apart from the famous poem, it took a series of actions by individuals like John Frederic Herbin and André Cormier, by private companies like the Dominion Atlantic Railway and the Société nationale de l'Assomption, and by the overall Acadian community to turn a portion of the Grand Pré area into an important historic site and a major tourist attraction in North America. Those steps and the commemorative monuments, buildings and garden that went along with them represented a symbolic reclaiming of the Grand Pré area by the descendants of the people forcibly removed from there in 1755. As a result, for people of Acadian descent who came to visit Grand Pré from the Maritimes, Quebec, Louisiana, France or elsewhere, Grand Pré became the most cherished of all their Acadian historical sites.

Grand Pré becomes a Historical and Tourist Site

With Longfellow having generated a high public awareness of the Acadians' tragic story and its link with Grand Pré, it was the work of many others to transform the actual Grand Pré into a location that physically reflected the attachment people felt about the region and especially about what had happened there in 1755.

In 1869, at the newly opened Grand Pré railway station, the Windsor and Annapolis Railway Company hung a sign that read: "Welcome to the Land of Evangeline and Gabriel." The next year saw the first organized tour by rail of the "Land of Evangeline" area by Americans from Boston. Acadians were not involved in these tourism developments.

During the 1880s the Acadians of the Maritimes began to hold "national conventions" in the Maritimes to achieve cultural objectives. The first convention was at Memramcook, New Brunswick and the second in Miscouche, Prince Edward Island. By the end of the decade Acadians had a national feast day (August 15), a patron saint (Notre-Dame-de-l'Assomption), a flag (the French tricolour with a gold star in one corner), an anthem (Ave Maris Stella) and a motto. Moreover, the Acadian and French-language college in Memramcook had obtained university status. In 1895 there appeared a newspaper article by Henri L. d'Entremont in which the author argued that Acadians

needed to honour their ancestors at the emerging tourist site at Grand Pré. A little over a decade later, concrete steps were taken in that direction.

In 1907, John Frederic Herbin, a jeweller, amateur poet and Acadian descendant in nearby Wolfville, purchased the land at Grand Pré that contained the most prominent ruins said to date back to before the events of 1755. This was a piece of land Herbin bought from the widow Mary Bowser. Previous owners, dating back to the time of the Planter arrival in 1760 had included Silas Crane and Samuel Avery and later on the Rev. John Murdoch. Herbin had already published a book of local history in 1898 that had echoed the opinions of Henri d'Entremont. The oral tradition of the time was that the ruins on Herbin's new property were vestiges of the old Acadian parish church, Saint-Charles-des-Mines, the same church in which Acadian males were imprisoned on 5 September 1755. Not far away from those ruins was a well said to date back to the Acadian period. A little further on was the old Acadian burial ground or cemetery. And then there were the old willow trees, which the oral tradition stated had been silent witnesses to the events that had occurred in the village in 1755. All those cultural resources are still there, as evocative in the 21st century as they were in the early 20th century.

In 1908, the Government of Nova Scotia passed an act to incorporate the trustees of the "Grand-Pré historic Grounds." This was the first attempt by any government at any level to safeguard the site at Grand Pré.

In 1917, Herbin and the other trustees sold the property with the ruins on it to the Dominion Atlantic Railway [DAR], on the condition that the church site be deeded to the Acadian people so they could erect a memorial to their ancestors. The DAR assumed responsibility for the Grand Pré site and engaged renowned architect Percy Nobbs to develop a detailed landscape plan for the grounds, complete with pathways, flower beds and potential monument locations. With Nobbs's drawings in hand, the rail company developed a "park" for tourists who wanted to see the spot Longfellow had made famous in his epic poem. The park-like setting – a cross between a *jardin des plantes* and a commemorative cemetery -- encouraged many visitors to reflect on the tragedy of the Acadians in 1755. The first major artistic element added to the landscape was a bronze statue of Evangeline, unveiled in 1920. That statue was the work of renowned Québec sculptor Henri Hébert, who produced a variation on an earlier design of his father, sculptor Louis-Philippe Hébert.

Throughout the 1920s and 1930s the DAR, Nova Scotia Tourism, and many private companies used images and slogans employing the Evangeline theme and Grand Pré association to sell their products. At the same time there was a rampant commercialization of Evangeline: various depictions of the fictitious heroine showed up on a range of products from soft drinks to car dealerships to chocolates.

Grand-Pré as a lieu de mémoire acadien

Despite the commercial overlay and despite the frequent tie-ins with an imaginary literary figure, Acadians during the 1920s were showing increasing interest in and attachment to Grand Pré as an evocative site that marked the saddest period of their ancestors' history. In 1921, the *Société nationale l'Assomption* (predecessor of today's *Société nationale de l'Acadie* [SNA]) held part of its eighth national convention at Grand Pré. During a special ceremony the SNA took official possession of the church site and launched a fund-raising campaign to build a Memorial Church (*Église souvenir*) at Grand Pré on the presumed ruins of the parish church destroyed in 1755. The following year, 1922, Acadian workers began to build that Memorial Church. Acadians and their friends and

supporters from throughout Canada and the United States donated to the cause. The construction of the church reflected the growing wave of Acadian nationalism that had been on the ascendant since the 1880s.

The Acadian community's commemoration efforts at Grand Pré continued in 1923 when funds were raised for a sculpture of the Acadian patron saint, Notre-Dame de l'Assomption, to be placed inside the newly completed church. The very next year a group of Acadians and those interested in their history erected a poignant symbol of the 1755 Deportation. That new marker was an iron cross, which was erected along the DAR rail line, about 2 km from the Grand Pré site. At the time it was placed at a dry creek bed that was then believed to be the spot where their ancestors had embarked in small boats during the Deportation. Later research demonstrated that the actual embarkation spot was at Horton Landing so the cross was relocated to that spot in 2005.

By the 1930s Grand Pré had become an important pilgrimage site for Acadians, and for non-Acadians who knew about the Deportation and felt a connection with the tragedy. People came not just from the Maritime Provinces of Canada but from across North America and abroad. In 1924 and 1926, for instance, the Quebec-based newspaper *Le Devoir* organized group visits to Grand Pré. First in 1930, then again in 1936, large groups made the trip from Louisiana. Those visits were the first official contact between *Acadiens* and *'Cadiens* – Acadians of the North and of the South – since the time of the Deportation two centuries earlier. Then in August 1955, thousands of Acadians from across North America gathered at what was then known as Grand Pré Park, today's Grand-Pré National Historic Site of Canada, to mark the 200th anniversary of the Deportation.

Increasingly and movingly, Grand Pré has become a symbol to people everywhere of perseverance, hope and pride, for that is the example of the Acadian people's survival and flourishing after the events of the Acadian Deportation.

The Government of Canada Recognizes the Significance of Grand Pré

Up to the mid-1950s, concerned citizens and organized groups, primarily within Canada but also in the United States, were responsible for all the commemorative action and development at Grand Pré. By 1955, all the major elements on the *lieu de mémoire acadien* had been in place for three decades: the Memorial Church, the statue of Evangeline, the Deportation Cross, the old willows, a stone cross to mark the Acadian burial ground, the well, and flower beds. In May 1955, the Historic Sites and Monuments Board of Canada, the arms-length advisory body that recommends designations of national significance to the responsible federal minister, concluded that the "Grand Pré Memorial Park possesses historical features which would make it eminently suitable as a National Historic Park." Negotiations took place over the next year and on 14 December 1956, the Société nationale de l'Assomption (later Société nationale des Acadiens, and today the Société nationale de l'Acadie) finalized the sale of Grand Pré to the Government of Canada. Five years later, in 1961, Parks Canada officially opened Grand-Pré National Historic Park.

Since that transition, the federal government agency responsible for the officially designated historic site of Grand Pré has maintained the original commemorative monuments and worked closely and collaboratively with representatives of the Acadian community. The aim has been, and remains, to have

the site fulfill its obligations as a national historic site and at the same time to continue to be the principal *lieu de mémoire* of Acadians everywhere.

Grand Pré as a Candidate World Heritage Site

Looking beyond the national historic site to the broader cultural landscape that also includes the Grand Pré Marsh, Horton Landing and a representative sample of the uplands adjacent to the marsh, we have an ensemble that is a worthy candidate site for World Heritage status.

3. Justification for inscription

3.a Criteria under which inscription is proposed (and justification for inscription under these criteria)

(iii) to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

The intact dykeland at Grand Pré is an exceptional example of the distinctive Acadian tradition of turning wetlands into highly fertile farmland.

Justification

The technology used by the Acadians to claim their farmland came from the salt marshes of Western France, a technology used since Antiquity. That technology consisted of a dyke and a drainage system that captured salt from seawater trapped behind earthen walls. Acadians, the French colonists in *Acadie* (Nova Scotia), adapted the technology to drain marshes and create fertile farmland. This was accomplished through the use of the *aboiteau*, an assemblage in which there were earthen dykes with sluices passing through them in natural drainage creeks. Each sluice had a wooden hinged valve that prevented seawater from entering when the tide rose yet which allowed fresh water to run off the marshes at low tide, following the original watersheds. Thus the approach worked with nature rather than trying to completely alter it. It generally took two to three years for the marsh to be desalinated enough to be used as farmland.

The Acadian system of marsh transformation was a complete and ingenious system, one that took advantage of the unrivalled natural fertility of the wetlands of the Minas Basin, which thanks to the waters of the Minas Basin are exceptionally rich in nutrients. The Acadians erected their dykes with sods extracted from the very marshes they were transforming. By using sods cut from the marsh itself, where *Spartina patens* (Salt Meadow Hay) and the *Juncus gerardi* (Black Grass) grew plentifully, the Acadians used materials that they knew could withstand the sea water on the outside of the dykes and the swirling surge of the world's highest tides. Those grasses have a very tightly knit root system and thrive naturally in salt water. Cut into sods and installed on the faces of the dyke walls, they were the ideal protection against erosion. By adapting the European technology to the natural conditions that existed in the Minas Basin, Acadians developed a farming practice that was exceptional in North

America – exceptional in its ingenuity, exceptional in the fertility of the farmland created, and exceptional in that the indigenous people, the Mi'kmaq, accepted the Acadians' transformation of so many wetlands.

Compared to the Dutch polders, the Acadian dykelands did not require a system to pump the water out of the lands claimed on the sea. This is partly explained by the fact that the Acadians settled beside inter-tidal zones and made use of natural environmental features to create their fertile land. The farming practices in France's *Marais poitevin*, the area from which the Acadian technology came, differed in that their drainage systems were built using trenches and they stabilised their dyke walls with willows and other trees with dense root systems to prevent erosion. (This is to be explored further in the comparative analysis). Unlike the Acadians' dyking projects, those in Europe were led by governments or religious powers and were managed hierarchically. The Acadian dykelands were the result of locally driven initiatives that reflected and encouraged their community-based social structure.

The dykeland at Grand Pré is the pre-eminent example among the 30 or so different Acadian dyking projects carried out in the 17th and early 18th centuries. It remains the most fertile and productive as well as one of if not *the* largest. It is still actively used for agricultural purposes and continues to have exceptional fertility for its latitude in North America. As has been the case since the 1680s, it continues to face the highest recorded tides in the world and much stronger surges than at any other location. Though now protected by modern, machine-made dykes, the marsh at Grand Pré stands as a remarkable accomplishment of pre-industrial, vernacular engineering. Initially conceived and constructed by Acadians, the marsh was later renewed and maintained by New England Planters, beginning in 1760. Succeeding generations, Planter descendants and newcomers, have maintained the essential characteristics of the dyke and taken advantage of its remarkable fertility.

The Grand Pré dykeland is exceptional in the simplicity of its creation and operation and exceptional in comparative terms with other similar projects in its expanse and the particular challenge of its setting.

(v) to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.

The enduring settlement and land-use pattern on the Grand Pré dykeland and upland is an outstanding example of a distinctive 17th and 18th-century community-based approach to agriculture in North America.

Justification

For nearly three and a half centuries the dykeland and upland at Grand Pré have formed a distinctive cultural landscape, an outstanding example in North America of an 18th-century land use that has persisted despite the dramatic sequence of political, military and demographic changes that swept over the area. It is a landscape that

clearly reflects both French colonial and British colonial influences. Yet at the same time, the settlement and use patterns also speak of the power that ordinary people – first Acadians and later Planters – exerted to determine how and where they lived.

The original attributes of the dykeland – when it was one of the largest dykelands in North America, -- remain largely in place while on the upland there is tangible and persistent evidence of roads and settlement patterns. Moreover, there is a continuing link between a farming and residential population on the upland and the wetlands transformed into dykeland.

Year-round settlement on the upland on the south side of the inter-tidal zone began with the arrival of Acadians in the area in the 1680s, a time when the region was known as *Acadie* (mainland Nova Scotia) and there was a French colonial administration at Port-Royal (later Annapolis Royal). That administration made a seigneurial concession at Grand Pré, evidence of which is still visible in the form of narrow lots on the upland that persisted throughout the Acadian occupation, were subsequently retained by the Planters when they arrived in the 1760s, and still evident today.

Between the 1680s and 1755, when the Acadians were forcibly transported to the Anglo-American colonies, they developed an extensive community at Grand Pré, with all their construction (roads, houses, barns, sheds, mills, church and cemetery) being on the upland. The roads and cemetery are still in situ and there are archaeological sites of some of the now-vanished buildings. Thanks to the incredible fertility of the wetlands transformed into agricultural land, Grand Pré became the largest and most prosperous of all Acadian-settled regions in the Maritime Provinces of Canada. Those other settlements were similar to but smaller and less productive than Grand Pré.

With the arrival of New England Planters at Grand Pré in 1760, a new population began to live on the uplands and farm on the dykeland as the Acadians had done. The British colonial administration that encouraged the Planter migration and settlement established a rectilinear grid known as the Town Plot on the upland, where they wanted and expected most of the Planters to concentrate. Yet it was not long before the Planters opted to settle all along the upland ridge in a scattered fashion similar to what the Acadians had done before them. The Town Plot of the 1760s became essentially a pattern of roads on the landscape, a pattern that is still visible in the 21st century, tangible evidence of the unrealised expectations of the British colonial regime that created it.

Thus one finds at Grand Pré a pattern of settlement and land use with remarkable continuity of use across what in North America is a long time span. Though coming from different cultural, linguistic and religious backgrounds, the Acadians, the Planters and later settlers retained their close relationships with and attachments to the dykeland and did so by restricting their settlement exclusively to the upland. There, they built their houses and other buildings along the ridge as they saw fit. Though the settlers sometimes (or often) ignored the wishes of the French and British administrations over them, the French seigneurial regime concessions and the British Town Plot are still largely intact and visible today. Equally, all roads used by Acadians in the Grand Pré area are still present, with most still in use.

With the exception of the French seigneurial regime vestiges and the grid of the British Town Plot, the rest of the settlement pattern and use at Grand Pré reflects an organic and community-based evolution. As it was in the 17th and 18th centuries, so Grand Pré is today, a low-density settlement on the upland with a close relationship to the adjacent and highly-fertile dykeland. Though not the only such Acadian then Planter cultural landscape, it remains exceptional in its scale, continuity, integrity and authenticity.

(vi) to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance;

Through its evocative memorials to a people who overcame a tragedy of forced migration, the Acadian Deportation, Grand Pré is a symbol of hope, perseverance, and pride for all humanity.

Justification

Beginning in 1755 and lasting until 1762, two-thirds of the Acadians of the Maritime Provinces of Canada were deported from their homes and the other third forced to find refuge elsewhere. This period of forced migrations and terrible suffering is commonly called the Acadian Deportation.

In 1755, the first year of the Acadian Deportation, all Acadians living at Grand Pré were forcibly removed, and transported to the Anglo-American colonies. Their vacant and highly fertile lands were subsequently settled in 1760 by incoming colonists from New England, known as Planters.

In the late 19th and early 20th centuries Acadians returned symbolically to Grand Pré. On their own and in partnership with others they added exceptional new layers to the area, transforming Grand Pré into by far the most cherished of all Acadian historic sites and one of the most recognizable historic sites in North America. For well over a century now, Grand Pré has been synonymous with Acadian history in general and the Acadian Deportation in particular.

There were several reasons why Grand Pré acquired its symbolic status, with the international success of Longfellow's mid-19th-century epic poem *Evangeline*, whose opening section is set in an imagined Grand Pré, and the Acadian Renaissance of the 19th century being the two most important factors. By the early 20th century, Acadians and others (notably the Dominion Atlantic Railroad) had erected several evocative monuments at Grand Pré to mark the area's history and the symbolic return of the descendants of the people who had once thrived and then been removed from the area. The most iconic symbols, all erected in the 1920s, turned out to be the Memorial Church, the Deportation Cross and the statue of *Evangeline*. Each is widely recognized across North America and in parts of the wider world as symbols of Acadian identity and history. They are also, increasingly, seen as symbols of how a people can overcome a tragic history through perseverance, giving way to hope and pride. In the late 20th century the Deportation Cross inspired another project, still ongoing, that aims eventually to place 20 Acadian Deportation memorials in Canada, the United States and in France.

In addition to its commemorative dimension, Grand Pré is the setting and inspiration for a few hundred literary, artistic and musical creations, beginning in the mid-19th century through to today. The majority of the works focus on story of the Acadian Deportation, the forcible removal that occurred at Grand Pré in 1755 and which saw all Acadians then living there transported to British American colonies. Over time, the experience of the particular

Acadians at Grand Pré came to symbolize the suffering endured by all Acadians everywhere, across the Maritime Provinces of Canada and throughout the seven years of many different forcible removals.

At one and the same time, Grand Pré – the dykeland, the adjacent uplands and the memorials – symbolize both the traditions and way of life before the Acadian Deportation and equally the ability of a people to overcome the tragedy of a forced migration.

3.b Proposed Statement of Outstanding Universal Value

Grand Pré is an enduring and inspirational cultural landscape, an outstanding example of a distinctive community-based approach to farming in 17th and 18th-century North America and through its 20th-century memorials an exceptional example of a place of tragedy that has become a symbol for all humanity of hope, perseverance and pride.

3.c Comparative analysis (including state of conservation of similar properties)

(Ongoing. The working group's conclusions, suggests the following comparative framework)

Criteria	Comparative framework	Possible places / sites
<p><i>(iii) to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.</i></p> <p>The intact dykeland at Grand Pré is an exceptional example of the distinctive Acadian tradition of turning wetlands into highly fertile farmland.</p>	<ul style="list-style-type: none"> • Claimed/ reclaimed land • Agricultural techniques • Tidal / flood zone 	<ul style="list-style-type: none"> • Traeth Mawr (UK) • Sunk Island (UK) • New Orleans (USA) • Mont Saint-Michel and its bay (France) • Dutch polders (Netherlands) • "Marais poitevin" (France) • Yangtze river flood plains (China)
<p><i>(v) to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.</i></p> <p>The enduring settlement and land-use pattern on the Grand Pré dykeland and upland is an outstanding example of a distinctive 17th and 18th-century community-based approach to agriculture in North America.</p>	<ul style="list-style-type: none"> • Settlement patterns of French and British beyond their homelands • Land use in the 17th and 18th century North America 	<ul style="list-style-type: none"> • 17th and 18th century North American dykelands; • 17th and 18th century colonial farming communities in the world;

<p><i>(vi) to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance;</i></p> <p>Through its evocative memorials to a people who overcame a tragedy of forced migration, the Acadian Deportation, Grand Pré is a symbol of hope, perseverance, and pride for all humanity.</p>	<ul style="list-style-type: none"> • Place of commemoration of tragic events • Places of symbolic revival of the people associated to them 	<ul style="list-style-type: none"> • Cherokee Trail of Tears (USA) • Other diasporas that may have inspired similar symbolic reclaiming of lost lands by forcibly removed group • Yad Vashem memorial (Israel) • Memorials to the Highland Clearances (UK) • Bridge of Mostar (Bosnia)
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3.d Integrity and/ or Authenticity

(Preliminary: requires condition assessment)

<p><i>Form and design</i></p>	<ul style="list-style-type: none"> • Dyke walls face the Minas Basin and follow the dyking line set by Acadians in 18th century on the east side of the Grand Pré Marsh and on the west side as set in the 19th century by the successors of the New England Planters. The dykes have been raised as necessary in the 20th century to hold back the highest recorded tides in the world, because those tides rise steadily as sea level rises. • Forms of the individual fields within the dykeland illustrate the interrelationship between the original dyking projects and the natural drainage patterns that take away water from the fields, out through <i>aboiteaux</i>, into the Minas basin; • Field pattern follows the natural drainage and are little changed since created in the 17th and 18th centuries; 	<ul style="list-style-type: none"> • Of the approximately 30 different Acadian dykelands, the one at Grand Pré is the most studied and the best understood; • Flat open area; • Sightline across the dykelands is uninterrupted by buildings and structures; • Fields are connected but not separated by a physical obstacle (i.e fence); • Fields accessible by dirt roads used since they were first created; • Field pattern illustrates the evolution of the dyking of the marsh (can read the successive stages of dyking); • Maximum extent of the dyked area; • Interrelationship between the different components of the heart of the Acadian, Planter and later settlement (cemetery, roads, houses, dykeland) and the dykelands; • Linear and dispersed settlement pattern along the marsh and North of the Old Post Road; • Town Plot of the New England Planters mostly intact and still visible; • Roads from the Acadian period lead in and out of dykelands, through the settlement 	<ul style="list-style-type: none"> • Intact original design of the memorial park setting (paths and commemorative garden) at Grand-Pré NHSC by Percy Nobbs; • Deportation Cross still original design and form
<p><i>Materials and substance</i></p>	<ul style="list-style-type: none"> • Remains of 17th, 18th, 19th, and early 20th century dykes made of compact soil, brush; 	<ul style="list-style-type: none"> • Accumulated soil in fields as a result of tidal deposition; 	<ul style="list-style-type: none"> • N/A
<p><i>Use and function</i></p>	<ul style="list-style-type: none"> • Continued function of the dykes and the aboiteau system to protect the fertile land; 	<ul style="list-style-type: none"> • Uninterrupted use for agricultural purposes: raising cattle and growing corn, wheat, grass etc. • Continues to function as one of the most fertile lands in the country; remains exceptional for its latitude in North America 	<ul style="list-style-type: none"> • Continued use of the commemorative gardens and the various monuments as a place of reflection on the events that took place at Grand Pré, with a focus on the Deportation of 1755; • Regularly – on an annual basis (July 28, August 15 and September 5) and on important anniversaries – Grand Pré is the place where great numbers of Acadians and others come together to reflect on the events

			of the Deportation and how a people was able to overcome such a tragedy.
<i>Traditions, techniques and management systems</i>	<ul style="list-style-type: none"> N/A 	<ul style="list-style-type: none"> Dykeland managed by a community-based body of landowners responsible for the protection and maintenance of the area for agricultural purposes; Modern dykes are now maintained and managed by the Nova Scotia Government 	<ul style="list-style-type: none"> N/A
<i>Location and setting</i>	<ul style="list-style-type: none"> Exposed on two faces to the tides of the Bay of Fundy; In-situ remains of a few ancient dykes and of most 17th and 18th century <i>aboiteaux</i> and culverts (impossible to determine percentage); 	<ul style="list-style-type: none"> Dykeland continues to be located in the area originally transformed by the Acadians between Long Island and the mainland; Location of culverts and <i>aboiteaux</i> has not changed; The remains of the heart of the Acadian settlement (cemetery, documented location of the church, and other buildings are protected within the boundaries of the Grand-Pré NHSC; In situ remains of houses, roads, landing area / wharf are tentatively identified in locations beyond the G-P NHSC; Rural setting defined by low density of structures along the dykelands, fields on the dykelands and the uplands; Representative sample of the upland settlement of Acadians is protected within the boundaries of Grand-Pré NHSC; Many of the roads (and streets) in the villages of Grand Pré and Hortonville and on the dykeland date back to the 17th and 18th centuries 	<ul style="list-style-type: none"> Most memorials remain in their original locations established in the 1920s; exception is the Deportation Cross, recently relocated to more historically appropriate spot at Horton Landing; Grand-Pré NHSC contains archaeological remains of the heart of the community that existed until 1755; Horton Landing is the original location from where Acadians were deported and New England Planters arrived; Dirt road running along the dykeland and beside Grand-Pré NHSC is the very road upon which the Acadians were marched to deportation and the road upon which the New England Planters walked to take over the area and begin to settle and repair the dykes damaged in the 1759 storm; Numerous archaeological sites on the uplands within the boundaries of Grand-Pré NHSC attest to the prior Acadian occupation
<i>Spirit and feeling</i>	<ul style="list-style-type: none"> N/A 	<ul style="list-style-type: none"> N/A 	<ul style="list-style-type: none"> Grand-Pré NHSC and the Deportation Cross at Horton Landing inspire strong emotional and spiritual attachment from Acadians across the world; The overall Grand Pré area has inspired and continues to inspire a great many literary and artistic works (Longfellow, painter Alex Colville and hundreds of others) Grand Pré, especially the NHSC, have for over a century been central to the Acadian identity, conveying messages of perseverance, hope and pride; Most visitors to Grand-Pré NHSC are non-Acadians, yet they too are typically much affected by the spirit of the place, and share sentiments similar to those of Acadians.

Annex 1: Summary table (English)

<i>Statement</i>			
<p>Grand Pré is an enduring and inspirational cultural landscape, an outstanding example of a distinctive community-based approach to farming in 17th and 18th-century North America and through its 20th-century memorials an exceptional example of a place of tragedy that has become a symbol for all humanity of hope, perseverance and pride.</p>			
Criteria			
World Heritage criteria	<p><i>(iii) to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;</i></p>	<p><i>(v) to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;</i></p>	<p><i>(vi) to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance;</i></p>
Criteria proposed	<p>The intact dykeland at Grand Pré is an exceptional example of the distinctive Acadian tradition of turning wetlands into highly fertile farmland.</p> <p>(Note: focus on creation of the dykelands; draining of wetlands to convert to farmland)</p> <p>(Area marked “iii” on the Tentative Boundary Map)</p>	<p>The enduring settlement and land-use pattern on the Grand Pré dykeland and upland is an outstanding example of a distinctive 17th and 18th-century community-based approach to agriculture in North America.</p> <p>(Note: focus on the persistent use and visible traces of the 18th century landscape)</p> <p>(Areas marked “iii” and “v” on the Tentative Boundary Map)</p>	<p>Through its evocative memorials to a people who overcame a tragedy of forced migration, the Acadian Deportation, Grand Pré is a symbol of hope, perseverance, and pride for all humanity.</p> <p>(Two areas marked “vi” on the Tentative Boundary Map)</p>
Justification			
	<p>The technology used by the Acadians to claim their farmland came from the salt marshes of Western France, a technology used since Antiquity. That technology consisted of a dyke and a drainage system that captured salt from seawater trapped behind earthen walls. Acadians, the French colonists in <i>Acadie</i> (Nova Scotia), adapted the technology to drain marshes and create fertile farmland. This was accomplished through the use of the <i>aboiteau</i>, an assemblage in which there were earthen dykes with sluices passing through them in natural drainage creeks. Each sluice had a wooden hinged valve that prevented seawater from entering when the tide rose yet which allowed fresh water to run off the marshes at low tide, following the original watersheds. Thus the approach worked with nature</p>	<p>For nearly three and a half centuries the dykeland and upland at Grand Pré have formed a distinctive cultural landscape, an outstanding example in North America of an 18th-century land use that has persisted despite the dramatic sequence of political, military and demographic changes that swept over the area. It is a landscape that clearly reflects both French colonial and British colonial influences. Yet at the same time, the settlement and use patterns also speak of the power that ordinary people – first Acadians and later Planters – exerted to determine how and where they lived.</p>	<p>Beginning in 1755 and lasting until 1762, two-thirds of the Acadians of the Maritime Provinces of Canada were deported from their homes and the other third forced to find refuge elsewhere. This period of forced migrations and terrible suffering is commonly called the Acadian Deportation.</p> <p>In 1755, the first year of the Acadian Deportation, all Acadians living at Grand Pré were forcibly removed, and transported to the Anglo-American colonies. Their vacant and highly fertile lands were subsequently settled in 1760 by incoming colonists from New England, known as Planters.</p> <p>In the late 19th and early 20th centuries Acadians returned</p>

	<p>rather than trying to completely alter it. It generally took two to three years for the marsh to be desalinated enough to be used as farmland.</p> <p>The Acadian system of marsh transformation was a complete and ingenious system, one that took advantage of the unrivalled natural fertility of the wetlands of the Minas Basin, which thanks to the waters of the Minas Basin are exceptionally rich in nutrients. The Acadians erected their dykes with sods extracted from the very marshes they were transforming. By using sods cut from the marsh itself, where <i>Spartina patens</i> (Salt Meadow Hay) and the <i>Juncus gerardi</i> (Black Grass) grew plentifully, the Acadians used materials that they knew could withstand the sea water on the outside of the dykes and the swirling surge of the world's highest tides. Those grasses have a very tightly knit root system and thrive naturally in salt water. Cut into sods and installed on the faces of the dyke walls, they were the ideal protection against erosion. By adapting the European technology to the natural conditions that existed in the Minas Basin, Acadians developed a farming practice that was exceptional in North America – exceptional in its ingenuity, exceptional in the fertility of the farmland created, and exceptional in that the indigenous people, the Mi'kmaq, accepted the Acadians' transformation of so many wetlands.</p> <p>Compared to the Dutch polders, the Acadian dykelands did not require a system to pump the water out of the lands claimed on the sea. This is partly explained by the fact that the Acadians settled beside inter-tidal zones and made use of natural environmental features to create their fertile land. The farming practices in France's <i>Marais poitevin</i>, the area from which the Acadian technology came, differed in that there drainage systems were built using trenches and they stabilised their dyke walls with willows and other trees with dense root systems to prevent erosion. (This is to be explored further in the comparative analysis). Unlike the Acadians' dyking projects, those in Europe were led by governments or religious powers and were managed hierarchically. The Acadian</p>	<p>The original attributes of the dykeland – when it was one of the largest dykelands in North America, -- remain largely in place while on the upland there is tangible and persistent evidence of roads and settlement patterns. Moreover, there is a continuing link between a farming and residential population on the upland and the wetlands transformed into dykeland.</p> <p>Year-round settlement on the upland on the south side of the inter-tidal zone began with the arrival of Acadians in the area in the 1680s, a time when the region was known as <i>Acadie</i> (mainland Nova Scotia) and there was a French colonial administration at Port-Royal (later Annapolis Royal). That administration made a seigneurial concession at Grand Pré, evidence of which is still visible in the form of narrow lots on the upland that persisted throughout the Acadian occupation, were subsequently retained by the Planters when they arrived in the 1760s, and still evident today.</p> <p>Between the 1680s and 1755, when the Acadians were forcibly transported to the Anglo-American colonies, they developed an extensive community at Grand Pré, with all their construction (roads, houses, barns, sheds, mills, church and cemetery) being on the upland. The roads and cemetery are still in situ and there are archaeological sites of some of the now-vanished buildings. Thanks to the incredible fertility of the wetlands transformed into agricultural land, Grand Pré became the largest and most prosperous of all Acadian-settled regions in the Maritime Provinces of Canada. Those other settlements were similar to but smaller and less productive than Grand Pré.</p>	<p>symbolically to Grand Pré. On their own and in partnership with others they added exceptional new layers to the area, transforming Grand Pré into by far the most cherished of all Acadian historic sites and one of the most recognizable historic sites in North America. For well over a century now, Grand Pré has been synonymous with Acadian history in general and the Acadian Deportation in particular.</p> <p>There were several reasons why Grand Pré acquired its symbolic status, with the international success of Longfellow's mid-19th-century epic poem <i>Evangeline</i>, whose opening section is set in an imagined Grand Pré, and the Acadian Renaissance of the 19th century being the two most important factors. By the early 20th century, Acadians and others (notably the Dominion Atlantic Railroad) had erected several evocative monuments at Grand Pré to mark the area's history and the symbolic return of the descendants of the people who had once thrived and then been removed from the area. The most iconic symbols, all erected in the 1920s, turned out to be the Memorial Church, the Deportation Cross and the statue of <i>Evangeline</i>. Each is widely recognized across North America and in parts of the wider world as symbols of Acadian identity and history. They are also, increasingly, seen as symbols of how a people can overcome a tragic history through perseverance, giving way to hope and pride. In the late 20th century the Deportation Cross inspired another project, still ongoing, that will eventually place 20 Acadian Deportation memorials in Canada, the United States and in France.</p> <p>In addition to its commemorative dimension, Grand Pré is the setting and inspiration for a few hundred literary, artistic and musical creations, beginning in the mid-19th century through to today. The majority of the works focus on story of the Acadian Deportation, the forcible removal that occurred at Grand Pré in 1755 and which saw all Acadians then living there transported to British American colonies. Over time, the experience of the particular Acadians at Grand Pré came to symbolize the</p>
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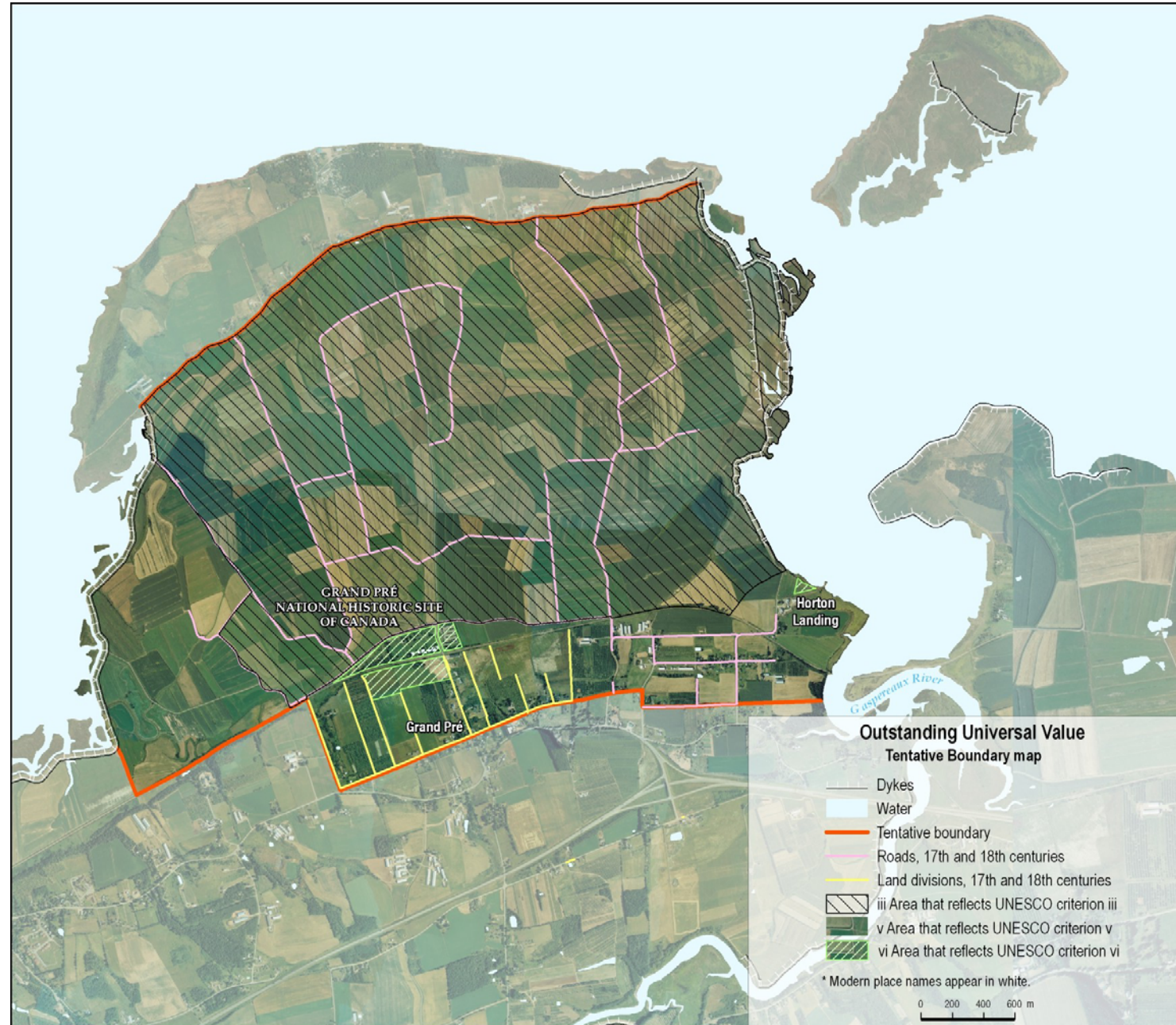
	<p>dykelands were the result of locally driven initiatives that reflected and encouraged their community-based social structure.</p> <p>The dykeland at Grand Pré is the pre-eminent example among the 30 or so different Acadian dyking projects carried out in the 17th and early 18th centuries. It remains the most fertile and productive as well as one of if not <i>the</i> largest. It is still actively used for agricultural purposes and continues to have exceptional fertility for its latitude in North America. As has been the case since the 1680s, it continues to face the highest recorded tides in the world and much stronger surges than at any other location. Though now protected by modern, machine-made dykes, the marsh at Grand Pré stands as a remarkable accomplishment of pre-industrial, vernacular engineering. Initially conceived and constructed by Acadians, the marsh was later renewed and maintained by New England Planters, beginning in 1760. Succeeding generations, Planter descendants and newcomers, have maintained the essential characteristics of the dyke and taken advantage of its remarkable fertility.</p> <p>The Grand Pré dykeland is exceptional in the simplicity of its creation and operation and exceptional in comparative terms with other similar projects in its expanse and the particular challenge of its setting.</p>	<p>With the arrival of New England Planters at Grand Pré in 1760, a new population began to live on the uplands and farm on the dykeland as the Acadian had done. The British colonial administration that encouraged the Planter migration and settlement established a rectilinear grid known as the Town Plot on the upland, where they wanted and expected most of the Planters to concentrate. Yet it was not long before the Planters opted to settle all along the upland ridge in a scattered fashion similar to what the Acadians had done before them. The Town Plot of the 1760s became essentially a pattern of roads on the landscape, a pattern that is still visible in the 21st century, tangible evidence of the unrealised expectations of the British colonial regime that created it.</p> <p>Thus one finds at Grand Pré a pattern of settlement and land use with remarkable continuity of use across what in North America is a long time span. Though coming from different cultural, linguistic and religious backgrounds, the Acadians, the Planters and later settlers retained their close relationships with and attachments to the dykeland and did so by restricting their settlement exclusively to the upland. There, they built their houses and other buildings along the ridge as they saw fit. Though the settlers sometimes (or often) ignored the wishes of the French and British administrations over them, the French seigneurial regime concessions and the British Town Plot are still largely intact and visible today. Equally, all roads used by Acadians in the Grand Pré area are still present, with most still in use.</p> <p>With the exception of the French seigneurial regime vestiges and the grid of the British Town Plot, the rest of the settlement pattern and use at Grand Pré reflects an organic and community-based evolution. As it was in the 17th and 18th</p>	<p>suffering endured by all Acadians everywhere, across the Maritime Provinces of Canada and throughout the seven years of many different forcible removals.</p> <p>At one and the same time, Grand Pré – the dykeland, the adjacent uplands and the memorials – symbolize both the traditions and way of life before the Acadian Deportation and equally the ability of a people to overcome the tragedy of a forced migration.</p>
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		centuries, so Grand Pré is today, a low-density settlement on the upland with a close relationship to the adjacent and highly-fertile dykeland. Though not the only such Acadian then Planter cultural landscape, it remains exceptional in its scale, continuity, integrity and authenticity.	
Authenticity (attributes)			
<i>Form and design</i>	<ul style="list-style-type: none"> • Dyke walls face the Minas Basin and follow the dyking line set by Acadians in 18th century on the east side of the Grand Pré Marsh and on the west side as set in the 19th century by the successors of the New England Planters. The dykes have been raised as necessary in the 20th century to hold back the highest recorded tides in the world, because those tides rise steadily as sea level rises. • Forms of the individual fields within the dykeland illustrate the interrelationship between the original dyking projects and the natural drainage patterns that take away water from the fields, out through <i>aboiteaux</i>, into the Minas basin; • Field pattern follows the natural drainage and are little changed since created in the 17th and 18th centuries; 	<ul style="list-style-type: none"> • Of the approximately 30 different Acadian dykelands, the one at Grand Pré is the most studied and the best understood; • Flat open area; • Sightline across the dykelands is uninterrupted by buildings and structures; • Fields are connected but not separated by a physical obstacle (i.,e fence); • Fields accessible by dirt roads used since they were first created; • Field pattern illustrates the evolution of the dyking of the marsh (can read the successive stages of dyking); • Maximum extent of the dyked area; • Interrelationship between the different components of the heart of the Acadian, Planter and later settlement (cemetery, roads, houses, dykeland) and the dykelands; • Linear and dispersed settlement pattern along the marsh and North of the Old Post Road; • Town Plot of the New England Planters mostly intact and still visible; • Roads from the Acadian period lead in and out of dykelands, through the settlement 	<ul style="list-style-type: none"> • Intact original design of the memorial park setting (paths and commemorative garden) at Grand-Pré NHSC by Percy Nobbs; • Deportation Cross still original design and form
<i>Materials and substance</i>	<ul style="list-style-type: none"> • Remains of 17th, 18th, 19th, and early 20th century dykes made of compact soil, brush; 	<ul style="list-style-type: none"> • Accumulated soil in fields as a result of tidal deposition; 	<ul style="list-style-type: none"> • N/A
<i>Use and function</i>	<ul style="list-style-type: none"> • Continued function of the dykes and the aboiteau system to protect the fertile land; 	<ul style="list-style-type: none"> • Uninterrupted use for agricultural purposes: raising cattle and growing corn, wheat, grass etc. • Continues to function as one of the most fertile lands in the country; remains exceptional for its latitude in North America 	<ul style="list-style-type: none"> • Continued use of the commemorative gardens and the various monuments as a place of reflection on the events that took place at Grand Pré, with a focus on the Deportation of 1755; • Regularly – on an annual basis (July 28, August 15 and September 5) and on important anniversaries – Grand Pré is the place where great numbers of Acadians and others

			come together to reflect on the events of the Deportation and how a people was able to overcome such a tragedy.
<i>Traditions, techniques and management systems</i>	<ul style="list-style-type: none"> N/A 	<ul style="list-style-type: none"> Dykeland managed by a community-based body of landowners responsible for the protection and maintenance of the area for agricultural purposes; Modern dykes are now maintained and managed by the Nova Scotia Government 	<ul style="list-style-type: none"> N/A
<i>Location and setting</i>	<ul style="list-style-type: none"> Exposed on two faces to the tides of the Bay of Fundy; In-situ remains of a few ancient dykes and of most 17th and 18th century <i>aboiteaux</i> and culverts (impossible to determine percentage); 	<ul style="list-style-type: none"> Dykeland continues to be located in the area originally transformed by the Acadians between Long Island and the mainland; Location of culverts and <i>aboiteaux</i> has not changed; The remains of the heart of the Acadian settlement (cemetery, documented location of the church, and other buildings are protected within the boundaries of the Grand-Pré NHSC; In situ remains of houses, roads, landing area / wharf are tentatively identified in locations beyond the G-P NHSC; Rural setting defined by low density of structures along the dykelands, fields on the dykelands and the uplands; Representative sample of the upland settlement of Acadians is protected within the boundaries of Grand-Pré NHSC; Many of the roads (and streets) in the villages of Grand Pré and Hortonville and on the dykeland date back to the 17th and 18th centuries 	<ul style="list-style-type: none"> Most memorials remain in their original locations established in the 1920s; exception is the Deportation Cross, recently relocated to more historically appropriate spot at Horton Landing; Grand-Pré NHSC contains archaeological remains of the heart of the community that existed until 1755; Horton Landing is the original location from where Acadians were deported and New England Planters arrived; Dirt road running along the dykeland and beside Grand-Pré NHSC is the very road upon which the Acadians were marched to deportation and the road upon which the New England Planters walked to take over the area and begin to settle and repair the dykes damaged in the 1759 storm; Numerous archaeological sites on the uplands within the boundaries of Grand-Pré NHSC attest to the prior Acadian occupation
<i>Language and other forms of intangible heritage</i>	<ul style="list-style-type: none"> N/A 	<ul style="list-style-type: none"> N/A 	<ul style="list-style-type: none"> N/A
<i>Spirit and feeling</i>	<ul style="list-style-type: none"> N/A 	<ul style="list-style-type: none"> N/A 	<ul style="list-style-type: none"> Grand-Pré NHSC and the Deportation Cross at Horton Landing inspire strong emotional and spiritual attachment from Acadians across the world; The overall Grand Pré area has inspired and continues to inspire a great many literary and artistic works (Longfellow, painter Alex Colville and hundreds of others) Grand Pré, especially the NHSC, have for over a century

			<p>been central to the Acadian identity, conveying messages of perseverance, hope and pride;</p> <ul style="list-style-type: none"> • Most visitors to Grand-Pré NHSC are non-Acadians, yet they too are typically much affected by the spirit of the place, and share sentiments similar to those of Acadians.
<i>Other internal and external factors</i>	•	•	•
Integrity (state of)			
	<ul style="list-style-type: none"> • The dykeland is now protected by dykes erected and maintained by the Nova Scotia Dept. of Agriculture 	<ul style="list-style-type: none"> • The continued, exclusive agricultural use of the Grand Pré Marsh is protected by legislation of the Province of Nova Scotia. 	<ul style="list-style-type: none"> • The principal places of symbolic commemoration – at Grand-Pré NHSC and at Horton Landing – are owned and protected by the Government of Canada; they are managed and protected by Parks Canada under its principles and policies.
Comparative framework (themes and sites)			
	<ul style="list-style-type: none"> • Dutch polder: Almlasserwaard, Beemster WHS, Schokland (The Netherlands) • Marais poitevin (France) • Les Moères (France) • Traeth Mawr (UK) • Sunk Island (UK) • New Orleans (USA) • Mont Saint-Michel and its bay (France) 	<ul style="list-style-type: none"> • 17th and 18th century North American dykelands; • 17th and 18th century colonial farming communities in the world; 	<ul style="list-style-type: none"> • Cherokee Trail of Tears (USA) • Other diasporas that may have inspired similar symbolic reclaiming of lost lands by forcibly removed group





Annex 2: Tableau sommaire (Français)

<i>Énoncé</i>		
<p>Grand-Pré est un paysage culturel évocateur qui perdure, un éminent exemple d’une approche agricole communautaire particulière aux 17^e et 18^e siècles en Amérique du Nord et un cas exceptionnel d’un lieu de tragédie qui est devenu, grâce à des monuments érigés au 20^e siècle, un symbole d’espoir, de persévérance et de fierté pour l’humanité.</p>		
Critères		
<p>Critères du patrimoine mondial</p>	<p><i>(iii) apporter un témoignage unique ou du moins exceptionnel sur une tradition culturelle ou une civilisation vivante ou disparue;</i></p>	<p><i>(v) être un exemple éminent d’établissement humain traditionnel, de l’utilisation traditionnelle du territoire ou de la mer, qui soit représentative d’une culture (ou de cultures), ou de l’interaction humaine avec l’environnement, spécialement quand celui-ci est devenu vulnérable sous l’impact d’une mutation irréversible;</i></p>
<p>Critères proposés</p>	<p>Le marais entier de Grand-Pré est un exemple exceptionnel de la tradition acadienne particulière visant à transformer des terres d’alluvion en sol fertile. (N. B. : accent sur la création de marais; l’assèchement de terres d’alluvion pour les transformer en terres agricoles.) (Superficie iii sur la Carte des limites proposées)</p>	<p>Les modes d’établissement et d’usage du sol du marais et des terres hautes de Grand-Pré constituent toujours un éminent exemple d’une approche agricole particulière dans l’Amérique du Nord des 17^e et 18^e siècles. (N. B. : accent sur l’usage continu et les traces visibles du paysage du XVIII^e siècle.) (Superficies iii et v sur la Carte des limites proposées)</p>
Justification		
<p>La technologie des aboiteaux qui a permis aux Acadiens de créer leurs polders tire ses origines des marais salants du littoral ouest français, une technologie qui remonte à l’Antiquité. Les marais salants consistent à capturer l’eau de mer à l’intérieur d’une digue en vue d’en retirer le sel par évaporation. Les Acadiens, les colons français établis en Acadie (Nouvelle-Écosse) y ont adapté cette technologie pour transformer les zones intertidales en de fertiles terres agricoles. Ceci a été accompli grâce aux aboiteaux , ces écluses construites à même la levée dans le fond des</p>	<p>Depuis près de trois siècles et demi, le marais et les terres hautes à Grand-Pré ont formé un paysage culturel particulier, un éminent exemple, en Amérique du Nord, d’un mode d’utilisation du sol qui remonte au XVIII^e siècle et qui perdure en dépit des changements d’ordres politique, militaire et démographique qui ont touché la région. C’est un paysage qui reflète les influences coloniales françaises et britanniques. En même temps, les modes d’établissement et d’utilisation du sol témoignent de la force de caractère de gens ordinaires,</p>	<p>Entre 1755 et 1762, les deux-tiers de la population acadienne des provinces Maritimes du Canada ont été déportés de leurs foyers et l’autre tiers a été forcé de trouver refuge ailleurs. Cette période de déplacements forcés et de dures tribulations est connue comme la Déportation des Acadiens.</p> <p>En 1755, au début de la Déportation (1755-1762), tous les Acadiennes et Acadiens demeurant à Grand-Pré ont été évincés de force et déportés dans les colonies anglo-américaines. Les terres très fertiles qu’ils ont laissées vacantes ont été établies en</p>

<p>ruisseaux qui coulent du marais vers la mer. Ces écluses sont munies d'un clapet qui empêche l'eau salée de pénétrer à l'intérieur du marais à la marée montante mais qui permet, au jusant, l'évacuation de l'eau accumulée à l'intérieur grâce à un système de drainage qui tire profit du système hydrographique du marais. Cette technologie qui fonctionne avec l'action des marées est en parfaite harmonie avec la nature qu'elle ne cherche pas à altérer complètement. Ce n'est que deux ou trois ans après son assèchement que le marais est suffisamment dessalé pour qu'on puisse le cultiver.</p> <p>Le système acadien de transformation des zones intertidales était complet et ingénieux, tirant avantage de l'incomparable fertilité naturelle des terres d'alluvion du bassin des Mines dont les eaux sont exceptionnellement riches en éléments nutritifs. Les Acadiens érigeaient leurs levées à même le marais en plaçant des mottes de vase à l'intérieur qu'on recouvrait ensuite avec des pelouses de <i>spatina patens</i> et de <i>juncus gerardi</i>, deux plantes qui y croissent en abondance. Les Acadiens utilisaient des matériaux qui résistaient à la fois à l'eau salée et aux effets des plus hautes marées enregistrées au monde. Le système de racines très serrées de ces plantes halophiles servait à consolider la levée et à la protéger de l'érosion. En adaptant une technologie européenne aux conditions naturelles du bassin des Mines, les Acadiens ont développé une pratique agricole unique dans le contexte colonial nord-américain, exceptionnelle en raison de son ingéniosité et de la fertilité des terres agricoles ainsi créées et exceptionnelle puisque les Mi'kmaq ont accepté que les Acadiens transforment autant de zones intertidales.</p> <p>Les marais asséchés grâce au système d'aboteaux n'exigeaient aucun pompage d'eau comme c'est le cas avec les polders hollandais. Ceci s'explique en partie, parce que les Acadiens établis en bordure des zones intertidales ont créé des terres fertiles en faisant bon usage de leur environnement naturel. La technologie acadienne des aboteaux est différente des pratiques agricoles du Marais poitevin, en France, d'où elle</p>	<p>d'abord les Acadiens et ensuite les Planters, qui ont décidé par eux-mêmes comment et où ils allaient vivre.</p> <p>Les vertus premières du marais quand il figurait parmi les marais les plus étendus en Amérique du Nord, demeurent essentiellement les mêmes, alors que les terres hautes contiennent toujours des traces tangibles et évidentes du réseau routier et du mode d'établissement. De plus, il existe toujours un lien entre la population agricole qui y habite et les terres d'alluvion qu'on a transformées en polder.</p> <p>L'occupation permanente des terres hautes sises au sud de la zone intertidale a débuté avec l'arrivée des Acadiens dans la région, dans les années 1680, à une époque où la région était connue comme l'Acadie (la Nouvelle-Écosse péninsulaire) et où Port-Royal (Annapolis Royal) était le siège administratif de cette colonie française. Les autorités coloniales françaises érigèrent alors une seigneurie à Grand-Pré, dont il reste encore des traces sur la terre haute, à savoir la forme étroite des terrains occupés d'abord par les Acadiens et après 1760, par les Planters et leurs successeurs.</p> <p>Entre les années 1680 et 1755, l'année du début de la Déportation, les Acadiens ont formé un important établissement agricole à Grand-Pré où ils ont établi sur la terre haute, un système routier ainsi que leurs habitations, granges, entrepôts, moulins, voire même une église et un presbytère. Le système routier et le cimetière sont toujours</p>	<p>1760 par des colons de la Nouvelle-Angleterre, les Planters.</p> <p>Au tournant du XX^e siècle, des descendants du peuple acadien et des personnes d'autres origines ont ajouté un sens symbolique à Grand-Pré et à son marais et cet ancien établissement acadien est devenu le lieu historique le plus choyé par le peuple acadien et un des lieux historiques les plus reconnus en Amérique du Nord. Depuis plus d'un siècle, Grand-Pré est devenu synonyme de l'histoire acadienne en général et plus particulièrement du Grand Dérangement des Acadiens. Plusieurs raisons ont milité en faveur de ce statut symbolique qu'a acquis Grand-Pré, dont deux facteurs très importants, nommément la renaissance acadienne du XIX^e siècle et le succès international qu'a connu le poème épique de Longfellow, <i>Evangeline</i> dont l'action débute dans un Grand-Pré imaginaire.</p> <p>Dès le début du XX^e siècle, des Acadiens et des personnes d'autres origines, surtout le Dominion Atlantic Railway, ont érigé de nombreux monuments évoquant le passé de Grand-Pré, afin de marquer l'importance exceptionnelle de l'histoire de la région. Des parcelles de terrain adjacentes au marais ont été réservées pour ces monuments tous érigés dans les années 1920 et dont certains sont devenus de véritables symboles iconiques, à savoir l'église-souvenir, la Croix de la Déportation et la statue d'Évangéline. Chacun est largement reconnu en Amérique du Nord et dans certaines parties du monde entier comme étant des symboles de l'histoire et de l'identité acadiennes et, de plus en plus, comme des symboles d'espoir, de persévérance et de fierté. À la fin du XX^e siècle, la Croix de la Déportation a servi de source d'inspiration pour un projet, toujours en cours, qui vise à ériger des monuments évoquant le Grand Dérangement dans une vingtaine de sites au Canada, aux États-Unis et en France.</p> <p>Outre sa dimension commémorative, Grand-Pré a servi de source d'inspiration à des centaines d'œuvres littéraires, artistiques et musicales depuis le milieu du XIX^e siècle jusqu'à aujourd'hui. La majeure partie de ces œuvres gravite</p>
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tire son origine, puisqu'on se servait entre autres, de saules ou d'autres arbres pour consolider la levée et la protéger de l'effet de l'érosion. Contrairement aux projets d'assèchement des Acadiens, ceux entrepris dans le contexte européen étaient gérés au sein de hiérarchies civiles ou religieuses. En Acadie, les travaux d'assèchement étaient le résultat d'initiatives locales qui reflétaient et favorisaient leur structure sociale à caractère communautaire.

Le marais de Grand-Pré est le meilleur exemple des 20 ou 30 projets d'assèchement entrepris en Acadie, aux XVII^e et XVIII^e siècles, puisqu'il était le plus fertile et le plus productif en plus d'être l'un des plus étendus, sinon le plus étendu des marais acadiens à l'époque. Par ailleurs, il continue toujours de servir à des fins agricoles et est toujours d'une fertilité exceptionnelle à cette latitude en Amérique du Nord. Comme dans les années 1680, il continue de faire face aux plus hautes marées enregistrées au monde et la levée de la mer y est plus forte qu'en aucun autre marais de la baie de Fundy. Quoique protégé par des levées modernes érigées à l'aide de machines, le marais de Grand-Pré figure comme un projet d'ingénierie vernaculaire pré-industrielle, créé par les Acadiens et entretenu après eux par les Planters de la Nouvelle-Angleterre et leurs successeurs.

Ce marais est exceptionnel en raison de la simplicité de sa création et de son fonctionnement en comparaison avec d'autres projets d'assèchement étant donné son envergure et les défis que présentait la force des marées dans cette partie de la baie de Fundy.

des ressources in situ, alors qu'il ne reste que des vestiges archéologiques de leur patrimoine bâti. Grâce à la très grande fertilité des terres d'alluvion transformées en terres agricoles, Grand-Pré est devenu, à l'époque, le plus important et le plus prospère des établissements acadiens de la région actuelle des provinces Maritimes du Canada. Les autres établissements acadiens étaient semblables, mais moins importants et moins productifs que celui de Grand-Pré.

Avec l'arrivée des Planters de la Nouvelle-Angleterre en 1760, une nouvelle population s'est établie sur les terres hautes et a continué de cultiver le marais comme les Acadiens avant eux. Les autorités coloniales britanniques qui ont favorisé l'établissement des Planters ont établi, sur la terre haute, un plan en damier à l'intérieur duquel elles désiraient et s'attendaient à ce que ces derniers s'établissent. Or, peu de temps après leur établissement, les Planters ont suivi l'exemple des Acadiens établis avant eux et se sont plutôt éparpillés le long de la crête bordant le marais. Le plan en damier des années 1760 est devenu un réseau de rues ou de routes dont il reste encore des traces à ce jour, des témoins des attentes frustrées du régime britannique qui l'a créé.

Ainsi, l'on retrouve à Grand-Pré des modes d'établissement et d'occupation du sol d'une grande persistance puisqu'ils s'étalent sur une assez longue période dans le contexte nord-américain. Même s'ils ont différentes origines culturelles, linguistiques et religieuses, les Acadiens, les Planters et leurs successeurs ont maintenu des liens étroits et un attachement au marais qu'ils ont toujours exploité à des fins agricoles,

autour de l'histoire de la Déportation des Acadiens, soit le déplacement forcé de la communauté acadienne de Grand-Pré en 1755 et sa déportation vers les colonies anglo-américaines. Avec le temps, l'expérience de ces Acadiennes et Acadiens de Grand-Pré est devenue le symbole des souffrances qu'a dû endurer la communauté acadienne, dans la région qui correspond aujourd'hui aux provinces Maritimes, durant la période de sept années qu'ont durées ces évacuations forcées. Donc, Grand-Pré - le marais, les terres hautes adjacentes et les monuments - symbolise à la fois, des traditions et un mode de vie avant la Déportation et la tragédie entourant la Déportation elle-même.

Pour les descendants du peuple acadien, peu importe où ils se trouvent – principalement au Canada, aux États-Unis et en France – de même que pour les autres peuples, Grand-Pré est devenu un parfait exemple servant à illustrer comment un peuple qui a dû faire face à une grande tragédie a réussi à réclamer, de façon symbolique, les terres qu'on avait enlevées de force à leurs ancêtres. Grand-Pré est donc un témoignage exceptionnel qui inspire l'espoir, la persévérance et la fierté pour tous.

		<p>préférant s'établir sur la terre haute, en érigeant leurs habitations et dépendances sur la crête qui longeait ce marais. Malgré la résistance des Acadiens et des Planters après eux, de se conformer aux exigences des autorités françaises et britanniques, il reste encore des vestiges et des traces visibles des concessions de l'ancienne seigneurie de Grand-Pré, de même que du plan en damier établi en 1760. Il en est ainsi du réseau routier des Acadiens dont la majeure partie est toujours en usage.</p> <p>À l'exception des vestiges du régime seigneurial français et du plan en damier des Britanniques, le reste des modes d'établissement et d'utilisation du sol est une réflexion d'une évolution organique et communautaire. Tout comme aux XVII^e et XVIII^e siècles, Grand-Pré a gardé son caractère d'établissement rural sur la terre haute avec des liens très serrés avec le très fertile marais adjacent. Quoiqu'il ne soit pas le seul paysage culturel acadien et Planter, Grand-Pré demeure exceptionnel quant à son étendue, sa persistance, son intégrité et son authenticité.</p>	
Authenticité (attributs)			
Forme et conception	<ul style="list-style-type: none"> • Les levées faisant face au bassin des Mines suivent le même tracé que les levées érigées par les Acadiens aux XVII^e et XVIII^e siècles dans la partie est du marais de Grand-Pré et par les Planters et leurs successeurs au XIX^e siècle, dans la partie ouest. Les levées ont été haussées au XX^e siècle afin de retenir les plus hautes marées enregistrées au monde, marées qui continuent toujours de monter avec la hausse du niveau de la mer; • La forme des parcelles de marais illustre bien la relation qui existe entre les projets d'assèchements initiaux et les réseaux de drainage naturels qui acheminent l'eau du marais vers les aboiteaux et le bassin des Mines; • La forme des parcelles de marais épouse la forme du 	<ul style="list-style-type: none"> • Des 20 à 30 marais aménagés par les Acadiens, celui de Grand-Pré demeure le plus étudié et le mieux compris; • Un milieu plat et ouvert; • Point de vue par-delà du marais qui ne présente aucun obstacle, soit bâtiments ou structures; • Les champs se juxtaposent sans être séparés par un obstacle physique, voire une clôture; • Les champs sont accessibles par des chemins de terre qui suivent, pour la plupart, le tracé des anciennes levées acadiennes; • La disposition des champs reflète l'évolution des travaux d'assèchement du marais; • Étendue maximale du marais asséché; 	<ul style="list-style-type: none"> • Le concept d'origine de l'aménagement du parterre (sentiers et jardin commémoratif) du LHNC de Grand-Pré par Percy Nobbs; • La Croix de la Déportation retient sa conception et sa forme d'origine.

	<p>système hydrographique du marais et donc a peu changé depuis sa conception aux XVII^e et XVIII^e siècles;</p>	<ul style="list-style-type: none"> • Liens interrelationnels entre les différentes composantes figurant au coeur de l'établissement acadien, Planter et subséquent, à savoir les cimetières, chemins, habitations et le marais; • Établissement linéaire et dispersé en bordure du marais et au nord du chemin Old Post; • Le plan en damier des Planters de la Nouvelle-Angleterre est toujours visible; • Les système routier acadien qui traverse l'établissement et mène au marais; 	
Matériaux et substances	<ul style="list-style-type: none"> • Vestiges de levées des XVII^e, XVIII^e, XIX^e et XX^e siècles constituées de terre compacte, de broussaille; 	<ul style="list-style-type: none"> • Accroissement de terrain par alluvionnement; 	<ul style="list-style-type: none"> • S. O.
Usage et fonction	<ul style="list-style-type: none"> • La fonction continue du système d'aboiteaux servant à protéger le sol fertile; 	<ul style="list-style-type: none"> • Utilisation ininterrompue pour des fins agricoles telles que l'élevage du bétail et les cultures céréalières et fourragères; • Continue de servir comme une des terres agricoles les plus fertiles au monde, ce qui est exceptionnel à cette latitude; 	<ul style="list-style-type: none"> • Le jardin commémoratif et les divers monuments continuent de servir comme lieu de réflexion sur les événements qui se sont produits à Grand-Pré et plus particulièrement la déportation de 1755; • De façon régulière et sur une base annuelle, soit le 28 juillet, le 15 août et le 5 septembre, de même qu'à des occasions spéciales, Grand-Pré est le lieu de rassemblement pour un grand nombre de descendants du peuple acadien et de personnes d'autres origines qui viennent ensemble réfléchir sur les événements de la Déportation et la façon avec laquelle un peuple a réussi à composer avec de tels événements tragiques;
Traditions, techniques et systèmes de gestion	<ul style="list-style-type: none"> • S.O. 	<ul style="list-style-type: none"> • Un marais géré par un groupe de propriétaires à caractère communautaire responsable de sa sauvegarde et de son entretien à des fins agricoles; • Le système d'aboiteaux actuel est entretenu et géré par le gouvernement de la Nouvelle-Écosse; 	<ul style="list-style-type: none"> • S. O.
Situation et cadre	<ul style="list-style-type: none"> • Exposé sur deux côtés aux marées de la baie de Fundy; • Vestiges in situ de quelques anciennes levées et de la plupart des aboiteaux et dalles des XVII^e et XVIII^e siècles (impossible de déterminer le pourcentage); 	<ul style="list-style-type: none"> • Le marais est toujours situé au même endroit qu'il était quand il a été transformé par les Acadiens, c'est-à-dire entre l'île Long et la terre haute; • L'emplacement des dalles et aboiteaux n'a pas changé; • Les vestiges du coeur de l'établissement acadien (le cimetière, l'emplacement présumé de l'église et d'autres édifices) sont protégés à l'intérieur des limites du LHNC de Grand-Pré; 	<ul style="list-style-type: none"> • La plupart des monuments commémoratifs demeurent sur leur site d'origine tels qu'établis dans les années 1920, sauf la Croix de la Déportation qui a été déplacée à Horton Landing, l'endroit le plus approprié sur le plan historique; • Le LHNC de Grand-Pré contient des vestiges du coeur de la communauté qui a existé jusqu'en 1755; • Horton Landing est le lieu d'où, à l'époque, les Acadiens ont été déportés et où ont atterri les Planters de la

		<ul style="list-style-type: none"> On a tenté d'identifier les vestiges in situ de maisons, de chemins et du lieu d'atterrissage / quai à l'extérieur des limites du LHNC de Grand-Pré; Un milieu rural caractérisé par une faible densité de structures en bordure du marais, des champs dans le marais et sur les terres hautes; Un aspect représentatif de l'établissement acadien sur les terres hautes est bien protégé à l'intérieur des limites du LHNC de Grand-Pré; Plusieurs routes et rues des villages de Grand-Pré et de Hortonville, de même que du marais remontent aux XVII^e et XVIII^e siècles; 	<p>Nouvelle-Angleterre;</p> <ul style="list-style-type: none"> Le chemin de terre qui longe le marais au nord du lieu historique national de Grand-Pré est la même route que les Acadiennes et Acadiens ont empruntée pour se rendre au lieu d'embarquement pour l'exil et que les Planters de la Nouvelle-Angleterre ont parcourue pour s'établir dans la région et pour débiter les travaux de réparation des levées et aboiteaux endommagés par la tempête de 1759; De nombreux sites archéologiques témoignent de la présence acadienne sur les terres hautes à l'intérieur des limites du LHNC de Grand-Pré;
Langue et autres formes de patrimoine immatériel	<ul style="list-style-type: none"> S.O. 	<ul style="list-style-type: none"> S.O. 	<ul style="list-style-type: none"> S.O.
Esprit et impression	<ul style="list-style-type: none"> S.O. 	<ul style="list-style-type: none"> S.O. 	<ul style="list-style-type: none"> Le LHNC de Grand-Pré et la Croix de la Déportation à Horton Landing évoquent un fort lien émotionnel et spirituel pour la diaspora acadienne; La région tout entière de Grand-Pré a été et continue d'être une source d'inspiration pour de nombreuses oeuvres littéraires et artistiques (Longfellow, le peintre Alex Colville et des centaines d'autres); Depuis plus d'un siècle, Grand-Pré et plus particulièrement le LHNC ont été au coeur de l'identité acadienne en communiquant des messages de persévérance, d'espoir et de fierté; La plupart des visiteurs du LHNC de Grand-Pré ne sont pas d'ascendance acadienne, mais ils sont quand même touchés par l'esprit qui y règne et ils partagent des sentiments semblables à ceux des Acadiennes et Acadiens;
Autres facteurs internes et externes	<ul style="list-style-type: none"> 	<ul style="list-style-type: none"> 	<ul style="list-style-type: none">

Intégrité (état d')			
	<ul style="list-style-type: none"> Le marais est maintenant protégé par des levées érigées et entretenues par le ministère de l'Agriculture de la Nouvelle-Écosse; 	<ul style="list-style-type: none"> L'usage continu du marais de Grand-Pré à des fins exclusivement agricoles est assuré par une loi de la province de la Nouvelle-Écosse; 	<ul style="list-style-type: none"> Les principaux lieux liés à la commémoration symbolique de la présence acadienne à Grand-Pré, soit le lieu historique national et Horton Landing sont la propriété du gouvernement du Canada et sont donc sauvegardés par celui-ci; ils sont la propriété de Parcs Canada et sont donc gérés et protégés suivant ses principes et ses politiques;
Cadre comparative (thèmes et lieux)			
	<ul style="list-style-type: none"> Polders néerlandais : Almlasserwaard, Beemster LPM / WHS, Schokland (Les Pays-Bas) Marais poitevin (France) Les Moères (France) Traeth Mawr (GB) Sunk Island (GB) New Orleans (USA) Mont Saint-Michel et sa baie (France) 	<ul style="list-style-type: none"> Marais nord-américains des XVII^e et XVIII^e siècles; Communautés agricoles coloniales dans le monde aux XVII^e et XVIII^e siècles; 	<ul style="list-style-type: none"> Sentier des larmes Cherokee (USA) D'autres diaspora qui ont pu servir d'inspiration pour une réclamation symbolique de terres perdues par d'autres groupes dispersés;

