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Title of lesson plan: Maine's Acadian Community: *Evangeline, Le Grand Dérangement*, and Cultural Survival

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School: Maine Historical Society

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Content Areas:

- Career & Education Development
- **English Language Arts**
- Health Education & Physical Education
- Mathematics
- Science & Technology
- **Social Studies**
- Visual & Performing Arts
- **World Languages:** *Some differentiated instruction suggestions offered throughout for French classrooms, including websites in Teacher Resources available in French*

Strand and Standard: *See Teacher Resources on pages 35-36 for detailed strand & standard information*

- English Language Arts: RL 1.9-10, RL 1.11-12, RL 2.9-10, RL 2.11-12, RL 3.11-12, RL 5.9-10, RL 5.11-12, RL 9.11-12, SL 1.9-10, SL 1.11-12
- Social Studies, Grades 9-12: History 1 – F1, F2, F3, F4, D1, D2, D3; History 2 – F1, F2, D1, D2

Duration: 4-5 days; presented as a 4-day lesson, but can be extended into 5 if further discussion is needed/wanted

Grade Levels: 9-Diploma

Materials and Resources Required: computer, projector, copies of *Evangeline* passages (pages 25-33 of this packet), Student Worksheet A (page 34 of this packet), Maine Memory Network slideshow to accompany lesson (available on lesson plan detail page at Maine Memory Network), optional rubric (page 37)

Summary/Overview: *What will students learn? What is the purpose? (ie. Objectives/Learning Targets)*

This lesson plan will introduce students to the history of the forced removal of thousands of people from Acadia, the Romantic look back at the tragedy in Henry Wadsworth Longfellow's famous epic poem *Evangeline* and how the titular heroine has been received by Acadian and non-Acadian readers over time, and Maine's Acadian community today, including relations with Acadian communities in New Brunswick and throughout the Acadian Diaspora. Students will read and discuss primary documents, compare and contrast *Le Grand Dérangement* to other forced expulsions in Maine history, and discuss the significance of cultural survival amidst hardships brought on by treaties, wars, imperialism, colonialism, and legislation.

- **Big Idea:** Henry Wadsworth Longfellow's epic poem *Evangeline* shed new light on American public interest in the tragedy of the 1755 forced Acadian removal to a 19th century audience, and the impact has seen lasting effects on Acadian and non-Acadian communities into the present day.
- **Essential Questions:**
 - o What is le Grand Dérangement?
 - o What contributed to *Evangeline*'s popularity in both Acadian and non-Acadian circles in the 19th century?
 - o How did *Evangeline* contribute to Acadian cultural revival in the 19th and 20th centuries?
 - o Was the national interest in le Grand Dérangement intentional on Longfellow's part? How did *Evangeline* exceed his intentions?
- **Objectives:**
 - o Students will be able to identify the cultural, religious, and political landscape of the colonial Acadian region leading up to the expulsion in 1755.
 - o Students will analyze passages from Henry Wadsworth Longfellow's *Evangeline* as an artifact of American mythopoetic literature.
 - o Students will juxtapose the romanticized Acadia against the realities faced by the Acadian community past and present.
 - o Students will be able to distinguish fact and myth in the Acadian narrative in *Evangeline* and the works that followed it.
 - o Students will be able to identify the significance of language, religion, and symbols in contemporary Acadian culture.
- **Vocabulary:** *Acadia/Acadie, epic poetry, eugenics, hexameter, laboueurs, Mi'kmaq, mythopoetic, Romanticism, survivance, tintamarre, xenophobia*

Steps:**I. Day 1 – Introduction**

- a. (If your classroom/school has a land acknowledgement, MHS recommends beginning this lesson with a land/water acknowledgement. More information in Teacher Resources at the end of this packet.)
- b. **Locate** the Bay of Fundy on a map
- c. **Introduce** the fact that the Acadian community differs from other French-Canadian and Franco-American communities, but sometimes cultures overlapped, and communities faced assimilation.
 - i. **Discuss:** What is assimilation?
 1. Sometimes, assimilation is enforced upon a group or community by another group or community that asserts itself as dominant. Presumed and asserted dominance often comes about due to perceived fears or threats regarding peoples/communities of ethnicities, religions, or other defining qualities that are foreign to the group enforcing assimilation. Forced assimilation is not sudden: it is planned and often enacted meticulously over a long span of time.
 2. Acadians, as other groups have done, have resisted assimilation on all levels. The threat of assimilation is ongoing. The resilience of cultural, ethnic, and linguistic survival despite forced assimilation is often referred to as *survivance*.

II. Day 1 – The Poem, the Poet, and the People

- a. VTS with MMN image #11639 (if possible, obstruct the caption under the illustration)
 - i. What is going on in this image?
 - ii. What do you see that makes you say that?
 - iii. What more can we find?
- b. **Hand out** excerpts from *Evangeline*
 - i. **Read the Prologue** aloud as a group
- c. **Introduce** the poet, Henry Wadsworth Longfellow, and his contemporaries
 - i. Life of Henry Wadsworth Longfellow
 1. Born 1807 in Portland, Maine, to Zilpah (Wadsworth) and Stephen Longfellow. His maternal grandfather, Peleg Wadsworth, had been a soldier in the Revolutionary War and a friend of George Washington and the Marquis du Lafayette, and had been a prisoner of war during the Penobscot Expedition of 1779.
 2. Longfellow was the second of eight children. His first poem, “The Battle of Lovell’s Pond,” was written at age 13 and published in the *Portland Gazette* without his last name attached. He was accepted to Bowdoin College the following year and graduated in 1825. In 1826, he became Bowdoin’s professor of modern language, which afforded him his first of many trips to Europe; he began teaching at Bowdoin in 1829.
 3. Longfellow married Mary Storer Potter in 1834; she died the following year on a trip to Europe due to complications from a miscarriage. Longfellow then courted Frances (Fanny) Appleton of Boston, who

agreed to marriage in 1843. Henry and Fanny Longfellow had six children, five of whom survived infancy.

4. Longfellow spent a significant amount of time in Maine, but primarily resided at Craige House in Cambridge, Massachusetts.
- ii. Nathaniel Hawthorne
 1. Contemporary of Longfellow in Maine and Massachusetts; part of Bowdoin College's graduating class of 1825 along with H.W. Longfellow and his older brother Stephen Longfellow.
 2. Author of historical novels such as *The House of the Seven Gables* (1851) and *The Scarlet Letter* (1850), both of which were dark romances set in Puritan New England.
 - a. **Discuss:** Why were nineteenth-century American authors interested in events from America's short history?
 3. Hawthorne brought the Reverend Horace Connelly to a dinner party at the Longfellows' home in Cambridge in 1840; Connelly recalled a story of two separated Acadian lovers who found one another again late in life. Hawthorne was optioned the story first, for a novel. He declined, and gave Longfellow permission to use the story for an epic poem.
 - iii. **Discuss:** Why *Le Grand Dérangement*?
 1. Longfellow did not choose to write about the story of *le Grand Dérangement* specifically. He was drawn to the theme of fidelity between the young married couple at the center of the story, specifically the woman and the virtues she exemplified, which were admired in early Victorian society; the rest was atmosphere. It was not his intention to present a history of the Acadian community or the aftermath of the tragedy. *Evangeline* is Romantic and idealized by design.
 - a. Longfellow's primary sources for telling the story of *le Grand Dérangement* in *Evangeline* were Abbé Raynal's *Histoire philosophique et politique des établissements et du commerce des Européens dans les deux Indes* (1766) and Thomas Chandler Haliburton's *An Historical and Statistical Account of Nova Scotia* (1829).
 - b. The theme of lost lovers reuniting was a popular one during the period in which Longfellow was writing.
 - i. **Discuss:** How do ideals from contemporary society (in Longfellow's case, Victorian) influence works of historical fiction? Can you think of a current example?
 2. **Discuss:** Why epic poetry?
 - a. What is epic poetry?
 - i. Style of classical European epics
 1. Longfellow wrote *Evangeline* in dactylic hexameter, the same style of classical European epic poems (e.g. *The Illiad*)

- ii. Longfellow would later publish the first English translation of Dante Alighieri's *Inferno* (the first of a three-part epic Italian poem, *The Divine Comedy*, written in the 1320s), and was familiar with the traditions of European epic poetry.
 - b. **Discuss:** Why not a novel? What could an epic poem lend to the story that a novel could not?
 - 3. **Discuss:** What is *Romanticism* in poetry and literature?
 - 4. Longfellow's other epic poems
 - a. American identity/American mythology
 - i. Several uniquely American heroic or mythical figures took form in the poetry and literature of the 19th century, and Longfellow is considered one of the fathers of American mythology due to the persistence in the cultural consciousness of *mythopoetic* stories he constructed based on real figures, peoples, and events.
 - b. Romanticizing events of the past
 - i. *The Courtship of Miles Standish* (1855)
 - ii. *The Song of Hiawatha* (1858)
 - iii. *Tales of a Wayside Inn* (1853-1863)
 - 1. *Paul Revere's Ride*
 - a. **Discuss:** What do we think we know about Paul Revere from this poem? Who was the real Paul Revere? Why do we remember Longfellow's version? What place does the mythologized Revere have in the American cultural consciousness?
 - c. *Evangeline* was the poem that truly launched Longfellow into fame. Published in 1847, it went through five reprintings of 1,000 copies each and continued to sell out. Over the next century, it was reprinted into upwards of 270 editions. The public latched onto the love story, but it also inadvertently spurred widespread interest in Acadian history and culture, both inside and outside Acadian cultural circles.
 - d. **Introduce** the Acadians
 - i. Acadia on the map – Bay of Fundy
 - 1. Reinforce that Acadia refers to *Acadie*, not Acadia National Park in Maine. Acadie/Acadia primarily refers to regions that now include Nova Scotia, New Brunswick, Prince Edward Island, and parts of Maine and Quebec.
 - 2. The area in which the people who would become Acadians settled is part of Mi'kmaq Homelands. Over time, Acadians cultivated alliances with the Mi'kmaq.

3. Acadia was settled by a community that emigrated from west-central and northern France to New France and Acadie in what now is recognized as the Canadian Maritimes and parts of Maine in the 17th century, primarily peasant farmers (*laboureurs*), craftsmen, and steelsmiths.
 - a. Reasons for emigration likely included escape from famine, religious tension and violence between Catholics and Protestants, disease, and the lure of new land.
 - b. Acadia was founded in 1604, and the settlement population grew to over 14,000 by the mid-18th century.
 - c. Grand Pré was founded in the early 1680s in what is now Nova Scotia. It would eventually become the most populous Acadian settlement.
 - d. The primary Acadian settlement was Port Royal, in what is now Nova Scotia, founded in 1605.
4. Wetlands agriculture
 - a. The type of agriculture utilized by peasant farmers in France translated over into the marshland settled around the Bay of Fundy in the emerging North American colonies.
 - b. Acadians settled in lowland, marshy areas, which they diked to create fields. The system used to create fields from marshland was invented in Acadia in the 17th century by Acadians, who used *aboiteaux* (singular *aboiteau*) to create sluiceways and cultivate farmable land.
 - i. *See Teacher Resources for links to examples of aboiteaux and how the system worked.*
 - c. By confining their settlements to coastal marshlands and diking them to create fields, Acadians were able to create settlements without displacing Indigenous communities.
 - i. The crop yield in Acadia allowed for trade relations between the Acadians and ports elsewhere in New France and New England.
5. Roman Catholicism
 - a. Many of the people who became the Acadians fled France due to religious animosity. Violence often arose between Catholic and Protestant Europeans (and later Euro-Americans).
 - b. French missionaries who settled in North America frequently converted Wabanaki peoples to Catholicism.
 - i. In 1610, a “Concordant Wampum Belt” with the Vatican was created by the Mi’kmaq, “affirming the Mi’kmaw right to choose Catholicism, Mi’kmaw tradition, or both” (muinistw.org).
 - ii. Acadian church records show frequent intermarriage between the Acadian and Mi’kmaq communities, and

many towns were populated by mixed-race families, with one of the largest mixed-race communities being in Grand Pré.

- c. The religious aspects of *Evangeline* were later embraced by people in the Acadian Diaspora throughout North America and the world during the late 19th century.
- ii. Samuel de Champlain and Pierre Dugua
 1. Pierre Dugua, Sieur du Monts, was the leader of the first expedition to the region that became known as Acadia, but cartographer Samuel de Champlain, of Brouage, France, who explored the region with Dugua, is most often credited as the founder of Acadia; Champlain is also credited as the founder of Quebec, and was among the earliest European cartographers to chart parts of the Maine coast.
 - a. Dugua was the first governor of Acadia, until 1607.
 - b. Dugua was a Calvinist, and Champlain, though he may likely have been initially baptized Protestant, was Catholic.
 - iii. **Brief introduction** to the fact that Acadians were removed in 1755
 1. One major signifier of Acadian culture as a whole was their officially designated neutrality in the midst of ongoing English-French tensions and the race for dominance of “New World” colonies – this will continue to be explored as we take a closer look at Acadian history.
 2. **Take another look at image #11639** – this is from an illustrated edition of *Evangeline*, J.P. Davis & Speer, 1880
- e. **Activity.** With these things in mind, students break into four small groups to read their excerpts (Excerpts 2, 3, 4, and 5) and discuss.
 - i. **Read** excerpts for:
 1. Rhythm/melody
 2. Major thematic elements
 3. Indicators of historic era
 - ii. **Discuss:**
 1. Questions you may have about true vs. fantastical elements
 2. Romantic style

III. Day 2 – Border Disputes and Conflict

- a. **Discuss** the excerpts read and reflected upon yesterday. **Read** the final stanzas (Excerpt 6) aloud together and **discuss** the elements students wanted to explore further in their reflections.
- b. **Begin discussion** of the historical events leading up to le Grand Dérangement
 - i. Le Grand Dérangement is only one example of English and French disputes in North America.
 1. The tragedy of forced removal and land disputes goes far beyond the landmark year of 1755. *Le Grand Dérangement* (“the Great Disturbance,” or Great Removal) refers to several decades of upheaval, and systematic oppression of the Acadians.
 - ii. English and French control of region now including Maine & Canadian Maritimes

1. Tensions were rising throughout the early 18th century as European countries battled for imperial dominance over North American territories. This was an important time to declare strength in numbers for the Indigenous peoples whose Homelands were the very contested regions the European powers were fighting for.
 2. Wabanaki groups' allegiances changed regularly; depending on circumstances including leadership and issues of sovereignty, they would side alternately with the English and the French. When allied with the French, Wabanaki groups would become targets of British fear and animosity, and vice versa.
- iii. Religious and political tensions
1. Neutrality
 - a. Acadians tried to declare political neutrality – they did not want to be enlisted to fight for either the British or the French, who had the strongest European interest in the region.
 - b. For more than a century, the Acadians had created their own country and culture, and become a people culturally separated from the country of France. Their sense of identity was tied to the land that had given them a better life. Because of this, allegiance with France was a thing of the past, and the Acadians' interest was in their own established community.
 - i. **Discuss:** Do you have allegiance to the place your family came from? Why or why not? What familial and/or cultural ties do you have to your place(s) of ancestry?
 2. Treaty of Utrecht 1713
 - a. The Treaty of Utrecht ended the War of Spanish Succession in Europe (1702-1713), ending English and French fears that Spain would emerge as the preeminent power in Europe.
 - b. This treaty also enforced treaties of 1697 and 1700, declaring that the French and Spanish monarchies would never join together into a single power.
 - c. The British held an ongoing fear that France would rise as the preeminent European power; the Treaty of Utrecht divided several territories, and Britain was granted Nova Scotia along with other French interests as a result.
 - d. After the Treaty of Utrecht was signed, the Acadians were declared subjects of the English crown, though the exact border of the region was not fully established.
 3. Loyalty Oaths
 - a. Colonists and Indigenous peoples alike were made to sign loyalty oaths to the monarchy of the country that “owned” the territory they were living in. In 1717, the French residents living in Nova Scotia who wanted to stay in that region were made to sign a loyalty oath to the English crown.

4. Continued English-French Tensions throughout the 18th century
 - a. Between the 1730s and 1750s, French and British soldiers built rival forts in strategic locations in the Maritime Provinces, including Acadia.
 - b. 1744 marked King George's War (or, the War of the Austrian Succession), which was a trying time for Acadians wishing to maintain neutrality, as British and French disputes continued.
 - c. Massachusetts Governor William Shirley was convinced that the Acadians were allied with the French, and tried to make a call for their removal in 1745, suggesting to the Nova Scotia government that the Acadians be replaced with "good Protestant Subjects." While this did not happen yet, Halifax, NS, was colonized by Protestants in 1749.
 - d. French soldiers built Fort Beausejour in 1751, which fell to the English in 1755. Among the men defending the French fort were an Acadian militia numbering around 270. Nova Scotia Lieutenant Governor Charles Lawrence saw this as a sign that all Acadians were French-allied, and began motions, along with the Massachusetts government, to remove all Acadians and replace the population with New England farmers.
5. Ethnic Cleansing
 - a. Massachusetts (of which Maine was a part until 1820) and other parts of New England and British North America saw an influx of immigrants in the 18th century; looking for new land to settle and cultivate, they saw Acadia as an ideal location, given how productive the Acadians had made the farmland.
 - b. "Ethnicity" and "race" at this time referred to language and religion, not necessarily skin tone or place of birth. As an ethnic group, Catholic Acadians were seen as inferior by English and New England Protestants, and fears based on "otherness" prompted men like Governor Shirley to insinuate myths about purported threats the Acadians posed (such as complete alliance to the French among all citizens).
 - c. Like tragedies that occur today and have occurred throughout history as a result of ethnic cleansing, the removal of the Acadians was a top-down, meticulous plan that took years to fully set into motion.
 - d. Between 1755-1763, roughly 3/4 of the Acadian population was rounded up and sent to various locations in other British colonies in the Atlantic, such as South Carolina, Georgia, Massachusetts, and the Caribbean (as well as some to Great Britain and some to France). The remaining 1/4 escaped into Mi'kmaq communities, Quebec, Cape Breton, or into the woods. Some stayed to fight back.

- e. Thousands of lives were lost to drowning and disease.
- f. Not only were the Acadians not told where they were going, but the ports to which they were taken did not always allow them to stay, causing the ships to sail on to the next port.
- g. Lawrence's final order of removal allowed Acadians to keep their money and household goods, but homes, farmland, and animals were to be ceded to the British colonial government. Massachusetts Colonel John Winslow, who carried out the order, would later admit in his own writing that he felt uneasy about what he had to do, but did it because it was his job. Though he did call for families to remain together on the ships, such a request was difficult to carry out and as a result, families were separated with no knowledge of where anyone might end up; most were not able to reunite again.

6. **Discuss:** Did you see evidence of this in any of the excerpts of *Evangeline*?

- c. **Brief look** at the continued timeline of border issues after the 18th century
 - i. Tripartite issue post-American Revolution of English, French, American territory
 - ii. Maine statehood 1820 and Webster-Ashburton Treaty 1842
 - 1. Ongoing border disputes
 - a. The Aroostook War
 - i. The war with no casualties, referring to tensions in the region encompassing Northern Maine and New Brunswick due to land claim issues and confusion over the American-Canadian border.
 - ii. Ended with the Webster-Ashburton Treaty of 1842 – Maine had been a state for 22 years before it had a defined northern border. The Webster-Ashburton Treaty defined American-Canadian borders stretching from Northern Maine to New York, aligning to the Canadian Provinces of Quebec and New Brunswick.
 - iii. Signed by, and named for, President John Tyler's Secretary of State, Daniel Webster, and British Foreign Secretary Alexander Baring, Lord Ashburton.
 - iv. The boundary compromise led to Wabanaki and Acadian communities being separated between two different countries, with different languages and customs.
 - b. State of the State today
 - i. The northern border of Maine is generally identified by the St. John River. The St. John River Valley is home to many Acadians living in Maine today.

IV. Day 3 – Other Instances of Displacement in Maine: Malaga Island

- a. Longfellow's poem claims le Grand Dérangement is unparalleled as a tragedy of displacement. **Discuss:** Is this true?
 - i. Case Study: The Malaga Island Tragedy
 1. What is Malaga Island?
 - a. "Malaga" could be named for Malaga, Spain, but more likely it is named for the Penobscot word for "white cedar"
 - b. First settled by non-Natives as Horse Island in 1794 by mariner Benjamin Darling, a free Black man who likely was married to a white woman.
 - c. Malaga Island was a small interracial community; many of its residents could trace their ancestry back to Benjamin Darling. Black, white, and mixed families lived together in the community. A school was built on the island in 1906.
 2. Brief timeline of events
 - a. As Maine increasingly became a tourist destination, and tourism/hospitality became the most viable industry, developers were looking to coastal towns to turn into getaway locations. Malaga Island, off of Phippsburg and Harpswell, was deemed an eyesore and a tax burden; neither town wanted to claim it, so it fell to the state in the early 1900s. In 1911, Governor Plaisted signed an order for eviction – the exact reasons for his doing so are unknown, as he had earlier expressed an interest in allowing the residents to stay. The reason for the eviction is likely a mix of tourism economics, eugenics and racism.
 - i. *Eugenics* is the unfounded belief in "inferior" genetics; proponents of the eugenics movement would often call for the sterilization of people deemed "inferior" (generally the poor, people with mental illnesses or neurodivergence, and People of Color).
 - b. After the island was evacuated, its former residents faced derision on the mainland; later generations were advised not to talk about Malaga Island, or to deny their heritage. The island graveyard was completely exhumed, and the bodies reburied at the Maine School for the Feeble-Minded, where many residents were also institutionalized and sterilized to prevent them from having children. The bodies reinterred in this cemetery were placed several to a plot.
 3. Governor apologies
 - a. In 2010, Maine Governor Baldacci visited Malaga Island – the first Maine Governor to do so since Plaisted – during a commemoration of the eviction, and issued a formal apology to the descendants of the original islanders. Governor LePage later issued an apology as well. The island itself is now uninhabited;

its wildlife is under protection, and local lobstermen, some of whom are islander descendants, store their traps on the shore.

- b. Xenophobia and colonialism as primary factors leading to displacements
 - i. Displaced peoples have continually shown resilience in the face and in the wake of tragedy. Many Europeans who moved to Maine were displaced people (e.g. Irish, Puritans).
 - ii. It was illegal to teach French in Maine schools (except as a foreign language, specifically European French, but not Acadian or Quebec French) for a portion of the 20th century. The law was enacted April 1, 1919, and was rescinded in 1969. However, punishment for speaking French continued into the 1990s. A study from the late 1990s showed that American students were reluctant to study abroad in Quebec, due to feeling like they would not understand the dialect.
 1. Francophobia (anti-French sentiment, hatred and/or fear) was a strong sentiment throughout English-speaking (heavily Protestant) New England for centuries, and discrimination against French Catholics and French-Canadians has a long history in Maine.
 - a. Despite this, roughly 40% of Mainers have French-Canadian ancestry.
 2. Acadian and Quebecois French are not the same; while they share ancestry, Acadians and Quebecois are of different communities and regional differences appear in the language, due to settling in different geographic regions and developing as communities with different historic events.
 - a. Acadian French and Quebecois French also differ from the language spoken in France. Acadian French retains aspects of 17th century French (such as vocabulary, grammar, and inflections), while Quebec French reflects some of the linguistic changes that France began to teach starting in the 1630s in an effort to unify the country's dialects.
 - b. Other regional differences in Francophone communities occur in various geographic locations, such as Cajun Louisiana and Texas, Haiti, West Africa, and the Canadian Provinces of Nova Scotia, New Brunswick, Quebec, and Prince Edward Island.
 - iii. **Discuss:** Some people have chosen to simply not talk about "difficult" events in Maine history. Should we continue to talk about them? What can we learn from them? Why are these events important not just to the descendants of the communities who were displaced, but to everyone?
 1. **Discuss:** *Evangeline* enjoyed popularity due to its universal themes embraced by the general (white) public. Longfellow's *Song of Hiawatha*, on the other hand, endured in a different way, as it portrayed a "mythical Other" as viewed from the outside by the general (white) public.
 - a. **Discuss:** Why do you think the "mythical Other" was a common literary trope?

- V. Day 4 – Evangeline as a Heroine, and Acadian Literature and Art Beyond *Evangeline***
- a. Yesterday we looked at some of the tragedies of displacement that have happened in the region that now includes Maine, and discussed the importance of continuing to learn from them. How have Acadians specifically shown resilience and kept their traditions alive? Moreover, how has *Evangeline*, both the poem and the character, endured into the 21st century, and impacted Acadian and non-Acadian communities?
 - b. Longfellow was not Acadian himself, and made up much of the landscape of Grand Pré, basing it more on what he recognized as “Maine” from Portland. However, his poem has had an enormous effect on the public in terms of telling the Acadians’ story, as well as on the Acadian community over time.
 - i. Cultural historic designated areas
 1. In Canada
 - a. Grand Pré is a common pilgrimage site for Acadians today. It was the first point of departure for the exiled Acadians in 1755.
 - i. The Grand Pré Historic Site includes a park and a church (erected 1919); inside the church is a sculpture of the Acadian patron saint, Notre Dame de l’Assomption (erected 1923), and outside it is a statue of Evangeline.
 - ii. Grand Pré is now a UNESCO World Heritage Site, recognized for its 400-year-old aboiteaux system.
 - b. New Brunswick is the only official bilingual province, with French and English having equal baring. Roughly 31% of the population of New Brunswick identify as Acadian or French-Canadian.
 - i. The University of Moncton/Université de Moncton in New Brunswick (locations in Edmundston, Moncton, and Shippagan) was established in 1963 to serve the Acadian community. It is the only Francophone university in New Brunswick, and the largest Francophone university in Canada outside of Quebec.
 - c. Quebec is home to the largest population of Acadians in Canada today. Roughly 50% of the population of Quebec Province are Acadian.
 2. In Maine
 - a. Though Acadia exists wherever Acadians live, the cultural center of Acadian life in Maine is in the St. John River Valley in the northeastern part of the state, specifically Madawaska, which sits directly across the St. John River from Edmundston, Madawaska County, New Brunswick.
 - b. The University of Maine at Fort Kent, roughly half an hour’s drive west along the St. John River from Madawaska, is home to the Archives Acadiennes/Acadian Archives.
 - c. In 1990, the United States Congress passed the Maine Acadian Culture Preservation Act (“An act to provide for the

- preservation and interpretation of sites associated with Acadian culture in the State of Maine”), which allotted resources from the National Parks Service (NPS) to create a report on Acadian life in Maine and preserve historic Acadian sites in the state.
- d. In Portland, Maine, Henry Wadsworth Longfellow’s childhood home, the Wadsworth-Longfellow House, is part of the collection of Maine Historical Society per the will of Longfellow’s sister Anne Longfellow Pierce. In 2020, the bicentennial commemoration at Maine Historical Society includes an *Evangeline* exhibit in the Wadsworth-Longfellow house, in addition to an Acadian retrospective within the primary exhibit, *State of Mind*.
 - e. Acadian cultural historic sites are designated throughout the St. John Valley, including an Acadian Village, H ritage Vivant of Van Buren, the Mus e culturel du Mont-Carmel in Lille, Maine, and nine other historic sites from Hamlin to Allagash.
3. In Louisiana
- a. Thousands of Acadians, after Le Grand D rangement, made their way to Louisiana (at the time French territory) and established settlements there, particularly around Lafayette. Their descendants are today’s Cajuns.
 - b. “Acadian” and “Cajun” are the same word – pronunciation and usage changed due to dialect and local interpretation (to others in Louisiana, “I’m Acadian” sounded like “I’m a Cajun” in the Acadian French dialect).
 - c. Louisiana later became Spanish, and finally American territory. Similar punishments for speaking French occurred in Louisiana as they did in Maine and elsewhere.
 - d. *Evangeline*, in Longfellow’s poem, also finds herself in Louisiana. Judge Felix Voorhies of Louisiana published the book *Acadian Reminiscences: The True Story of Evangeline* in 1907, sixty years after the publication of Longfellow’s poem. Voorhies’ book is written as reminiscences of his Acadian grandmother, who purportedly knew and cared for a girl named Emmeline Labiche, the “real *Evangeline*.” Emmeline married her childhood sweetheart Louis Arcenaux of St. Gabriel at the age of 16, and the two were then separated by the deportation. The two find one another again in Louisiana and meet under an oak tree, where Louis reveals he has fallen in love with another woman, breaking *Evangeline*’s heart. An “*Evangeline Oak*” in St. Martinville, LA has been designated and continues to be a popular tourist attraction.
 - e. The Longfellow-*Evangeline* State Historic Site in St. Martinville is a designated historic center and part of the Louisiana Parks

Department. The Historic Site is a village that depicts colonial Acadian life.

- f. Joseph Broussard, an Acadian who fought back against the British during the upheaval, has been immortalized as the cultural hero Beausoleil. Joseph and his brother Alexandre, who aided in the resistance, assisted in the founding of the first Acadian community in Louisiana, and are buried in unmarked graves. Evangeline, however, has been given a memorial in a St. Martinville cemetery.
- ii. *Evangeline* adapted into other forms of literature
 1. Children's adaptations of *Evangeline*
 - a. *Evangeline* has been adapted into picture books and other editions for young readers.
 - i. **Discuss:** Do you think it might be helpful or harmful for an Acadian child to read the story of *Evangeline*? What might be more effective? Why?
 2. *Acadian Reminiscences: The True Story of Evangeline*
 - a. Judge Voorhies' "more accurate" portrayal of Acadian life and love in the 18th century, published in 1907.
 - b. Was sometimes accepted as history in Louisiana.
 - c. Voorhies' text, unlike Longfellow's, relies on the Acadian tradition of oral history, with the book being told from the perspective of his grandmother telling him a story.
 3. Travel Guides
 - a. Similar to tourist packages sold today based on works of popular culture (such as *The da Vinci Code* tours in Europe), *Evangeline* sparked multiple tourism books that brought curious Victorian fans through the "land of *Evangeline*," blending the poem's locales with purported history.
 - b. Tourism boomed as an industry with the advent of the railroad in the United States and Canada, along with the increase of leisure time for the upper class following the Civil War. Literate, elite Victorians were among the target readership of *Evangeline*; enjoying the tragic love story and curious about what they considered to be a lost history, they flocked to tourist destinations in Nova Scotia related to the poem.
 - c. Similarly, Cajun tourism became popular in Louisiana, based on foods and the cult of *Evangeline*.
 - iii. *Evangeline's* popularity
 1. *Evangeline* quickly sold out and was reprinted five times in its first year of publication. It would later be adapted into stage plays, and even silent films going into the 20th century.

- a. *Evangeline* was adapted into two silent films in 1922 and 1929. The 1929 film starred popular actress Dolores Del Rio as the titular character, with Roland Drew as Gabriel.
2. Capitalizing on a tragedy
 - a. Illustrated editions and other paintings and engravings of *Evangeline* began to appear soon after the epic poem's publication. Into the 20th century, household items such as calendars and dolls were produced based on the story and its characters.
 - b. **Discuss:** What are the positive and negative effects of a story based on tragedy in consumer culture?
- c. **Discussion:** Is there any truth to *Evangeline*? Does it matter if the story is purely fictional or not?
 - i. The Acadian Response
 1. The Acadian community first became aware of *Evangeline* when it was translated into Acadian French in 1850 by Pamphile Lemay and published in *Le Moniteur Acadien*.
 2. During the latter half of the 19th century, the Acadian response to *Evangeline* was positive – it was surprising and affirming for them to see the larger Anglophone community suddenly expressing interest in Acadian history. In 1887, the Acadian newspaper *L'Évangéline* was founded, and would remain in business until 1982.
 3. After a century of upheaval, journeys to return to Acadie, and settlements of new Acadian communities, *Evangeline* helped to spur new interest in the development and declaration of Acadian national identity.
 4. In the 1880s, the *Congrès Mondial Acadien* (Acadian Congress) was formed, holding national conventions to bring Acadians together. Despite pressures on the Acadian community to accept Quebec symbols as their own (such as the *fleur-de-lis* flag), the Acadian Congress helped to affirm for the Acadian community a sense of nationality in a National Anthem, National Feast Day, Patron Saint, and an Acadian flag, which consists of three large stripes colored red, white, and blue, with a golden star.
 5. As the Acadian national identity developed and was fostered over the years, however, more people began to recognize the problematic aspects of *Evangeline*. The heroine was a Romantic one, but not an Acadian one: she pined hopelessly while a true Acadian woman would have shown resilience. It was well accepted and understood in Acadian communities that some families could not be reunited, especially in the decades immediately following the tragic forced removal. Many Acadians began the trek back to Acadia from the places along the Atlantic Seaboard where they had been taken after removal.

- a. Nova Scotia allowed Acadian resettlement in the latter 18th century, but not in their original towns, which had been fully repopulated with New England farmers.
 6. The discussion of Acadian identity, and healing the problems brought about by the romanticized story of *Evangeline*, brought about an Acadian Renaissance in the latter 20th century.
 - d. **Acadian Arts and the Acadian Renaissance**
 - i. Art as reflection
 1. Tragedy in art – how do people express grief, or explore losses of culture/revitalize culture through art and literature?
 2. Celebration in art – how do people celebrate commonalities and shared history/tradition and language through art and literature?
 - ii. Acadian Diaspora
 1. New Brunswick
 2. Louisiana
 3. Maine
 4. Elsewhere in Canada, the United States, and the world
 5. Acadia today is *patrie sans frontière*: a “nation without a border” (University of Maine, “Teaching Canada”)
 - iii. Non-Acadian Literature
 1. *Evangeline and the Acadians*
 - a. Robert Tallant wrote *Evangeline and the Acadians* in 1957, over a century after *Evangeline* was first published. Tallant’s book focuses on le Grand Dérangement, the historic figure Emmeline Labiche, who some have pointed to as a potential “real *Evangeline*,” and the Acadian diaspora in Louisiana and Europe.
 2. *Evangeline*
 - a. Longfellow’s poem is not as widely taught today as it was during the mid- and latter 20th century. Should it be? Why or why not?
 - b. Whose history does *Evangeline* most belong to?
 - iv. Acadian Literature and the Acadian Renaissance
 1. The 1960s were pivotal years for numerous groups who had historically been oppressed and marginalized. During the era of Civil Rights, Franco-American communities also reclaimed much of their culture in the face of anti-French/anti-Francophone discrimination and prejudice during this time, especially with the founding of the University of Moncton in 1963, which finally provided Acadians specifically with postsecondary educational opportunities, taught in Acadian French, in historically Acadian territory.
 - a. University of Moncton alumni include multi-disciplinary artist and writer Herménégilde Chiasson and writer and playwright Antonine Maillet.
 2. The era that sparked an enormous and influential wave of new Acadian literature, film, poetry, theatre, and visual art is known as the “Acadian

Renaissance,” and was marked by creators such as Chiasson, Maillet, and Raymond Guy LeBlanc.

- a. Herménégilde Chiasson (born 1946) is an artist, writer, and cinematographer, who also served as Lieutenant Governor of New Brunswick from 2003-2009. His artistic output includes visual art, gallery curation and management, novels, plays, and films.
- b. Raymond Guy LeBlanc (born 1945) is a poet and musician, and author of the seminal Acadian book of poetry *Cri de Terre*. His poems, including *Cri de terre* (“Land Cry”) and *Je suis acadien* (“I am Acadian”) express the complex, painful, and resilient experiences in the cultural consciousness of the Acadian community. Some of his poems have been translated into English and published in anthologies. The influence of music and the Acadian tradition of oral history is salient in his work.
- c. Antonine Maillet (born 1929) is an extremely influential author and playwright, and one of the first to publish works in Acadian French; she has been called “the soul of contemporary Acadian literature.” Her character La Sagouine, a charwoman, first appeared in 1972. *La Sagouine* as a stage production introduces audiences to its titular character, who shares her wisdom and common sense with the audience. Maillet’s novel, *Pélagie-la-Charette*, was published in 1979, and would go on to win France’s prestigious Prix Goncourt – Maillet was the first non-European to win the award.
 - i. *Pélagie-la-Charette* tells the story of the titular Pélagie “of the cart,” who, upon having been taken from Acadie during Le Grand Dérangement and brought to the American South, takes up a cart and begins walking back to her homeland. The story is told as an oral history narrative, interweaving Acadian music and folklore.
 - ii. Maillet earlier published a play entitled *Evangéline Deusse* (*Evangeline Two*) in 1976, which deals with Acadian transplantation to Quebec. The titular character in the play shares a name with Longfellow’s *Evangeline*, but has almost opposite characteristics. Maillet expressed, in interviews and in prose, that Longfellow’s *Evangeline* was a nice story but had no grounding in real Acadian history or character.
 1. *Evangeline* did, at least, popularize the name “Evangeline,” which previously was not common in Francophone Canada.

- d. Zachary Richard (born 1950) is Louisiana's first French-language Poet Laureate, and one of the few Americans to have received the Order of Canada. He is the founder of Action Cadienne, a nonprofit organization dedicated to Acadian culture in Louisiana.
 - e. Georgette LeBlanc (born 1977) is the Canadian Parliamentary Poet Laureate as of 2018. In addition to poetry, LeBlanc has created theatrical, musical, and televised works. Her writing is heavily influenced by her Acadian background and Acadian culture. Her poetry collection *Prudent* (2013) was a finalist for the Governor General's Literary Award.
- v. Acadian Arts Today
1. The World Acadian Congress (Congr s mondial acadien), an international celebration of Acadian culture, began convening in 1881. The Acadian Congress saw a resurgence in the 1960s, and meets every 5 years at different locations, drawing Acadian people from around the world. The 2014 gathering was held in Fort Kent, Maine: a town of 3,895 people played host to roughly 14,000 attendees.
 - a. Part of the celebration of Acadian culture that occurs at these events is *tintamarre*, or "joyous noisemaking," a march of Acadian people celebrating identity by making music and noise, declaring presence and celebrating belonging. Acadian Congress meetings also see a number of family reunions, as people trace the history of the roughly 355 Acadian surnames.
 2. The influence of oral history and folklore continues to inspire new Acadian artists, particularly writers and musicians. Recording artists include:
 - a. 1755: <https://www.youtube.com/watch?v=BIO09HNr87A>
 - b. Feufollet: https://www.youtube.com/watch?v=7r1WfR_NBwE
 - c. Jacobus: <https://jacquesjacobus.bandcamp.com/>
 - d. Grand D rangement: <https://www.youtube.com/watch?v=jB7HX2OWXCU>
 - e. Radio Radio: https://www.youtube.com/watch?v=iqn0DIN_4Qo
 - f. Les Hay Babies: <https://www.youtube.com/watch?v=kpX5mzeU5c0>
 3. **Listen** to some or all samples of music. **Discuss:** What do you think and wonder about, with regard to contemporary Acadian culture, when you listen to these artists? To what extent has le Grand D rangement had an effect on Acadian arts and traditions today? To what extent has the tradition of oral history and folklore had an effect on Acadian arts and traditions today?
 4. **Discuss:** Where do you think *Evangeline* fits into the conversation today? What do you think modern audiences can learn from

Longfellow's poem? What do you think is the most accessible way for people in Maine to discover an Acadian story?

VI. **Optional Extension Activity**

- a. Having read excerpts of *Evangeline*, and learned about the history of Acadian expulsion, Maine border disputes, and other important cultural and political issues of the 18th-20th centuries, adapt *Evangeline* into a medium of your choice for the 21st century.
 - i. Media can include but are not limited to song, visual art, script/screenplay, podcast, or website.
 - ii. Think about the major themes of the epic poem, and incorporate historic information from primary and secondary sources in your adaptation.
 - iii. Why is it important for audiences today to learn about this poem? Is it important? What messages should audiences be aware of when reading or learning about *Evangeline*?

VII. **Optional Extension Activity 2 – For French Courses**

- a. Read passages from Maillet's *Pélagie-la-Charette* and/or LeBlanc's *Cri de Terre*.
 - i. How is the Acadian experience illustrated in these works?
 - ii. Compare and contrast the Acadian texts – and the influence of oral history on the written word – to Longfellow's *Evangeline*. What can you infer about the stories the authors wanted to tell? What can you infer about the intended audiences for each? What do you wonder about after reading Acadian literature/poetry?

Teacher Resources

Please note that as some resources are Canadian, spelling and grammar may vary by source. Some resources listed below are offered bilingually, or are English translations of French documents/websites. An asterisk * denotes sources with French equivalents, if you wish to view the French version.

Acadian Culture in Maine Online Textbook, via University of Maine, Fort Kent; compiled by National Park Service <http://acim.umfk.maine.edu/>

Aroostook Band of Micmacs Tribal website <http://www.micmac-nsn.gov/index.html>

Chandler, Olivia. "328-year-old Acadian aboiteau now on display on Moncton." CBC News, October 19, 2017. <https://www.cbc.ca/news/canada/new-brunswick/aboiteau-acadian-university-moncton-1.4361016>

Faragher, John Mack. *A Great and Noble Scheme: The Tragic Story of the Expulsion of the French Acadians from Their American Homeland*. W.W. Norton, 2006.

- The transcript of a lecture given by Faragher on the subject of his book, "'A Great and Noble Scheme: Thoughts on the Expulsion of the Acadians,'" is available online via the University of New Brunswick here: <https://journals.lib.unb.ca/index.php/acadiensis/article/view/5726/11196>

Grimes, William. "Paradise Lost in an 'Ethnic Cleansing.'" *The New York Times*, February 9, 2005.

- NYT book review of Faragher's *A Great and Noble Scheme*.

*Landscape of Grand Pré: <http://www.landscapeofgrandpre.ca/>

- Agricultural system: <http://www.landscapeofgrandpre.ca/the-acadians-and-the-creation-of-the-dykeland-1680ndash1755.html>
- Deportation: <http://www.landscapeofgrandpre.ca/deportation-and-new-settlement-1755ndash1810.html>

Maine Acadian Heritage Council <http://www.maineacadian.org/>

Malaga Island: A Story Best Left Untold, documentary by the Salt Institute and WMPG <http://www.malagaislandmaine.org/>

- Audio documentary can be listened to in full or in part at <http://www.malagaislandmaine.org/audio.htm>

Mi'kmaw Spirit homepage: <http://www.muiniskw.org/>

- This website is devoted to dispelling myths of Mi'kmaq spirituality (the romanticized myth of the "Noble Savage"), offering helpful, truthful information about Mi'kmaw tradition, culture, and peoples, and has excellent timeline resources divided into pre-contact and post-contact categories.

National Film Board of Canada: "Evangeline's Quest," directed by Ginette Pellerin.

- Full documentary feature available online, using *Evangeline* to trace the Acadian story.

Native Council of Nova Scotia <http://ncns.ca/>

New World Encyclopedia: Treaty of Utrecht 1713

https://www.newworldencyclopedia.org/entry/Treaty_of_Utrecht

*Nova Scotia Archives: Online Acadian Archives

<https://novascotia.ca/archives/virtual/?Search=THaca&List=all>

*Université de Moncton's "Canadian Culture Online" Le Grand Dérangement history page (English):

<http://cfml.ci.umoncton.ca/1755-html/entree9ed2.html?lang=en>

Educator's Note: Université de Moncton is Canada's largest French-language university outside the Province of Quebec. The university's main site is chiefly in French.

University of Maine, Fort Kent: Acadian Archives <https://www.umfk.edu/archives/>

- Ida Roy papers: <https://internal.umfk.edu/archives/findingaids/mcc399.pdf>
- Lise M. Pelletier, Director of Archives acadiennes: "Acadian Treasure Trunk" available to schools <https://www.umfk.edu/archives/staff/>
- Lise Pelletier introduces *Evangeline*: <https://www.umfk.edu/archives/videos/>

University of Maine, Orono: Teaching Canada, Culture Focus on Acadia

<https://umaine.edu/teachingcanada/culture-focus-acadia-acadians/>

Teacher Resources

Tips for Acknowledging Indigenous Land/Water: Acknowledgement is a relatively recent practice, and is ideally practiced as a respectful way to address the Indigenous inhabitants of what is now North America, acknowledge human and non-human relatives, address the ongoing effects of the structure of settler-colonialism, emphasize the importance of Indigenous sovereignty and self-governance, and help students be aware and conscientious of the fact that we are living on Wabanaki Homeland. Land/water acknowledgements are best developed through meaningful connections; acknowledge with respect and use a format that lets you speak from the heart. Making connections with neighbors of a Nation near to where you live is one of the best places to start when creating a land acknowledgement from the heart. Talk with your school administrators and colleagues about creating a land acknowledgement at the institutional level.

A great online resource with more information can be found here:

https://drive.google.com/file/d/0B_CAYH4WUfQXTXo3MjZHRC00aig/view. For information about the nations nearest where you live/teach, a good starting point is the map at: <https://native-land.ca>

The peoples who live in what is now Maine and the surrounding regions are collectively the Wabanaki, or, “People of the Dawnland,” meaning those who see and greet the first light of the day. They share common oral histories and belong to Algonquian/Algonkian language groups, but have unique languages

About the Wabanaki: We encourage you and your school to reach out to the tribal communities in Maine to expand your learning. More information about the four federally-recognized tribal communities in Maine can be found here:

- The Aroostook Band of Micmacs: <http://www.micmac-nsn.gov/>
 - o Micmac Tribal Government: http://micmac-nsn.gov/html/tribal_government.html
- The Houlton Band of Maliseets: <http://www.maliseets.com/index.htm>
 - o Maliseet Tribal Government: <http://www.maliseets.com/government.htm>
- The Penobscot Nation: <http://www.penobscotculture.com/>
 - o Penobscot Tribal Government: <http://www.penobscotculture.com/index.php/8-about/81-tribal-facts>
- The Passamaquoddy Tribe
 - o Indian Township (Motahkomikuk): <https://www.passamaquoddy.com/>
 - o Pleasant Point (Sipayik): <http://www.wabanaki.com/>
 - o Passamaquoddy Tribal Government: http://www.wabanaki.com/wabanaki_new/chief_council.html
 - o Passamaquoddy Joint Tribal Council: http://www.wabanaki.com/wabanaki_new/joint_council.html

The Abenaki are the fifth Wabanaki tribe today; however, the Abenaki are not a federally-recognized tribe as of 2019. Not all Tribal Nations that exist in North America today have received federal recognition. There are no tribes in New Hampshire or Vermont that, as of 2019, have received federal recognition, but four tribes in Vermont have received state recognition. Federal recognition provides a federal relationship between Indigenous sovereign nations and the US government. Tribal Nations throughout North America are sovereign nations, and actively work to maintain their self-governance.

Federal recognition is not related to Tribal Nation sovereignty; it affords certain rights to Indigenous peoples within the laws of the United States.

All of Maine's federally-recognized tribes own land base throughout the state as presented through treaties.

About Maine Historical Society: Maine Historical Society (MHS) is the third-oldest state historical society in the United States, following Massachusetts and New York, respectively. Founded in 1822, only two years after Maine separated from Massachusetts and became a free state as part of the Missouri Compromise, MHS today is headquartered at 489 Congress Street in Portland. The campus contains an office building and museum, the Brown Research Library (est. 1907), and the Wadsworth-Longfellow House, the childhood home of American poet Henry Wadsworth Longfellow. An enormous online database containing digitized images and objects from MHS's robust collection can be found online at Maine Memory Network: <https://www.mainememory.net/> Teachers can create free accounts on Maine Memory Network to save images to albums for classroom use.

MHS's mission: "The Maine Historical Society preserves the heritage and history of Maine: the stories of Maine people, the traditions of Maine communities, and the record of Maine's place in a changing world. Because an understanding of the past is vital to a healthy and progressive society, we collect, care for, and exhibit historical treasures; facilitate research into family, local, state, and national history; provide education programs that make history meaningful, accessible and enjoyable; and empower others to preserve and interpret the history of their communities and our state."

***Evangeline* Excerpt 1: Prologue**

This is the forest primeval. The murmuring pines and the hemlocks,
Bearded with moss, and in garments green, indistinct in the twilight,
Stand like Druids of eld, with voices sad and prophetic,
Stand like harpers hoar, with beards that rest on their bosoms.
Loud from its rocky caverns, the deep-voiced neighboring ocean
Speaks, and in accents disconsolate answers the wail of the forest.

This is the forest primeval; but where are the hearts that beneath it
Leaped like the roe, when he hears in the woodland the voice of the huntsman?
Where is the thatch-roofed village, the home of Acadian farmers,--
Men whose lives glided on like rivers that water the woodlands,
Darkened by shadows of earth, but reflecting an image of heaven?
Waste are those pleasant farms, and the farmers forever departed!
Scattered like dust and leaves, when the mighty blasts of October
Seize them, and whirl them aloft, and sprinkle them far o'er the ocean
Naught but tradition remains of the beautiful village of Grand-Pré.

Ye who believe in affection that hopes, and endures, and is patient,
Ye who believe in the beauty and strength of woman's devotion,
List to the mournful tradition, still sung by the pines of the forest;
List to a Tale of Love in Acadie, home of the happy.

***Evangeline* Excerpt 2: Part the First – I, Stanza II**

Somewhat apart from the village, and nearer the Basin of Minas,
Benedict Bellefontaine, the wealthiest farmer of Grand-Pré,
Dwelt on his goodly acres; and with him, directing his household,
Gentle Evangeline lived, his child, and the pride of the village.
Stalworth and stately in form was the man of seventy winters;
Hearty and hale was he, an oak that is covered with snow-flakes;
White as the snow were his locks, and his cheeks as brown as the oak-leaves.
Fair was she to behold, that maiden of seventeen summers.
Black were her eyes as the berry that grows on the thorn by the wayside,
Black, yet how softly they gleamed beneath the brown shade of her tresses!
Sweet was her breath as the breath of kine that feed in the meadows.
When in the harvest heat she bore to the reapers at noontide
Flagons of home-brewed ale, ah! fair in sooth was the maiden.
Fairer was she when, on Sunday morn, while the bell from its turret
Sprinkled with holy sounds the air, as the priest with his hyssop
Sprinkles the congregation, and scatters blessings upon them,
Down the long street she passed, with her chaplet of beads and her missal,
Wearing her Norman cap and her kirtle of blue, and the ear-rings,
Brought in the olden time from France, and since, as an heirloom,
Handed down from mother to child, through long generations.
But a celestial brightness--a more ethereal beauty--
Shone on her face and encircled her form, when, after confession,
Homeward serenely she walked with God's benediction upon her.
When she had passed, it seemed like the ceasing of exquisite music.

***Evangeline* Excerpt 3: Part the First – IV, Stanzas II & III**

Under the open sky, in the odorous air of the orchard,
Stript of its golden fruit, was spread the feast of betrothal.
There in the shade of the porch were the priest and the notary seated;
There good Benedict sat, and sturdy Basil the blacksmith.
Not far withdrawn from these, by the cider-press and the beehives,
Michael the fiddler was placed, with the gayest of hearts and of waistcoats.
Shadow and light from the leaves alternately played on his snow-white
Hair, as it waved in the wind; and the jolly face of the fiddler
Glowed like a living coal when the ashes are blown from the embers.
Gayly the old man sang to the vibrant sound of his fiddle,
Tous les Bourgeois de Chartres, and Le Carillon de Dunquerque,
And anon with his wooden shoes beat time to the music.
Merrily, merrily whirled the wheels of the dizzying dances
Under the orchard-trees and down the path to the meadows;
Old folk and young together, and children mingled among them.
Fairest of all the maids was Evangeline, Benedict's daughter!
Noblest of all the youths was Gabriel, son of the blacksmith!
So passed the morning away. And lo! with a summons sonorous
Sounded the bell from its tower, and over the meadows a drum beat.
Thronged erelong was the church with men. Without, in the churchyard,
Waited the women. They stood by the graves, and hung on the headstones
Garlands of autumn-leaves and evergreens fresh from the forest.
Then came the guard from the ships, and marching proudly among them
Entered the sacred portal. With loud and dissonant clangor
Echoed the sound of their brazen drums from ceiling and casement,--
Echoed a moment only, and slowly the ponderous portal
Closed, and in silence the crowd awaited the will of the soldiers.
Then uprose their commander, and spake from the steps of the altar,

Holding aloft in his hands, with its seals, the royal commission.
"You are convened this day," he said, "by his Majesty's orders.
Clement and kind has he been; but how you have answered his kindness,
Let your own hearts reply! To my natural make and my temper
Painful the task is I do, which to you I know must be grievous.
Yet must I bow and obey, and deliver the will of our monarch;
Namely, that all your lands, and dwellings, and cattle of all kinds
Forfeited be to the crown; and that you yourselves from this province
Be transported to other lands. God grant you may dwell there
Ever as faithful subjects, a happy and peaceable people!
Prisoners now I declare you; for such is his Majesty's pleasure!"
As, when the air is serene in the sultry solstice of summer,
Suddenly gathers a storm, and the deadly sling of the hailstones
Beats down the farmer's corn in the field and shatters his windows,
Hiding the sun, and strewing the ground with thatch from the house-roofs,
Bellowing fly the herds, and seek to break their enclosures;
So on the hearts of the people descended the words of the speaker.
Silent a moment they stood in speechless wonder, and then rose
Louder and ever louder a wail of sorrow and anger,
And, by one impulse moved, they madly rushed to the door-way.
Vain was the hope of escape; and cries and fierce imprecations
Rang through the house of prayer; and high o'er the heads of the others
Rose, with his arms uplifted, the figure of Basil the blacksmith,
As, on a stormy sea, a spar is tossed by the billows.
Flushed was his face and distorted with passion; and wildly he shouted,--
"Down with the tyrants of England! we never have sworn them allegiance!
Death to these foreign soldiers, who seize on our homes and our harvests!"
More he fain would have said, but the merciless hand of a soldier
Smote him upon the mouth, and dragged him down to the pavement.

***Evangeline* Excerpt 4: Part the Second, I**

Many a weary year had passed since the burning of Grand-Pré,
When on the falling tide the freighted vessels departed,
Bearing a nation, with all its household gods, into exile,
Exile without an end, and without an example in story.
Far asunder, on separate coasts, the Acadians landed;
Scattered were they, like flakes of snow when the wind from the northeast
Strikes aslant through the fogs that darken the Banks of Newfoundland.
Friendless, homeless, hopeless, they wandered from city to city,
From the cold lakes of the North to sultry Southern savannas,--
From the bleak shores of the sea to the lands where the Father of Waters
Seizes the hills in his hands, and drags them down to the ocean,
Deep in their sands to bury the scattered bones of the mammoth.
Friends they sought and homes; and many, despairing, heartbroken,
Asked of the earth but a grave, and no longer a friend nor a fireside.
Written their history stands on tablets of stone in the churchyards.
Long among them was seen a maiden who waited and wandered,
Lowly and meek in spirit, and patiently suffering all things.
Fair was she and young; but, alas! before her extended,
Dreary and vast and silent, the desert of life, with its pathway
Marked by the graves of those who had sorrowed and suffered before her,
Passions long extinguished, and hopes long dead and abandoned,
As the emigrant's way o'er the Western desert is marked by
Camp-fires long consumed, and bones that bleach in the sunshine.
Something there was in her life incomplete, imperfect, unfinished;
As if a morning of June, with all its music and sunshine,
Suddenly paused in the sky, and, fading, slowly descended
Into the east again, from whence it late had arisen.
Sometimes she lingered in towns, till, urged by the fever within her,

Urged by a restless longing, the hunger and thirst of the spirit,
She would commence again her endless search and endeavor;
Sometimes in churchyards strayed, and gazed on the crosses and tombstones,
Sat by some nameless grave, and thought that perhaps in its bosom
He was already at rest, and she longed to slumber beside him.
Sometimes a rumor, a hearsay, an inarticulate whisper,
Came with its airy hand to point and beckon her forward.
Sometimes she spake with those who had seen her beloved and known him,
But it was long ago, in some far-off place or forgotten.
"Gabriel Lajeunesse!" they said; "Oh, yes! we have seen him.
He was with Basil the blacksmith, and both have gone to the prairies;
Coureurs-des-Bois are they, and famous hunters and trappers."
"Gabriel Lajeunesse!" said others; "Oh, yes! we have seen him.
He is a Voyageur in the lowlands of Louisiana."
Then would they say: "Dear child! why dream and wait for him longer?
Are there not other youths as fair as Gabriel? others
Who have hearts as tender and true, and spirits as loyal?
Here is Baptiste Leblanc, the notary's son, who has loved thee
Many a tedious year; come, give him thy hand and be happy!
Thou art too fair to be left to braid St. Catherine's tresses."
Then would Evangeline answer, serenely but sadly,--"I cannot!
Whither my heart has gone, there follows my hand, and not elsewhere.
For when the heart goes before, like a lamp, and illumines the pathway,
Many things are made clear, that else lie hidden in darkness."

***Evangeline* Excerpt 5: Part the Second – V, Stanzas IV & V**

Suddenly, as if arrested by fear or a feeling of wonder,
Still she stood, with her colorless lips apart, while a shudder
Ran through her frame, and, forgotten, the flowerets dropped from her fingers,
And from her eyes and cheeks the light and bloom of the morning.
Then there escaped from her lips a cry of such terrible anguish,
That the dying heard it, and started up from their pillows.
On the pallet before her was stretched the form of an old man.
Long, and thin, and gray were the locks that shaded his temples;
But, as he lay in the in morning light, his face for a moment
Seemed to assume once more the forms of its earlier manhood;
So are wont to be changed the faces of those who are dying.
Hot and red on his lips still burned the flush of the fever,
As if life, like the Hebrew, with blood had besprinkled its portals,
That the Angel of Death might see the sign, and pass over.
Motionless, senseless, dying, he lay, and his spirit exhausted
Seemed to be sinking down through infinite depths in the darkness,
Darkness of slumber and death, forever sinking and sinking.
Then through those realms of shade, in multiplied reverberations,
Heard he that cry of pain, and through the hush that succeeded
Whispered a gentle voice, in accents tender and saint-like,
"Gabriel! O my beloved!" and died away into silence.
Then he beheld, in a dream, once more the home of his childhood;
Green Acadian meadows, with sylvan rivers among them,
Village, and mountain, and woodlands; and, walking under their shadow,
As in the days of her youth, Evangeline rose in his vision.
Tears came into his eyes; and as slowly he lifted his eyelids,
Vanished the vision away, but Evangeline knelt by his bedside.
Vainly he strove to whisper her name, for the accents unuttered

Died on his lips, and their motion revealed what his tongue would have spoken.

Vainly he strove to rise; and Evangeline, kneeling beside him,

Kissed his dying lips, and laid his head on her bosom.

Sweet was the light of his eyes; but it suddenly sank into darkness,

As when a lamp is blown out by a gust of wind at a casement.

All was ended now, the hope, and the fear, and the sorrow,

All the aching of heart, the restless, unsatisfied longing,

All the dull, deep pain, and constant anguish of patience!

And, as she pressed once more the lifeless head to her bosom,

Meekly she bowed her own, and murmured, "Father, I thank thee!"

***Evangeline* Excerpt 6: Part the Second – V, Final Stanzas**

Still stands the forest primeval; but far away from its shadow,
Side by side, in their nameless graves, the lovers are sleeping.
Under the humble walls of the little Catholic churchyard,
In the heart of the city, they lie, unknown and unnoticed.
Daily the tides of life go ebbing and flowing beside them,
Thousands of throbbing hearts, where theirs are at rest and forever,
Thousands of aching brains, where theirs no longer are busy,
Thousands of toiling hands, where theirs have ceased from their labors,
Thousands of weary feet, where theirs have completed their journey!

Still stands the forest primeval; but under the shade of its branches
Dwells another race, with other customs and language.
Only along the shore of the mournful and misty Atlantic
Linger a few Acadian peasants, whose fathers from exile
Wandered back to their native land to die in its bosom.
In the fisherman's cot the wheel and the loom are still busy;
Maidens still wear their Norman caps and their kirtles of homespun,
And by the evening fire repeat *Evangeline's* story,
While from its rocky caverns the deep-voiced, neighboring ocean
Speaks, and in accents disconsolate answers the wail of the forest.

Student Worksheet A: *Evangeline* Excerpt Response

1. Excerpt read: _____

2. What major theme(s) could you identify in this excerpt? _____

3. What literary device(s) does Longfellow employ in this excerpt? How? _____

4. What aspects of Acadian life can you infer, or do you wonder about, after reading this excerpt?
Cite words, poetic imagery, etc.:

5. What else stands out to you in this excerpt that you would like to discuss further on Day 2?

Strand and Standard Information

- **English Language Arts 9-Diploma – Reading:**
 - **RL 1.9-10:** *Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text.*
 - **RL 1.11-12:** *Cite strong and thorough textual evidence to support analysis of what the text says explicitly as well as inferences drawn from the text, including determining where the text leaves matters uncertain.*
 - **RL 2.9-10:** *Determine a theme or central idea of a text and analyze in detail its development over the course of the text, including how it emerges and is shaped and refined by specific details; provide an objective summary of the text.*
 - **RL 2.11-12:** *Determine two or more themes or central ideas of a text and analyze their development over the course of the text, including how they interact and build on one another to produce a complex account; provide an objective summary of the text.*
 - **RL 3.11-12:** *Analyze the impact of the author’s choices regarding how to develop and relate the elements of a story or drama.*
 - **RL 5.9-10:** *Analyze how an author’s choices concerning how to structure a text, order events, and manipulate time create such effects as mystery, tension, or suspense.*
 - **RL 5.11-12:** *Analyze how an author’s choices concerning how to structure specific parts of a text contribute to its overall structure and meaning as well as its aesthetic impact.*
 - **RL 9.11-12:** *Demonstrate knowledge of eighteenth-, nineteenth-, and early twentieth-century foundational works of American literature, including how two or more texts from the same period treat similar themes or topics.*
- **English Language Arts 9-Diploma – Speaking and Listening:**
 - **SL 1.9-10:** *Initiate and participate effectively in a range of collaborative discussions with diverse partners on grades 9-10 topics, texts, and issues, building on others’ ideas and expressing their own clearly and persuasively.*
 - **SL 1.11-12:** *Initiate and participate effectively in a range of collaborative discussions with diverse partners on grades 11-12 topics, texts, and issues, building on others’ ideas and expressing their own clearly and persuasively.*
- **Social Studies 9-Diploma – History:** *Students draw on concepts and processes using primary and secondary sources from history to develop historical perspective and understand issues of continuity and change in the community, Maine, the United States, and the world.*
 - **History 1:** *Students understand major eras, major enduring themes, and historic influences in United States and world history, including the roots of democratic philosophy, ideals, and institutions in the world by: (F1) Explaining that history includes the study of the past based on the examination of a variety of primary and secondary sources and how history can help one better understand and make informed decisions about the present and future. (F2) Analyzing and critiquing major historical eras: major enduring themes, turning points, events, consequences, and people in the history of the United States and the implications on the present and future. (F3) Tracing and critiquing the roots and evolution of democratic ideals and constitutional principles in the history of the United States using historical sources. (F4) Developing individual and collaborative decisions/plans by considering multiple points of view, weighing pros and cons, building on the ideas of others, and sharing information in an attempt to sway the opinions of*

others. **(D1)** Analyzing and critiquing varying interpretations of historic people, issues, or events, and explain how evidence from primary and secondary sources is used to support and/or refute different interpretations. **(D2)** Analyzing and critiquing major historical eras: major enduring themes, turning points, events, consequences, and people in the history of the world and the implications for the present and future. **(D3)** Tracing and critiquing the roots and evolution of democratic ideals and constitutional principles in the history of the world using historical sources.

- **History 2:** Students understand historical aspects of unity and diversity in the United States, the world, and Native American communities by: **(F1)** Identifying and critiquing issues characterized by unity and diversity in the history of the United States, and describing their effects, using primary and secondary sources. **(F2)** Identifying and analyzing major turning points and events in the history of Native Americans and various historical and recent immigrant groups in the United States, making use of primary and secondary sources. **(D1)** Identifying and critiquing issues characterized by unity and diversity in the history of other nations, and describing their effects, using primary and secondary sources. **(D2)** Making use of primary and secondary sources, identifying and analyzing major turning points and events in the history of world cultures as it pertains to various historical and recent migrant groups.

Teacher Resources – Assessment Rubric:

Did the student meet the expectations of the lesson?

Task	1 – Did Not Meet	2 – Partially Met	3 – Met	4 – Exceeded	Notes
Student can articulate the impact of <i>Evangeline</i> on the Acadian community.					
Student can distinguish fact and myth in the Acadian narrative in <i>Evangeline</i> and the works that followed it.					
Student can discuss the historic events that contributed to le Grand Dérangement.					
Student gave thoughtful responses to Worksheet.					
Student participated respectfully in classroom discussion.					
Student can identify the significance of language, religion, and symbols in contemporary Acadian culture.					

<p>Total Score and Notes:</p>
