



4-H NOVA SCOTIA LEADER RESOURCE GUIDE

HERITAGE PROJECT

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Dear 4-H Leader

Welcome to an exciting and enjoyable 4-H project. If this is your first year you must be eager to learn as much about the 4-H program as you can.

The purpose of the Heritage Project is to give 4-H members the opportunity and incentive to look back in time at the people, places and events that contributed to their being who and what they are. It is a chance to discover both family heritage and some of the cultural factors that played a role in shaping the lives of the people who went before us.

Each of us is a unique player in time. We are the sum total of all who have gone before us, and a contributor to all of those who will follow. Understanding our past is one key to better understanding ourselves and the place we occupy in the brief moment of time that is ours.

Introduction

Achievement Day

Achievement day allows members to display to the public, the projects they have worked on all year and have them evaluated non-competitively. Project completion at Achievement Day requires a satisfactory completion of a number of requirements. **Please refer to the Heritage Project Newsletter of the current 4-H year for detailed information** on project requirements, record sheet, judging, club contribution, communications, etc.

There are many topics to cover in the 4-H Heritage Project. 4-H members of all ages will find something to interest them.

As a leader, seeing what the members already know will be important. Briefly review the material they know and then move onto new and interesting topics.

Teaching the Project

Most of us would agree that the core of 4-H club work is the project. Traditionally, club work has been organized so that every member takes a specific project. Through the project, club leaders work with members to help them achieve the objectives of 4-H. A member who successfully completes a project will receive:

- A feeling of accomplishment;
- A challenge to his or her abilities;
- Attention from others, mainly through displaying a project at Achievement Day;
- Pride of ownership;
- Sense of responsibility.

The job of the project leader is important. Effective project leadership really begins with the wise selection of projects. As a Heritage Project leader help direct your members to the appropriate sources for genealogy research.

Important Steps in Teaching

Draw up a plan for the year - Planning should be done near the beginning of the club year. Decide how many meetings your project group will hold and what topics are to be studied. In planning, decide what will be taught, how and by whom at each meeting. You may want your members to help, particularly older members, and each member in your project group should have a copy of the plan.

Consider your members - Before starting to teach, it is wise to look at the number of members, their ages and their experience. Try to keep the size of your project group to no more than eight. This will depend on your member's interest in the project. If you have more than this number divide the group based on their age and/or experience level or find more project leaders or assistants. You could draw on the experience of the oldest members to help with the younger members.

- A good incentive is praise for work well done, rewards strengthen and maintain any learning that leads to them.
- Too much or undeserved praise has a bad effect;
- Praise is better than criticism and constructive criticism is better than completely ignoring a learner's efforts;
- Sarcasm and ridicule affect self-esteem.
- To like and respect the teacher helps the learning process.

Gain the interest of the members - To obtain and keep the members' interest you must become aware of the importance and interest of the topics presented to them. Present a positive experience for the members. This is easier with some parts of the project than others since some phases are easier to relate to the members. For example, members may be more interested in working on their family tree, but it may be a challenge for the project leader to try to show members the importance of keeping records.

Types of motivation for members:

- **Competition** - competition may act as a motivation to learn for those who feel they have a chance to win the competition, but do not let it get out of hand so that the individual's personal development may suffer.
- **Cooperation among members and opportunities for advancement** are motives that affect learning.

Start where the members are - At the start of the year find out what it is about the project that interests them, how much they already know and if they have any questions. This will help you know where to start teaching and the interest of your members. As you teach, make sure the topic being discussed, the words, charts and other teaching tools being used can be understood by all members.

Have every member active - Involve as many members as possible through planning, arrangements for the meetings and at the meeting itself. Wherever possible, a practice session should follow project instruction, giving every member a chance to become involved.

Experience is the best teacher and members retain more information if they learn through practical experience.

It has been shown that we remember:

- 30 percent of what we hear;
- 80 percent of what we see and hear;
- 90 percent of what we actively participate in.

Making teaching practical - Wherever possible, use real items in a demonstration rather than pictures. For example, in teaching how to research their family tree use books they can look through about it.

Use a variety of teaching methods - When doing your planning for the year, consider different ways of presenting the material and choose the method that will be the most suitable. Each method will have advantages in particular situations and a change in teaching methods helps to maintain interest. Remember younger members need more frequent changes and more activity to deepen their interest so plan activities that last no more than 20 minutes. Members in their early and mid-teens like to work in groups, which means you can use panels, role-playing, and other group techniques.

Here are some activities you may use with your members:

- Plan a group field trip to a local cemetery. Discuss what kinds of information a cemetery can provide in terms of genealogical research.
- Have a brainstorming session with the members to identify sources of historical information within your community. If you wish, plan to visit one or more of these as a group.
- Invite a local historian and/or older resident to come and talk to the group about the early days in the community.
- Have a "bring and share" activity of family artifacts and treasures. Discuss the use of these items in the lives of earlier generations.
- Attend a genealogy society meeting in your area. Members may find they can contribute to, and learn from the meeting.
- Plan a group supper meeting at a local restaurant that specializes in traditional foods.
- Plan a traditional foods bake sale as a fundraiser.
- Prepare a collection of traditional recipes from the area to place in a cookbook.
- Plan a tea for older residents of the community. Serve traditional fare. Each guest might be asked to share a short story or special memory as the fee for the tea.
- Visit a historical site or museum in the area -- building, gardens, home, fortress, etc.. Contact the individual in charge to ask for a guided tour of facilities. At that time, you may ask if members may bring and share a lunch, etc. following the tour.
- "Decade Party" -- Select decade of choices. Decorate with memorabilia of the era. For example, 1920's age of the "Flapper", short hair, ice cream parlours and pie socials. Each member can bring and share a dish common to that decade!
- Compare customs of yesteryear with today's way of life. The group may wish to perform some of these customs. Many can invite guests, (e.g. the Scottish Calluinn). For a program on the Scottish theme you will want to bring and share traditional Scottish foods.
- The "Old Apple Barrel Story" tells the story of Nova Scotia Apples - how barrels were first used in the industry and how it has evolved over the years. Traditional Apple dishes are the foods to share. This type of activity can be about any section of Nova Scotia's Agricultural products. (e.g., The Maple Industry, Our Dairy Foods, etc.) You might wish to get some background on whichever aspect of the industry you wish to do from the 4-H Specialist.
- The Nova Scotia Museum publishes a catalogue listing Historic homes, museums, pioneer life and shells and publications about our history. This may help you plan your activity. The publication is available by contacting the Nova Scotia Museum Complex, Nova Scotia Museum, 1747 Summer St., Halifax, N.S. B3H 3A6
- Cater to a particular group using historical recipes, costumes, etc.

Places Where the Project is Taught

Wherever you hold your project meetings, be sure your members are comfortable and don't have other distractions.

Project Meeting - The project meeting may follow a general meeting or it may be held at a different time. Following are suggestions to organize the project meeting:

- **Project Reports by Members** - This might be the first item in the meeting. It provides an opportunity for members to report on their project work since the last meeting, to bring up any problems or questions and for you to determine their progress, answer questions and make suggestions.
- **Introduction to the Next Topic** - Outline the new topic and the reason for its importance. This is the place to gain the members' interest so that they will be attentive for the next part.
- **Group Instruction** - This is where the actual teaching of the new topic takes place using the best method. This may be done by you, the members or by a special resource person.
- **Group Activity** - This is a practice period in which the members do something. If possible, they should practice what has been taught. If not, they may work on record books or practice demonstrations.
- **Individual Help** - While the group activity is going on, you may help members who need closer attention or extra help.
- **Preparing for the Next Meeting** - This is the time when you give instruction on homework to be done, items to bring to the next meeting or last minute reminders.

General Information for the Heritage Project Leader

4-H members can be in the Heritage Project for nine years. Leaders are provided with a Heritage Leader Resource Guide and members are given a record sheet and a copy of the Heritage Project Newsletter. The Heritage Project Newsletter is updated each year; therefore it provides you and the member with the most up-to-date information. Please refer to it for the current year's project requirements. Please note Heritage members have no judging class required for their Achievement Day completion.

In Levels I and II of the 4-H Heritage Project, members look at the past by tracing their family histories through development of a family tree, have fun with traditional foods with the preparation of cultural foods and learn about crafts of yesteryear choosing one to reflect the true heritage of the member.

Level I members may do one branch of their family tree going back **at least four generations**. One branch of the family tree is sufficient for level I.

Level II members are to study a second branch of their family tree, or if both sides have been recorded in Level I, **an additional three generations back**. Level II members must complete a different food and craft item than in Level I.

PLEASE NOTE:

Level I and II of the Heritage Project are virtually the same in terms of project content. Second year members are expected to prepare different foods and crafts items than in year one and to study either a different side of their family tree or carry on with a more in depth study of what they began in year 1.

When possible, traditional foods and crafts items should reflect the true heritage of the 4-H member in the project - for example: a member with a predominantly French background should choose a recipe and craft item that is representative of this.

Traditional Crafts and Food Items should be as traditional as is reasonably possible, and **at least 100 years old in origin**. For example, although knitting is a traditional technique, a sweater made of a synthetic yarn would not be a suitable project choice for the Heritage Project.

Level III is open to Heritage members who have previously completed two years of studying their own family histories. The Heritage project has been extended an additional 4 years. Members in this level must complete one of these five (5) sections each year. More details on these sections will be added to the Heritage Project Leader Resource Guide as the information is made available.

Section 1 - Community History

- Complete a community history survey. Members conduct a Survey of their community. They are encouraged to research the history of their community, including its buildings, people and industries. If there is more than one member in this section they may want to work in teams, however, each member must prepare a completed copy of the entire survey for evaluation.
- Complete a community history event. Members must participate in organizing and carrying out a Community History event. A written account of this event is to be displayed for evaluation.
- Complete a community service project. Members must do a community service project of their choice. The record of their activities, results and documentation must be displayed for evaluation. Both the service project and the documentation will be considered in the evaluation.

NOTE: It is important that members keep the historical aspect of this project in mind in the planning of all events. Activities are intended to help members learn about their community's past.

Section 2 - Settlers

- Find out who the 1st settlers in your community were and trace their family **genealogy** for as many generations as possible with the minimum of five (5).
- Find out what impact they had on your community. Did they build the first church? Where did they live? Are the houses still standing?
- Do a house history if possible. Is the name still in the community and see if many people in the community are still related?

Section 3 - Heritage Foods

- Looking at community life and who the **early** settlers were, make a display of three (3) Heritage foods that have a history in your community.
- Give the recipes and a history of the recipes.
- Makeup a collection of recipes gathered from friends, relatives and community members to number not less than 20 and a history to accompany them.

Section 4 - Heritage Garden (This may be a vegetable or flower garden)

- Do a survey and find out if any one in your community remembers what varieties were grown by their parents (Museums can help in the search for varieties). Draw a plan that shows how to plant your garden. Do a history of the plants that you plan to use.
- Plant a Heritage garden with at least 5 varieties of Heritage seeds or plants. These plants or seeds must be at least 50 years in cultivation in **your** area.
- Display pictures of your garden and some of the produce or flowers.

Section 5- Traditional Crafts

- Choose at least three (3) traditional crafts that have been done in your community. Do a history of them as they relate to your community or area. Are they still being done and by whom? Were they done for enjoyment or were they done out of necessity.
- Pick one of those crafts to complete as your craft.
- Find out if there is any one in the area that collects Heritage crafts or go to the museum and see if you can find any antique versions of your craft and get some pictures and do a history on it.

Genealogy – Our Bridge Through Time

Upon completion of this section, members should know what heritage means and be able to complete a family tree poster, a brief family history and a report on an interview with an older relative.

What does 'heritage' mean?

Heritage is what has been handed down to us from past generations. Many things contribute to our heritage - who we are, where our family came from, stories about family members, family treasures passed from one generation to the next, and customs that are part of family celebrations. Perhaps a special recipe is used for all the family's birthday cakes.

In recent years, there has been an interest to research and study family histories -- to learn about our heritage. Each of us is a unique individual because of the complex web of ancestry that is ours. We can learn a lot about ourselves by studying the countless generations of ancestors from which we came, a practice known as genealogy. Genealogy itself can be a very complex science that delves into all aspects of man's evolution. In its simplest format it involves tracing family lines to determine who our ancestors were, and the kind of lives and lifestyles that they led. This kind of research forms the foundation of the heritage project.

The search is on!

Tracing the history of a family is frequently a difficult but rewarding task. It is important to be persistent and thorough in the research and accurate in recording. One must become skilled at identifying sources of information and determining the accuracy of them. Some sources of information are listed in this manual, but numerous guides and books on genealogy can be found in libraries and bookstores. It is important for members to take the time to identify sources of information within their own community, and determine which are most useful in tracing their own family history.

To trace your family tree there are three basic steps or methods you should follow. These are:

- Collect all you can from within your own family.
- Become an amateur genealogist.
- Use the services of trained or professional geologists.

Let's examine these steps more closely.

A. Collecting within your family

Members can start by making a list of know facts such as:

- Birth date,
- Brothers and sisters,
- Parents' names,
- Date of marriage
- And so on.

They should keep a record of the proof of these facts (i.e., birth certificates, baptismal certificates, marriage certificates and others). Parents can tell when and where members of the family were born. Grandparents or elderly aunts and uncles will know stories that are interesting and unique. They can tell about things members have never experienced. These people may even remember what it was like to live without electricity or a telephone. Some families may already have a written family history tracing the family tree back several generations.

Other documentation in the family home that may yield information include family bibles, correspondence, family photo albums and any loose collections of paraphernalia such as newspaper clippings, wedding invitations and other treasured memorabilia. More formal documents frequently found in homes such as wills, deeds to properties, diplomas, certificates and passports are all items that may also be useful to members.

Once members have collected as much "evidence" and documentation as they can, the next step is to interview family members. Depending on the family, not all of these 'interviews' may be in person. Members may find themselves writing letters in search of information. When conducting interviews in person, encourage members to use a tape recorder to record data.

A visit to **the attic** may reveal old letters, diaries, photo albums, and scrapbooks which tell something about members of the family from past years.

B. Becoming an amateur genealogist

Many public and civic records exist that can help in the member's search of family's roots. These include court and probate records, church records, cemetery records and inscriptions, birth and death certificates and educational records, to name just a few. Success in genealogy frequently lies in uncovering sources of information and learning to use them. A chart that cites some of the sources of historical information that you may choose to use is included in this manual. However, keep in mind that this is only a partial list.

Members will undoubtedly discover some of their own not included there. It is also important to remember that frequently members may find discrepancies in information between sources. Keeping in mind that all records are subject to human error and the numerous complications that may exist in a given family, i.e. second marriages, step or adopted children, children named after deceased siblings, lack of formal record keeping and so on, this is not to be unexpected). Each source should be assessed as to its reliability and accuracy and all discrepancies noted until "mysteries" are solved.

C. Using professional genealogical services

In almost any city or major centre it is possible to hire professionally trained genealogists who will conduct research on a particular family for a fee. In most cases these individuals make use of information bases that are available to all of us, but have become so adept at research collection that they can often accomplish in a short time, what it takes the amateur researcher much longer to do.

Some public professional genealogical services are available through the Public Archives of Nova Scotia. The Public Archives is a repository for historical data, but certainly does not have every record in existence! In order to make genealogical inquiries through the Public Archives it is necessary to have as much background information as possible including names of the people in question, places of residence, dates of important events and so on.

Staff at the Archives will not search complete family trees or fill in blanks in pedigree charts, but can help provide some facts and/or documents if provided with the right information. Moreover, the individuals working at the Public Archives are experts in this type of research, and can make many helpful suggestions concerning where to look for further information. There is a fee for some materials.

The address for the Public Archives of Nova Scotia is 6016
University Ave., Halifax, Nova Scotia, B3H 1W4
Phone: 902-424-6055

Recording your information

As members delve into their family's past, they become increasingly aware of the importance of all kinds of recorded information that surrounds their lives. Indeed it is the existence of this type of information that makes tracing a family tree possible, and the gaps in record keeping or lack of information that creates stumbling blocks along the way. The record keeping skills employed are extremely important in the success of the heritage project. Moreover, thoroughness and diligence can make the project a valuable record itself, in the annals of the family's history. Who knows? It is quite possible that a great-great-grandchild may one day use the family research as an accurate source of information in the preparation of his/her own pedigree chart.

The following tips may prove helpful in the recording and organization of data:

1. Keep accurate records of all correspondence sent and received. File cards with names of correspondents may be useful, as are file folders.
2. Try to indicate the source of any dates, any places of marriage, any names of families; even if the source is the members or someone else's recollection.

EXAMPLES:

- Family Bible of Peter MacLean in the possession of John D. MacIntyre, Boston, Mass.
 - Census of 1871
 - Letter Jane Campbell Rawlings, daughter of Michael Campbell, in possession of father.
 - Probate Record - Will of Donald MacEachern, Port Hood Court House, Box 17, No. 4.
 - Personal Recollection of Author.
 - Personal Recollection of John D. MacNaughton as recorded by author on tape, July 1950.
 - Family Tradition as told author by grandfather.
3. When doubt exists or authorities disagree, say so:
example: J. L. MacDougall, History of Inverness County, p. 23 says Matilda MacSween married Fred Swan of Pictou, but Family Bible says she married John W. Horton of New Glasgow. (It is possible she married both men, and some further research may be able to unravel the problem.)
 4. Be consistent in the form you are using. Try to learn to write dates with the number of the day first, then the month and lastly the year, e.g. 5 May 1896 - **NEVER** 9/8/66 - for is that September 8th or August 9th - is the year 1866 or 1966? Develop a consistent number concept. That is - how to record family lineage. The following method, from the New and Historic Genealogical Society is a popular method.

John Jones and Jane (Smith) Jones had five children

1. James Jones m. Mary Brown. Children:
Frederick Jones
Susan Jones
2. Samuel Jones m. Frederica Johena MacKenzie. No Children.

5. Try to encourage people to talk by asking them information about their lives, occupations, successes and failures of their lives, land transactions, offices held, places they lived, illnesses they had, honours they received, quotes from letters about them, pictures of them, their place of burial, etc.
6. Keep all the information together. A three ring binder, briefcase or tote bag may be useful organizational tools. Three hole photo album sheets provide a place for photos and other important documents and allow you to keep them with the rest of the records.

The Interview Report and Family History

The collection of data about the family will equip members to complete two required activities of the heritage project - the interview report and the family history.

Note: These are requirements for project completion. See the Heritage Project Newsletter for more details.

The Interview Report

The interview report can follow this format:

Who is being questioned? (Name and Relation) _____

His/ Her Address _____

His/ Her Birthdate _____ Place of Birth _____

Names of Parents of Interviewee _____

Mother _____ Birth _____ Death _____

Father _____ Birth _____ Death _____

If interviewee is Canadian does he/ she remember when his/ her ancestors came to Canada? If so, when? _____ Education? _____

Interviewee's type of work (at present). If retired, what was it before retirement?

Add the answers to five more questions to record some other interesting facts.

1. _____

2. _____

3. _____

4. _____

5. _____

Members are encouraged to expand upon this line of questioning and use additional page(s) to record the information. This write up can accompany their family history to Achievement Day and Exhibition.

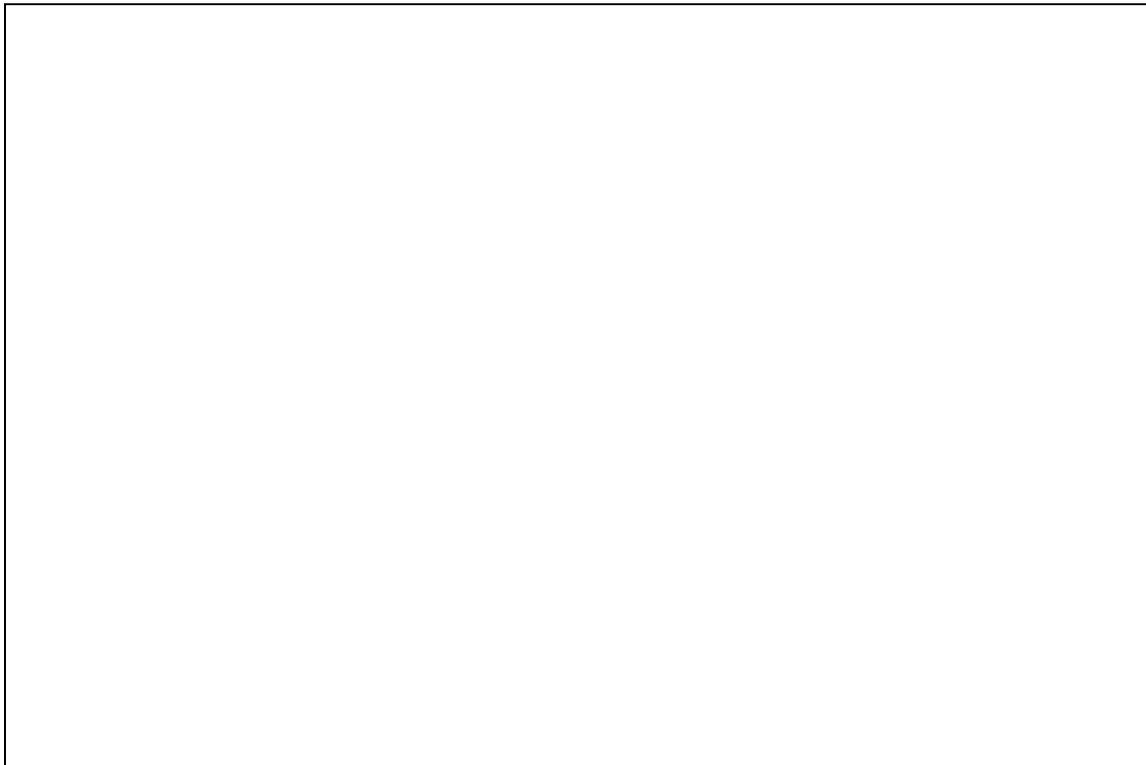
The **family history** should be a one to three page written record of the individuals within the family, for three to five generations. Try to do more than report names and birthdates of the people involved. The family history is a chance to flesh out the people with information about their lives such as where they came from, what they did, the kinds of communities they lived in, special honors or achievements they may have had and even how they died. The family history may be attached to the record sheets or placed on a poster to accompany the family tree poster.

The Family Tree

The development of a Family Tree, sometimes called a pedigree chart, is a graphic depiction of family lineage that enables us to determine family lines at a glance.

Level I and II

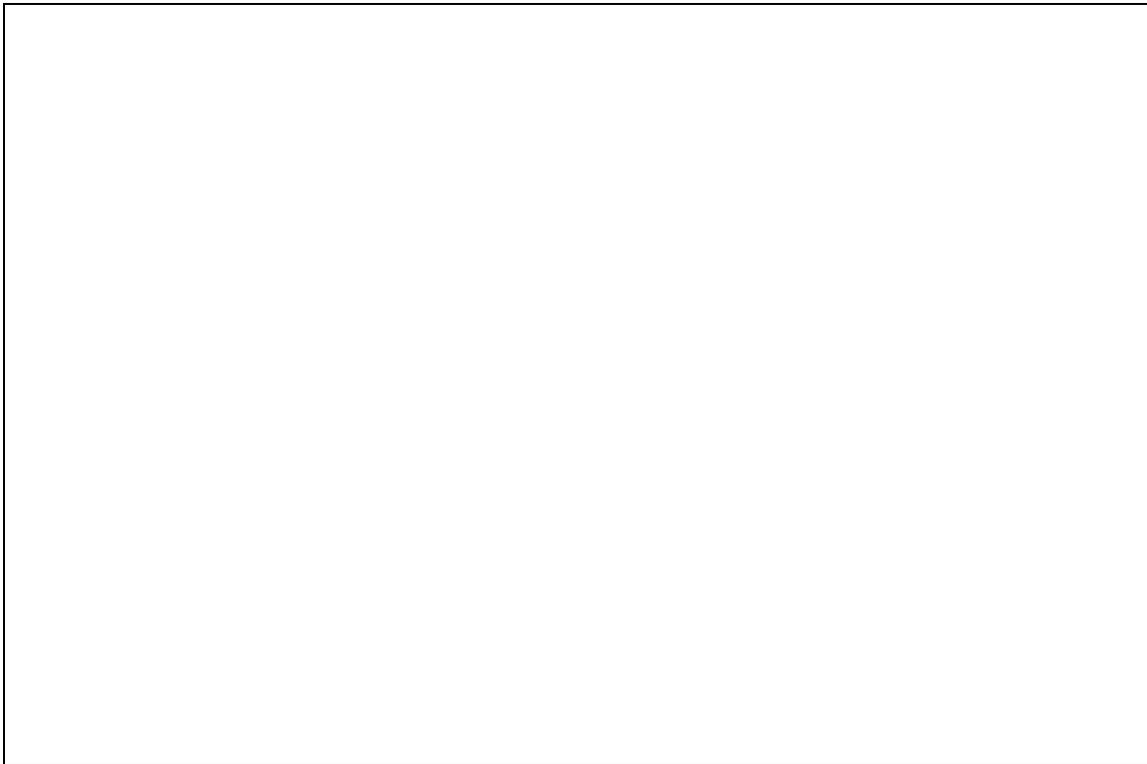
Heritage members are required to display their family tree for project completion on Achievement Day. For more details refer to the Heritage Project Newsletter. These common methods of recording family trees include the Roots Method and the Fanning Method, both illustrated in their simplest forms on the following pages. Members may wish to be creative and do a special family tree.



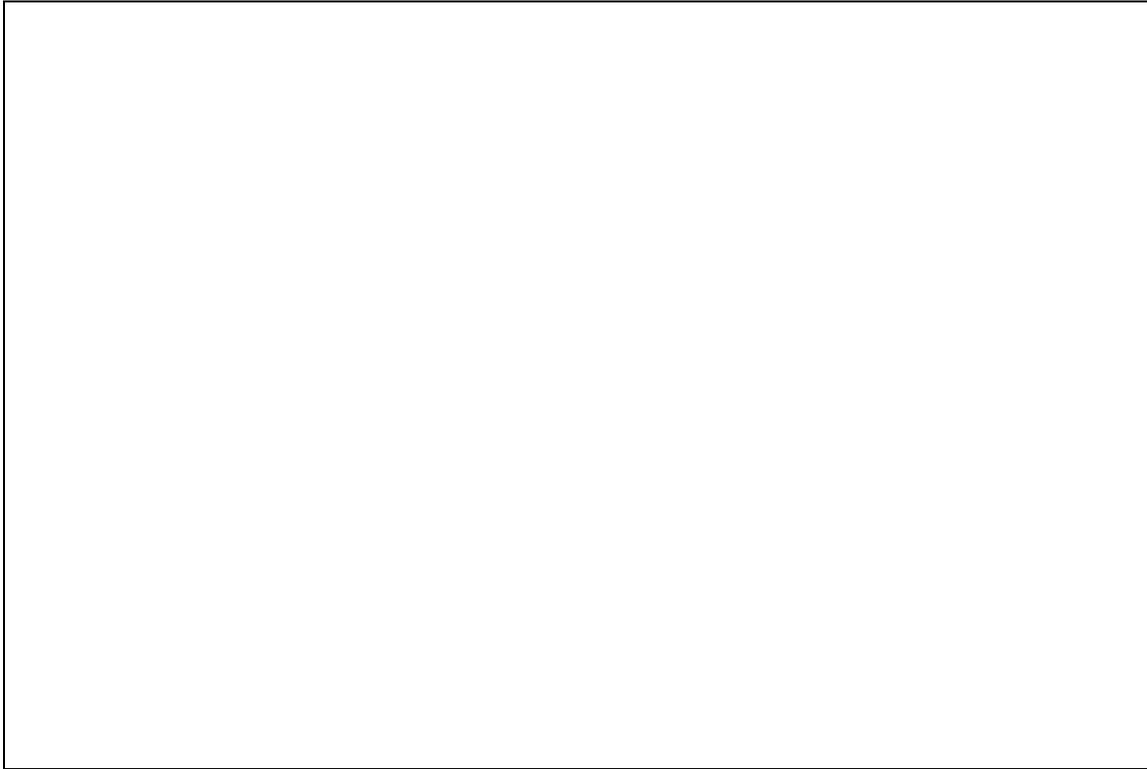
The Fanning Method



The Roots Method



Family Tree



In addition to the names of individuals on pedigree charts, it is common to include their dates of births and deaths, and in some cases the dates of their marriages.

Sources of Historical Information

Sources	Location	Information It Can Provide
Family Members	<ul style="list-style-type: none"> Varies among individuals 	<ul style="list-style-type: none"> Unlimited. Especially useful in providing personal nonrecord kind of information.
Family Bibles	<ul style="list-style-type: none"> Family Homes 	<ul style="list-style-type: none"> Dates of all important family events, i.e. births, dates, marriages, names of family members
Church Records	<ul style="list-style-type: none"> Local Churches 	<ul style="list-style-type: none"> Records of marriage, baptism, deaths
Libraries	<ul style="list-style-type: none"> Local Community 	<ul style="list-style-type: none"> Unlimited. Particularly useful in providing information on "groups" of people. Ask Librarians for assistance. Many Libraries have a "Nova Scotia Collection".
Cemeteries	<ul style="list-style-type: none"> Local Community 	<ul style="list-style-type: none"> Dates of death, sometimes names of additional family members.
Census Records	<ul style="list-style-type: none"> P.A.N.S. (Public Archives of Nova Scotia) 	<ul style="list-style-type: none"> Numbers in families, sometimes names.
Probate Records	<ul style="list-style-type: none"> County Courthouse 	<ul style="list-style-type: none"> Details of Wills. May indicate property transfers, further names of family members.
Various Historical Groups and Societies	<ul style="list-style-type: none"> Various Locations 	<ul style="list-style-type: none"> Numerous locations. Many addresses may be obtained from P.A..N.S.

Sources of Historical Information

What You Need to Know To Use	Source Limitations
Who in your family are good sources. Where and how they may be reached.	Frequently passed on informally which may result in inaccuracies. Dependent on strength of memory of individual.
Names and denomination of individuals in question.	Only as complete as the record keeping diligence & accuracies of the family involved.
As much general information on individuals as possible.	Sometimes need permission. Omissions not unheard of, family name and church names may vary, fire has destroyed many records over the years.
Dates of immigration, religious or political affiliations and so on.	Cannot often provide specific personal information.
Names of family members. Where your family members may be buried.	Not too useful prior to mid 1800's. Only released periodically. May have gaps in information.
Name of family, where they lived.	Kinds of records vary depending on whether or not a person dies without a will.
Name of individual you are looking for.	All family members not buried in the same place. Not a great source of extra information.
As much general background information as possible.	Different groups able to supply different things.
As much general background information as possible.	Do not have all records. Cannot help you without some information.
Name of who you are looking for. Preferably date of important events, location.	Fee for service. Not always immediate.

Woman with a Vision

This is the story of Adelaide Hoodless, a farm woman who lived one hundred years ago. She was a woman whom family, home and country were very important. And, because of her love she became a woman with a vision. That vision was to make life better for families...

- What kind of a woman was Adelaide Hoodless?
- What was her vision? and why?
- What was the result of her dedication to her vision?
- And, why is it so many women remember her today?

Her story is one of dedication and can be an inspiring one to all who learn about her.

As leader, you may wish to share the Adelaide Hoodless story with members. To find out the information, contact:

The Women's Institute of Nova Scotia,
P.O. Box 550,
Truro, Nova Scotia
B2N 5E3

Telephone: 902-893-6520

Ask for a loan of the Booklet, "Woman With a Vision" or contact the 4-H Specialist in your area.

If there is a Women's Institute Branch in your area invite a member to speak to the group about Adelaide Hoodless and W.I.N.S.

Fun with Traditional Foods

Heritage members are encouraged to consider the historical role of food habits and customs within the culture of their family and/or a community.

Level 2 members can choose to go into more research on traditional foods and include such things as the kitchen utensils our ancestors used; the history of Nova Scotia stoves and old customs and remedies.

Some books available include:

- Out of Old Nova Scotia Kitchens - Marie Nightingale
- Pots, Crocks and What Nots - compiled by Women's Institutes of Nova Scotia
- A Treasury of Nova Scotia Heirloom Recipes - Florence Hilchey
- Loyalists Foods in Today's Recipes - Eleanor R. Smith

Good Food and Drink – A Nova Scotia Legacy

The tradition of fine food is an old one in Nova Scotia. The province is steeped in the traditions of the First Nations' Peoples and early settlers which included French (Acadians), English, Loyalists (Planters), Germans, Scots, Blacks and Irish.

In the beginning were the **Micmacs**. They were hunters and fishermen who moved from place to place to find food. In winter, they hunted bear, moose, deer, porcupine and other game. In spring, they moved near the shore to fish. Meat was their favorite food, some of which they smoked and dried in the sun.

Vegetables consisted of wild potatoes, wild carrots and other roots found in the woods, as well as fresh berries such as Indian pears, blueberries and cranberries. They boiled maple sap into syrup for maple sugar cakes. Tea was made from the leaves, roots and bark of plants and trees.

This account of the preparation of Micmac food was recorded by Nicholas Denys in the 17th Century. "To roast the meat they cut it into fillets, split a stick, placed it thereon, then stuck the stick in front of the fire, each person having his own. When it was cooked on one side, and in proportion as it cooked, they ate it. Biting into it, they cut off the piece with a bone, which they sharpened on rocks to make it cut".

Having eaten all of it that was cooked, they replaced the meat in front of the fire, took another stick and went through the same process. When they had eaten all the meat from a stick, they always replaced it with more, keeping this up all day."

The **French** were the first white settlers dating back to the early 1600's when Samuel de Champlain established the 'L'Ordre du Bon Temps' - the 'Order of Good Cheer', at his colony in Port Royal, Annapolis County. It was his attempt to relieve the

monotony of the cold Nova Scotia winters by feasting and good company that marked the beginning of a tradition that has been maintained through the centuries, a part of Nova Scotia heritage of which we are most proud. Champlain's tradition was adopted and carried on by numerous settlers of different nationalities. Recipes brought here from France, England, Scotland, Ireland and Germany were quickly adapted to foods available here, occasionally borrowing techniques from Nova Scotia's first settlers, the Micmac Indian.

The **Acadians**, who descended from the French, settled throughout the Annapolis Valley where the rich soil provided a variety of grains, vegetables and berries. The Acadians learned a lot from the Micmacs. They learned how to make maple syrup and how to adapt to the taste of wild game. On the farms, they raised poultry, sheep and hogs. The cattle were small so there was little milk, butter and cheese. Every farm had an apple orchard. Most of the food was prepared by boiling in large pots over an open hearth. Soups and stews were popular. Bread was baked in large communal, outdoor brick ovens; one was located in each village. Probably the most popular Acadian dish is Pâté à la Râpure (Rappie Pie).

The history of apples in Nova Scotia can be traced to the first French Settlement near Port Royal. They spread throughout the Annapolis Valley. The Acadians left a legacy of orchard following their expulsion from Nova Scotia in 1755. When the New England Planters arrived in 1760, they brought new varieties of apples.

Many of the **English** settled in towns, mainly Halifax. Some were military people. Life for officers and their families was unique to other settlers. They often entertained on Sundays; families would often visit a tea house for strawberries and cream, possibly a forerunner to the ice-cream parlour. In summer, picnics were popular. In winter, sleigh rides. Half-way through a sleigh ride, they would stop for a hot drink of negus (a drink made of wine, hot water, sugar, lemon juice and cinnamon); or sillibub (a custard made of eggs, milk and wine or sherry). However, life for the ordinary English settler was difficult. Their first winter in Halifax saw many die because of inadequate shelter and food.

The **United Empire Loyalists** came from the New England States and settled in Halifax, Shelburne and Annapolis Valley areas. The Loyalists who settled on the farms left vacant by the Acadians, were known as the Planters. They grew a variety of vegetables such as potatoes, turnip, carrots, peas, beans, corn and pumpkin and some grains. They made butter and cheese and found many uses for buttermilk. They made dandelion and blueberry wines and apple cider. They supplied the people of Halifax area with foods. The Loyalists who came from the south added a southern flare such as Brunswick Stew and Butter Tarts. Flour was often scarce so they used buckwheat, cornmeal and oatmeal to make flour go further. The settlers also made their own starch, candles and soap. Yeast for breads was made from hops.

The early **Scottish** settlers had many hardships. The first years they survived on fishing, wild fruit and berries, greens and potatoes. Their tea was made from leaves of the Partridgeberry. Life became better for the Scots once the grist mills were

built. They then had flour and oatmeal, an important part of Scottish fare. They used oatmeal to thicken broths before using barley. Oatcakes, Bannock and scones were main ways to serve breads. Oatcakes used 'real' oatmeal and no sweetener. Entertainment and hospitality were important to the Scots. Frolics (e.g., milling frolics) and Ceilidhs were a way of life.

Amongst the early settlers to Nova Scotia were the **Irish**. Little is known about their cooking heritage, but the potato played an important role. Meals consisted of bread, potatoes, pork or beef. The women took care of the dairy and making butter. Buttermilk was part of the diet. Some traditional Irish dishes include corned beef and Irish cobbler (potatoes), soda bread and stews.

The **Germans** came to Nova Scotia about 1750. Many settled in Lunenburg County. Some were fishermen and became famous shipbuilders. Others were farmers. They grew grains (barley, rye and oats), turnips, potatoes, cucumbers and cabbage. Other foods included veal, mutton, fish, poultry, cheese and butter. They also sold foods to the Halifax market. Potato soup (called Kartoffelsuppe) and cabbage dishes formed part of the diet. The people of Lunenburg County were known for their 'House Bankin' or 'Ductch Mess' and Salmagundi (Solomon Gundy). More than any other one food, Lunenburg is famous for sauerkraut.

The **Blacks** came to Nova Scotia during the American Revolution. They settled around Halifax, mainly in Hammond Plains and Preston, as well as other parts of the province. Although the land was not very productive they did grow vegetables. They sold potatoes, greens, vegetables, poultry and fish at the Halifax Market along with wooden items such as brooms, shingles, baskets and flowers. 'Padana'-a bread pudding was a stand-by in many Black homes.

It was said of Nova Scotia in the 18th Century:

"Food was plentiful and good. Corned beef, pork, and salted cod fish far more frequently formed the dishes of all classes than fresh meat. Poultry and some early game came into fashion. For vegetables, each man was dependent on produce of his own garden. The wild fruit or the easily grown foods such as rhubarb, apples, and blueberries were especially stressed in favourite desserts and bring back memories of some of our older population."

In some areas of the province this ethnic or national influence remains prevalent. This seems particularly true of regions settled by pioneers from France, Scotland and Germany. The French influence for example, is noticeable in the Cheticamp and Isle Madame districts of Cape Breton Island and in the counties of Digby and Yarmouth. Cape Breton Island and Pictou County are centres of Scottish tradition, Lunenburg County on the South Shore is the hub of German culture, while Halifax County has a rich Black culture.

Cooking Then and Now

In early Nova Scotia the fireplace was an important part of family life. It was used for cooking food as well as for heating the home.

The basic **cooking utensil** was a hanging pot with a tight fitting lid to keep out smoke and ashes. Pots were suspended over the fire on an iron bar attached to the side of the hearth. This could be moved to vary the cooking temperature. Stews and soups cooked in the hanging pot were the main part of the pioneer diet.

Other pots had short legs. This type was placed on a bed of coals and kept simmering. Bread could be made in these iron pots by placing hot coals on top of the lid as well as under the pot while the bread baked. Some fireplaces had an 'oven' for baking.

Some iron pots were used in fireplaces. These had round bottoms with three short legs. There was also a very large iron pot used over outdoor fires to heat water for "scalding the hog" come butchering time. This was also used in the making of soft soap.

BAKE KETTLE

This was used in rural Nova Scotia until the 1860's - 1870's to bake bread, over an open hearth.

By the mid 1800's stoves were becoming popular. As soon as it could be afforded, a family bought a stove. Now the heat could be better controlled, the pot had more support and could be moved more easily. As a result cooking became more standardized.

In the early days of the settlers, cooking utensils were important to a well run kitchen. These items included pots and pans as well as pokers for the fire, lifters, spatulas, ladles and strainers. Many were made by local blacksmiths. Others were imported.

This type of pot which would fit into the cover hole of the stove was available in three sizes and the main family

cooking was done in this type of pot. There was also a skillet which was oval in shape and fit into the cover hole of the stove. This was used for frying meats, fish or pancakes. It had a handle on each end.

Copper or brass pots with a flat bottom were used for dyeing. When the cook stove moved into the kitchen, the soup kettle was always in evidence. It was pushed to the back of the stove where it could be constantly kept at a slow simmer. Refrigeration was not necessary, for the soup would not turn sour as long as it was kept boiling.

Crocks came in many sizes and shapes, and had many uses. The largest holding four to six gallons were used to salt meat or fish for winter. Those with a narrow neck and a cork were used to store molasses, cider, etc.. Layers of dandelion greens and salt were put in crocks for winter use. Eggs were plentiful in summer, but not in winter so eggs were individually wrapped in newspaper and placed on the pointed end in a basket or box, or crock.

Smaller crocks were used to make pickles, jams and butter. Various methods were used to keep butter when there was plenty for the time when the cows were dry. Some covered the butter with brine to keep it sweet, others used a piece of white cloth or muslin sprinkled with salt and placed on top of the butter, while others believed in heavily salting the butter before packing it into the crocks. The butter crock was stored in a real cool place.

Usually a crock of about one gallon size was reserved for keeping the hop yeast in, because in grandmother's day there was no dry yeast or yeast cakes. Bean crocks are still used today.

Wooden churns were used before stone churns. These had wooden dashers which churned the cream. A barrel churn worked on a sort of pivot and had to be peddled. There was a crank churn turned by a handle with a set of paddles inside to churn the cream. Also there was a rocker type churn.

The firkin was a wooden bucket made with staves and hoops. Larger at the bottom than at the top, with a wide wooden bail, which was fastened to the top sides with a large headed wooden pegs. They were used by the men who went fishing as lunch pails, and were also used to store brown or raw sugar in so it would not dry out.

Today's cooking appliances and utensils differ greatly from our ancestors. Most modern kitchens contain numerous appliances - both large and small. These include appliances for both storing and cooking foods - refrigerators, freezers, stoves,

microwave ovens, food processors, toaster ovens, woks, etc.. All these appliances are designed to do the same things - reduce time and energy.

Discuss with members the differences between the cooking done by our ancestors and today's homemakers.

The early **cookbooks** were composed for women who were experienced cooks. Often the ingredients were listed with no preparation instructions. Some recipes from old cookbooks call for "butter size of a walnut", and "enough milk to make a thick batter".

Many old recipe books contained more than food instructions. Some contained household hints and other remedies.

Following are recipes taken from the first Canadian cookbook. **The Cook Not Mad or Rational Cookery** was published in Kingston in 1831 by James MacFarlane. Do you think you could successfully cook using these recipes?

No. 139. Pound Cake

One pound of flour, one of sugar, ten eggs, ten ounces of butter.

No. 172. Buckwheat Cakes

Stir up your buckwheat about as thick as cream, put good yeast to it, let it rise, then add a little wheat flour, dissolve a little perlash and stir it up, add salt then it is ready to fry.

No. 123. Biscuit.

A quart of milk, one pound of butter, gill of yeast, made sufficiently hard to rise with flour.

No. 156. Ice Cream

Mix the juices of the fruits with as much sugar as will be wanted before you add cream which should be of a middling richness.

<p>Ask members to think about some of the favourite recipes in their home. Which ones can be traced back several generations, through grandparents, and great-grandparents? Are some of them definitely non-Canadian in origin?</p>
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Learning about the kinds of foods our ancestors ate can teach a lot about the kind of people they were, perhaps where they came from or what they did for a living. However, it is often difficult to trace the roots of beginning of a particular recipe. Reading and writing were not always common skills in years gone by, so many recipes were handed down by word of mouth. When written copies were eventually made

they were often quickly sketched in short form on odd bits of paper, that may or may not have survived the years.

You may wish to discuss the differences between the early cookbooks and today's recipe books.

The book, 'Pots, Crocks and Whatnots', compiled by the Women's Institutes of Nova Scotia gives an insight into some of the customs, recipes, household hints and remedies of early Nova Scotians.

Heirloom Recipes

Many of our traditional recipes are developed of necessity, reflecting both the natural foods of an area and the lifestyle of the people. Some of these recipes have remained almost unchanged over the years, passing from generation to generation. Almost every family can identify one or more recipes that have been handed down by a favourite ancestor.

MAPLE CREAM CANDY

Maple syrup was the only sweet used by many settlers.

500 mL	maple syrup	2 cups
250 mL	thick cream	1 cup
125 mL	chopped walnuts	½ cup
5 mL	vanilla	1 tsp.

Boil maple syrup and cream in an uncovered saucepan until it forms a firm ball in cold water (160°C). Stir frequently. Cool to lukewarm (110°C) then add walnuts and vanilla. Beat till thick and creamy. Pour into buttered 20 cm (8-inch) pan.

SUCCOTASH

A dish attributed to the early Indians and called "Misickquatash". It was probably high on the menu for the "Order of Good cheer", established by Champlain in 1606.

12	large ears of corn	12
250 mL	shelled green beans	1 cup
500 mL	rich milk	2 cups
45 mL	butter	3 tbsp.
5 mL	salt	1 tsp.
1 mL	pepper	¼ tsp.

Cut corn from cobs, slicing thinly from tips of the kernels. Scrape cobs thoroughly. Cook cobs and green beans in about 750 mL (1½ pints) of boiling water until beans are quite tender. Remove cobs, cool and scrape them the second time. Add corn to liquid and beans. Boil 10 minutes. Add milk, butter, salt, and pepper. Serve hot.

SOUPE AU CHOU (Cabbage Soup)

Adish traditionally served in Acadian homes on Hallowe'en which was known as the Vigil of All Saints' Day.

1 - 1.5 kg	shank of beef	2-3 lbs.
2 L	cold water	2 qts.
15 mL	salt	1 tbsp.
1 mL	pepper	¼ tsp.
1	bay leaf	1
	Herbs to taste	
1	small head cabbage, Shredded	1
500 mL	chopped leeks or onions	2 cups
500 mL	diced celery	2 cups
250 mL	diced carrots	1 cup

Let the beef shank stand in the water for half an hour. Add seasonings and slowly bring to the boil. Remove scum as it forms. Reduce heat and simmer for 2 to 3 hours. Add vegetables and simmer for 30 minutes longer.

OATMEAL CRACKERS

An old Scottish recipe.

Combine:

375 mL	oatmeal	1½ cups
300 mL	flour	1¼ cups
50 mL	white sugar	¼ cup
2 mL	salt	½ tsp.

Rub together with fingers for a few minutes to pulverize oats. Rub in 125 mL (½ cup) plus 25 mL (2 Tbsp.) butter and shortening, mixed. Mixture should feel quite short and almost hold together when pressed with the fingers.

Add:

25 mL	molasses	2 tbsp.
5 mL	baking soda	1 tsp.
	dissolved in 15 mL (1 tbsp.) hot water	

Mix all together (with the hand is best). Mixture should NOT be sticky, just damp enough to pat and shape into an oblong on the floured board. Use rolling pin to smooth and roll to about 3/8-inch thick. With sharp knife, cut in crackers 5.0 x 7.5 cm (2x3 in.). Place on greased cookie sheet. Bake in 180°C (350°F) oven about 15-18 minutes. They should be slightly browned. Spread with butter before eating.

KARTOFFELSUPPE

A traditional German recipe.

1 L	sauerkraut	1 qt.
1 L	diced potatoes	1 qt.
250 g	diced salt pork	½ lb.
250 mL	flour	1 cup

Drain the sauerkraut and cook in enough fresh water to cover. Add diced potatoes and cook until soft. Fry salt pork until light brown in color. Remove the pork scraps to the sauerkraut and potato mixture, saving the fat in the pan. Stir the flour into the fat and brown well, stirring constantly. Add the browned flour to the potatoes and "kraut" and stir until flour is dissolved.

BUCKWHEAT GRIDDLECAKES

An old Loyalist recipe.

	Dash sugar	dash
50 mL	lukewarm water	¼ cup
3 mL	dry yeast	¾ cup
175 mL	buckwheat flour	¾ cup
175 mL	all purpose flour	¾ cup
250 mL	buttermilk	1 cup
2 mL	salt	½ tsp.
1	egg	1
15 mL	molasses	1 tbsp.
2 mL	baking soda	½ tsp.
15-25 mL	buttermilk	1-2 tbsp.

Mix sugar with lukewarm water in a large bowl. Add yeast and let stand for 10 minutes.

Stir in buckwheat and all purpose flour. Add buttermilk and salt. Beat batter until smooth.

Cover with a tea towel and leave on counter overnight. The next morning, stir batter.

Beat in egg, molasses and baking soda. Let stand 5 minutes. Add buttermilk if batter is too thick.

Heat griddle and brush with oil. Drop batter on the griddle in 7.5 cm (3-inch) rounds. When top is bubbly and underside is golden, turn the pancake. When the other side is golden transfer to heated platter.

Serve hot with butter and maple syrup.

Yield: 3-4 servings.

SPOON BREAD

This recipe was probably brought to Nova Scotia by the Loyalists who brought their Black Slaves and cooking heritage from the Southern States.

50 mL	lukewarm water	¼ cup
250 mL	cornmeal	1 cup
500 mL	milk	2 cups
5 mL	salt	1 tsp.
5 mL	baking powder	1 tsp.
25 mL	melted shortening	2 tbsp.
250 mL	milk	1 cup
3	well beaten	3
3	stiffly beaten egg whites	3

Cook cornmeal and 500 mL (1 cup) milk until it is the consistency of mush. Remove from heat; add salt, baking powder, shortening and 250 mL (1 cup) milk. Add egg yolks and fold in egg whites. Bake in a greased 2-quart baking dish in a moderate oven 175°C (325°F) for 1 hour. Spoon into warm dishes; top with butter. Serves 6. Delicious with ham.

BREAD PUDDING

Stale bread was never tossed out by our ancestors. Often, it was used for bread pudding.

50 mL	lukewarm water	¼ cup
125 mL	brown sugar	½ cup
4	slices bread	4
	Pinch salt	
2	eggs	2
500 mL	milk	2 cups
5 mL	vanilla	1 tsp.

Put the brown sugar in the top of a double boiler. Place the well-buttered bread slices on top of the sugar. In a separate bowl, beat the eggs. Add milk, salt and vanilla. Pour this custard over the bread, but do not stir. Steam for 1½ hours and serve hot or cold. Serve with custard sauce, ice-cream, whipped cream or yogurt on top.

MOLASSES COOKIES

Thick and thin molasses cookies were a favorite of many of our ancestors. Soft molasses cookies were often referred to as Long Johns or Fat Archies (on Cape Breton Island). There are several recipes for molasses cookies; here is one you may wish to try.

700-750	mL	flour	2-2½	cups
5	mL	ginger	1	tsp.
2	mL	cinnamon	½	tsp.
2	mL	nutmeg	½	tsp.
5	mL	salt	1	tsp.
125	mL	shortening	½	cup
125	mL	brown sugar	½	cup
125	mL	white sugar	½	cup
1		egg	1	
125	mL	molasses	½	cup
10	mL	baking soda	2	tsp.
125	mL	boiling water	½	cup

In medium bowl, sift together flour, ginger, cinnamon, nutmeg and salt. In large bowl, cream shortening. Add sugar and blend well. Add egg and mix. Then add molasses. To the sugar-egg-molasses mixture, add the soda dissolved in boiling water. Add the sifted dry ingredients mixing quickly to a smooth dough. Chill. Roll out and cut with cookiecutter. Bake in 200°C (400°F) oven for 15-20 minutes.

BRING and SHARE - TRADITIONAL FOODS GROUP ACTIVITY

The final segment of the Fun With Traditional Foods Section is a "Bring and Share" group activity.

It is an event designed to provide group members with an opportunity to practice the traditional recipes they have been learning about, and to share both food and historical information with other members of their group, and with family members or special guests.

CAREFUL PLANNING of the event is the key to a successful foods group activity. It is strongly suggested that the members spend one meeting period planning this activity. In most cases it will probably be most convenient for members to prepare traditional recipes at home and bring them to a central location for their group activity "Pot Luck" style. Depending on the number of members in the group, and the kinds of traditional foods being prepared, other foods may be required to round out a menu. Members are completely responsible for planning, food preparation and service, as well as a brief (1-2 min.) oral presentation about their family recipe.

Bring & Share – Traditional Foods Group Activity

Group Activity for Heritage Projects

All heritage project members are required to complete a project related activity anytime during the year and prior to Achievement Day. They are intended to be educational for the member and their audience. Members will improve organizational skills and by planning and participating in the event, while the audience will learn about something the members completed during the year.

Leaders are encouraged to keep track of the amount of involvement each member did for this activity and advise the evaluator. The activity is evaluated by the leader or someone else in the club or, community. When a group does the activity, each member must have a role in it. If a member(s) is unable to be present for the activity, they must be involved in the planning. The possibilities are endless. Use your imagination and have fun. The evaluation sheet is attached. If additional copies are required, please contact your 4-H Specialist.

The "Bring and Share" activity is designed to be the highlight of the ***Fun With Traditional Foods*** section in the Heritage project, and should be both an educational and social event. Each member is encouraged to invite at least one guest (may be a parent) to the activity. Each group can add their own special touches to make their heritage group activity unique. Examples of these additions might include traditional music, costume or dance as part of the evening, recipe exchanges for members and guests alike, a special guest speaker or story teller, etc.

The club is encouraged to plan their Bring and Share foods group activity as a separate event held in advance of Achievement Day. Because the traditional food item is marked at the Group Activity, it need not be prepared again for Achievement Day displays. Members should include a copy of the judge's evaluation sheet with their record sheet at Achievement Day.

The food for this event must be a traditional foods item. The food item can be evaluated at this time reducing the need to prepare it again for Achievement Day. The "Bring and Share" activity should be both educational and social. Each member can add their own special touch to make the activity unique. The traditional music, costume or dance native to their heritage nationality should be incorporated into the event.

4-H Heritage Project – Group Activity Evaluation Sheet

Club: _____ Title of Activity: _____

Names of member(s) participating:

Project: _____ Date: _____

This evaluation sheet must be present at your club Achievement Day or returned to the 4-H Specialist prior to your club Achievement Day. It is designed to cover all heritage 4-H project's group activities. You will need to consider only the parts that are applicable under each heading. For oral presentations/ demonstrations complete only the Planning/Organization and the Cleanliness/ Safety sections.

Please Note: Complete Section B as well if the 4-H Member is getting his/her traditional food item evaluated at this activity and not preparing it again at Achievement Day.

1. Planning/Organization:

- Evidence of planning, thought and effort;
- Choice of dishes/topic appropriate to project;
- Choice appropriate to knowledge and skill level of members;
- Activity interesting, creative, innovative, informative and fun;
- Who chose dishes/topic; Leader or members?
- Activity ran on schedule, organized;
- Clean-up - garbage collected, dishes washed properly, put away;
- Co-operation between members of group and evidence of shared responsibility;
- Members prepared adequately for event/activity and evidence of learning by members.

Satisfactory: Yes . No .

2. Presentation:

- Easy to see, hear, understand, properly set up;
- Questions answered in satisfactory manner;
- Appropriate audio visuals;
- Safety observed, uncluttered, neat, clean and safe work/presentation area;
- Co-operation between members of group and evidence of shared responsibility;
- Work done by members;
- Members dressed appropriately for activity; if handling food, hands clean, hair tied back and clean, aprons, pot holders.

Satisfactory: Yes . No .

3. Service:

- Proper etiquette in handling food;
- Hot beverages poured properly;
- Correct/Suitable table arrangement;
- Dishes replenished (if necessary);
- Servers manner- pleasant, smiling;
- Effective clearing of tables;
- Guests made to feel comfortable.

Satisfactory: Yes . No .

4. Food:

- Appropriate food for historical theme or period depicted;
- Food at proper temperature;
- Appropriate serving size, table area clean, attractive arrangement, properly set;
- Suitable amount prepared for group;
- Nutritious, all four food groups represented, balanced;
- Work done by members;
- Nova Scotia products featured.

Satisfactory: Yes . No .

5. General comments by evaluator:

Heritage Project Section B:

This section to be filled out by the evaluator if the member does not wish to exhibit his/her food item at Achievement Day for evaluation.

Member's Name: _____

The following is a list of general standards used in foods judging. Note: not all of these points are appropriate for all foods classes.

1. General Appearance:

- Colour, crust, shape, size, volume, nutrition and practicality of the product
- Are Nova Scotia foods used?
- Is the general appearance good?
- Is the colour and visual texture appealing?
- Is the product well-labelled and/or accompanied by a recipe when appropriate?

Satisfactory: Yes . No .

2. Internal Appearance:

- Colour, grain, tenderness and texture
- Is the texture, smoothness, roughness and grain appropriate?
- Is the product tender, smooth, fluffy, flaky, creamy, crisp, chewy, crunchy, greasy, sticky, rubbery, lumpy, tough, stringy?
- Is the colour even, not streaky?

Satisfactory: Yes . No .

3. Flavour and Odour:

- Is it suitably sweet, salty, spicy, tart, or bland?
- Do the flavours blend well or does one ingredient mask the rest?
- Is the flavour strength appropriate for the purpose of the dish?
- Is the odour appealing, lacking, or not typical for the product?

Satisfactory: Yes . No .

4. General comments by the evaluator: _____

Historical Crafts

The Art of Necessity

It is reasonable to assume that all traditional handcrafts were originally developed of necessity to meet particular needs of a given time. Today, however, they are enjoyed for their beauty and provide pleasurable hobbies for many. The handcrafts of Nova Scotia were developed by many different groups of early settlers, including the Micmac Indian, the French Acadians, and the Scots. Many of these handcrafts were lost for a time, but today there seems to be much interest in preserving them.

Perhaps in earlier explorations into the family history members were able to learn of some of the kinds of handcrafts done by members of their families. Indeed in many homes there may still be the handcrafts themselves, evidence of some of the skills practiced by our ancestors many years ago.

The historical handcraft section encourages members to consider some of the kinds of handcrafts done by early Nova Scotians, to learn a little about how and why these crafts became part of our heritage, and to master some of these age old techniques.

Take a Closer Look

Let's look at the various crafts in early Nova Scotia. We'll begin by looking at the people and their particular craft.

Nova Scotia's First People

The **Micmacs** were the original inhabitants of Nova Scotia and were instrumental in initiating the handcraft movement in our country.

Much of their work was done out of necessity for survival. They made birchbark wigwams, canoes and utensils. Boxes and baskets were embroidered with moose hair and porcupine quills. Baskets (clothes, berry, vegetable, shopping, sewing and food) were made from ash, poplar or maple splints. Sweet grass baskets and table mats and fine beadwork were done by the Indians. Moccasins and robes were made from hides of the animals (moose, deer, bear, etc.). The sewing tools of the Micmacs were

a knife of stone, a bodkin of bone and thread made from twisted sinew of the back leg of some animal. Their costumes were decorated with trimmings of porcupine quills, goose quills, moose hair and their knowledge of painting and dyes. Micmac handcrafts are symbols of an old, unique and in many ways, a previous civilization that preceded our own on this continent.

The early settlers learned the art of dying from the First Nations people. Dyes were made from roots, plants, seeds and nuts.

Sheep were one of the prized possessions brought by settlers to their new home, particularly the **Scots**, many of whom settled in the Highlands of Cape Breton and Pictou. The Scots also brought their knowledge of weaving as well as instruments to do their craft. It took many years for settlers to produce enough sheep to provide the wool needed for clothing and blankets. The homespun wool eventually provided the family with an available source of materials for many early crafts.

Many of the settlers along the South Western part of the province were **German**, especially in Lunenburg County. They became famous for their ship building skills (e.g., dories). There were many farms in Lunenburg County that grew flax and had a flax kiln to dry the flax when it was harvested. The dried flax was spun into linen. The linen was used to make the wool go further until cotton became more readily available. Cotton and linen were used for weaving towels and tablecloths.

When the **Colonists** came from England, they were unable to bring many furnishings. Every scrap of material, especially wool and silk, was used to create floor coverings. Some rugs were woven, but most were braided or needle (knitted or crochet) rugs, because they could be easily made with scraps of materials salvaged from worn clothing. Later, sheep's wool was used in rug hooking.

The **Acadians** produced fine hooked rugs beginning with the preparation of the wool and the dying and spinning of yarn. The Cheticamp hooked rugs are good examples of this type of hooking.

Both the **French** and **English** brought the art of lace making to the province.

The **United Empire Loyalists** contributed much to the art of quilting.

Heirloom Crafts

Rug Hooking - the hooked rug or 'mat' has been made in Nova Scotia for generations. The method varied in different parts of the province. For instance, in Yarmouth and Digby counties, practically everyone clipped the loops, making a soft velvety texture. Early Acadian rugs had floral centers and scrolled borders that were not only clipped, but often sculptured.

On the South Shore and central part of the province, the pile was usually left loop. These are most like the 'continuous loop' hooking done today.

In 1892, John E. Garrett established a company where rug patterns were printed on jute. These designs were identified by the name 'Bluenose' printed on back. Today, rug patterns designed by John E. Garrett and Sons, New Glasgow, are prized by rug hookers throughout the country. The original type of hook was a large nail filed down to a hook and set in a wooden handle. The cloth was cut in widths of one-half to three-quarters of an inch, and folded as it was drawn up through the linen or later burlap bottom. Later, sheep's wool was used in hooking. The Cheticamp hooked rugs are good examples of this type of hooking. The patterns used are mostly of floral designs.

Knitting was a daily craft done by settlers throughout Nova Scotia. Every member of the family needed a supply of mitts, socks, sweaters and underwear to keep warm during the cold Nova Scotia winters. The odd bits of yarn were used to make blankets and floor coverings. In winter, men wore breeches which they often knit themselves of raw wool. These items were prized and often handed down as a family heirloom. Knitted leggings were worn by infants and young children. Women and girls wore knee-high socks. The socks were made of silk or cotton for summer and fine wool for winter. The fancy patterns were hidden by long skirts. Mitts were often double knit or 'Fair Isle' pattern. In some areas of Nova Scotia, the term double knit was referred to using two strands of wool at the same time. Many women wore 'hug-me-tights' to keep warm when working around the house. These were narrow shawls usually knit in garter stitch with a band of ribbing at each end. These were safer than a loose shawl or sweater around the hearth or stove. 'Hug-me-tights' are still worn, but are now known as shoulderettes or bedjackets.

In many Nova Scotia homes, there was a knitted blanket or 'throw' on the sofa. These were used as 'knee-warmers' because there was no central heating in the house. These are still popular, but are called 'afghans'.

Many Nova Scotia fishermen wore 'nippers' to protect the palms of their hands when handling coarse lines. Nippers are made by knitting 15 cm (6-inch) long cylinder of plain stocking stitch on a set of four double-pointed needles. A strip of very heavy cotton is folded and sewn in the centre. The ends of the cylinder are folded towards the middle and the two side folds are filled with fleece. The two ends are then sewn together. Nippers are still worn today by some Nova Scotia fishermen.

Needles - the most common knitting needles used in Nova Scotia years ago were made of small branches of trees. These wooden needles were too coarse for lace making and so fine steel needles were imported from England. Some ingenious menfolk used to file down the ends of bicycle spokes so their women could knit the fine edgings and lacy bedspreads they desired. Needles were kept in long wooden tubes which had wooden tops. Today, needles are aluminum or plastic.

Pattern books and magazines were a luxury and frequently unavailable. Women often knit a sample of the article and this was passed around the community. Each knitter would unravel the sample, examine the pattern, and then work the sample up again. It is little wonder that such an old pattern as the raised-leaf design should have so many variations! When pattern books and magazines became more readily available, some women would carefully copy the patterns into their "copybooks", which they treasured and handed down to their knitting descendants. Other knitters would clip out interesting patterns and paste them into their scrapbooks.

HUG-ME-TIGHT

Materials required:

- 5 balls - 30 gm or 3 balls - 50 gms of 3-ply fingering wool
- 1 pair each knitting needles, sizes metric 3 and 6
- 1 crochet hook, size metric 2

Tension: 10 sts = 5 cm, 10 rows = 5 cm

Method:

Using #3 needles, loosely cast on 60 stitches.

K2, P2 ribbing for 12.5 cm (5 inches) (this becomes the cuff)

Change to #6 needles. Knit 4 rows (every row is knit).

Start increasing for the sleeve.

First increase: K3, inc. in next st., *K5, inc. in next st., repeat from * to end of row. Knit 3 rows.

Second increase: K3, inc. in next st., *K6, inc. in next st., repeat from * to end of row. Knit 3 rows.

Third increase: K4, inc. in next st., *K7, inc. in next st., repeat from * to end of row. Knit 3 rows.

Fourth increase: K4, inc. in next st., *K8, inc. in next st., repeat from * to end of row.

There are now 100 sts. on needle. Knit in garter st. for the desired length and then start decreasing for the other sleeve by reversing the directions above, substituting a decrease st. (K2 tog) for every increase st. Finish off with 12.5 cm (5 inches) of the K2, P2 ribbing. Cast off.

Sew cuffs and sleeves together for 20 cm (8 inches) from each end. Join yarn at one end of the centre opening and make edging by crocheting one row of sc. around the opening very loosely. For second row, *ch. 3, sc. into first ch., skip 1st., sc. in next st., repeat from * around loosely. Fasten off.

Quilts, like rugs, were made of materials saved from worn clothing and were strictly used for warmth. Everyone in the family learned how to quilt.

A variety of patterns were used, but most were either patchwork or applique. The patchwork design was most popular in early Nova Scotia homes. It seems applique quilts were rarely made prior to 1880, possibly because of the materials required compared to the scraps that could be used for patchwork designs.

The earliest quilt found in Nova Scotia dating back to the early 1800's was a patchwork quilt made of woolen homespun material. This quilt, along with other heritage quilts, is in the Nova Scotia Museum collection. A variety of types of 'friendship' quilts were made throughout the province. These quilts seemed to have been made by church groups, especially in rural areas. 'Plain' quilts were made in many parts of Nova Scotia. These quilts were white or pale shades of pink, blue, yellow or lavender. These quilts had very creative designs that were done with extremely fine quilting stitches. Before 1870, the 'crazy' quilts were made mainly to use scraps of fabric which were fastened to a fabric backing with yarn. As clothing and material became more plentiful, silks and velvets were embroidered to a backing using a variety of fancy stitches. Many were used as a 'throw' or conversation piece found in parlours and living rooms.

Lace Making - In grandmother's time, knitted and crocheted laces and tatting provided the trim for many garments - no undergarment or dress was quite complete without some lace.

The oldest and most intricate lace is **tatting**. A small shuttle and very fine thread were used to create lovely edgings for collars, hand towels and handkerchiefs. Then **battenburg** lace became popular. It was made by basting fine braids and rings on a traced pattern and then filling in the spaces with a needle and thread.

Battenburg lace is also known as tape lace, Renaissance lace and Irish lace. About 1900, patterns and supplies were available for making this lace.

Another lace is **bobbin** or **pillow lace**, which is worked on a pillow or soft pad as a working base. The threads are wound on pairs of bobbins that are moved around to make a fine artistic design.

Crochet - During Victorian times, many ladies decorated their homes with crochet items, such as tablecloths, bedspreads, sofa and chair covers and lampshades. The most popular patterns were popcorn or filet designs used in bedspreads and the pinwheel design, often used for tablecloths. In the 1890's and early 1900's, crochet thread in cotton, linen and silk was available in several sizes through Eaton's or Sears Roebuck catalogues. Some women saved the string from flour and sugar sacks to crochet potholders.

Needlework - There does not seem to have been any widespread tradition of embroidery done in early Nova Scotia. Cross-stitch samplers seem to be the only type of embroidered work done before 1900. The quality of plain hand-sewing from this period, however, is very high. Much of the clothing and household linen was stitched by hand and these stitches are generally small and even. If one examines petticoats, aprons and similar garments, one finds small even rows of hand-worked tucking and small neat gathers, evenly placed and stitched. About 1900, women's magazines and papers were published which contained patterns for embroidering on tablecloths and pillow cases and these seem to have become popular in some parts of the province. Stamped patterns also became available about this time, and seem to have been widely worked.

Basketry - The Micmac, Black and European peoples have contributed to the richness and variety of basket making in Nova Scotia.

Micmacs used mostly ash and sweetgrass to weave baskets. The outstanding features of Micmac baskets are the different twisted weave designs that have descriptive names like the standard diamond, porcupine and periwinkle; and the use of colorful dyes. The Micmacs produced wood-splint containers for the Europeans in the 1700's. The Micmac decorative woven baskets are still made in Nova Scotia.

Blacks - The Black women began to make baskets soon after they came to Nova Scotia from the southern United States in the late 1700's. They used red maple saplings to weave their sturdy ribbed baskets. They can be identified by the circular handle and rim bound together at the intersection in a characteristic cross with many ribs inserted into the cross. In the 1930's many of these ribbed framed baskets were sold at the Halifax City Market. They are still made within the Black community today.

European settlers brought various traditional skills for basket making with them, using materials from the surrounding woodlands, usually the shoots of pliable plants. The European style baskets can be identified by the vertical stakes and horizontal strands pattern, but they also included coil and braided straw techniques, still used in Nova Scotia today.

European Basket

Micmac Basket

Black Baskets

Woven Hats - The people of New Ross, Lunenburg County and other parts of rural Nova Scotia made woven hats. They used straw from the grain that they grew on their farms and wood from the trees that surrounded them and created wonderful straw hats that some called "cow's breakfasts" and woodsplint hats called "chips". The chip hats of Lunenburg County were always woven of yellow birch.

Other traditional crafts done by the early settlers in Nova Scotia include soapmaking, candlemaking, barrel making, snowshoes and handmade toys.

If you lived in a settler's home, you probably would place a candle in a candle holder made by the local blacksmith.

Many of the crafts we enjoy in our leisure time played a vital role in the life of the pioneer. Nothing that could be repaired was ever thrown out. If it was worn out, it became part of something else. For example, worn out clothing might become part of a braided rug for the cabin floor. Consider some of the crafts practiced early in the life of our province.

Traditional Handcrafts List

Here are some of the traditional handcrafts you may choose to make as part of your heritage project. If you would like to work on a craft not included on this list, please check with your Regional 4-H Specialist before you begin.

Pottery	Embroidery
Metal Punch	Wooden Toys
Braided Mat	Beeswax Candles
Caning	Quilting
Candlewicking	Handmade Dolls (Porcelain or Stuffed)
Hooked Rug (rag or yarn)	Tole Painting
Tatting	Dyeing (natural dyes)
Barrel Making	Lace Making (e.g. pillow lace, Battenburg lace)
Weaving	Basket Making
Knitting	Leathercraft
Carving (wooden)	Soapmaking
Fish Nets	Needlepoint
Fly Tying	Snow Shoes

Remember, **the heritage aspect** of this project is very important. Many modern patterns and designs, even though using traditional techniques, are not appropriate. Try to duplicate the kind of things you feel members of your family might have worked on a hundred years ago.

Heritage Group Activity Ideas

Tour of Nova Scotia Heritage Properties

There are several 'living' museums throughout the province that offer a wealth of information about life and times of early Nova Scotians. Examples: Ross Farm Museum - Lunenburg Co.; Sherbrooke Village - Guysborough Co.,; Fortress of Louisburg - Cape Breton.

There are also several historical houses such as Uniacke House - Hants Co.; Prescott House - Kings Co.

Blair House, Kentville and Prescott House are two places where members can learn about the history of Nova Scotia apple industry. These tours would have to be done when the museums are opened.

Historical Gardens - Annapolis Royal.

Have member write up a short report and take a few pictures of the highlights of the tour.

Traditional Nova Scotia Crafts' Programs

There are several crafts passed down from generation to generation - e.g., strawbraid making (used mostly in hats), hooked rugs, quilts and more. Information on these crafts is available from the Nova Scotia Museum, Halifax.

Nova Scotia has also had local furniture manufacturers in the past - maybe, your group would like to have someone tell them about Nova Scotia's fine furniture.

To own a piece of Nova Scotia made glass is now a collector's dream. If you know of anyone who collects local glass in your area maybe they would like to share a bit of the history with your group.

If your group is interested in knowing where to contact people who could talk to you and/or do a demonstration on one of our province's traditional crafts, contact your 4-H Specialist.

Have an old-fashioned picnic complete with costumes and games of yesteryear.

Celebrate Christmas Past

Have an old-fashioned Christmas celebration for your club members, leaders and families. Gather all the information you need from books, etc.

- Take a trip to cut down the Christmas tree. Decorate the tree and hall the old-fashioned way.
- Have an old-fashioned Christmas concert.
- Go for a holiday sleigh ride.

- Learn what people did to celebrate the Christmas season.
- Study the type of gifts given and received.

Through the Years in Fashion

Sponsor a fashion show with models wearing outfits from past to present day styles. Many of these group activities can be done to raise funds for your project group or club.

Community Project

Community History Survey

Each community also has its own heritage. The people who settle in an area contribute to that heritage. In some communities the buildings are different from those in a neighbouring area. A building can tell something about the builders and where they or their ancestors came from. Have you ever noticed the difference in houses and barns as you travel in different parts of the province.

The community history survey encourages members to use a team approach in finding out more about their community; however if there is only one member in this section they can certainly do the survey by themselves. Leaders and members should get together to plan and organize this survey. This section outlines the kinds of information members will be looking for. Depending on the community, members may not be able to do everything outlined in the book, and they may even choose to add their own ideas.

A very effective strategy to use in collecting information is to break your members up into Interview teams. Each team is assigned a section of the survey to be responsible for. Completing the survey in its entirety then, involves combining the efforts of all the teams to prepare a complete report. Although information is shared among teams, each member is expected to complete an individual copy of the survey for Achievement Day. If there is only one member in this section they may one to focus on one aspect of the community.

ORGANIZING YOUR INTERVIEW TEAMS

Organizing interview teams involves dividing members into teams of two or more to get information from different people and places. After studying the questions in the outline, the club should decide which citizens to interview for information, and then assign information areas to specific interview teams.

When members go to interview someone, first make sure that he or she understands what the project is all about. Members might say something like this: "Mr. Smith, our 4-H Club is doing a project on the history of our community. We want to get as much information as we can about its history. Do you mind if we ask you some questions, and write down a few notes while you talk?"

One member of each team should take notes during the interviews. He may not have time to write down whole sentences, but just a few notes as reminders when they prepare their "write-up". A small, hard-cover notebook is best for this purpose.

Another team member should ask the questions. He/she may read them from this book, or he/she may let the person read them for himself/herself. In any case, he/she must be sure that every question is covered. In many interviews the questions and answers seem to get very much out of order. Don't let this worry members. Let the person being interviewed say what he/she wants to, even if it is all out of order. But before members leave, check over the questions to make sure every one was covered.

It is important for each team to write a full report of each interview immediately after it takes place. Members would be surprised how much of an interview they can forget if they do not write it down for several hours. Team members should do this together, so they can check each other's memory. Ask the person interviewed to check the report, to be sure that he/she is not misquoted.

The interview team's report should first be written on separate sheets of paper, then copied neatly using the survey outline provided in this guide. Once each interview team has collected their information, the Heritage Group as a whole should get together to compile all completed sections of the survey.

Community History Survey Report

Community Resources

Church and community records, archives, and museums all have information that can help members learn about their community. A visit to the local cemetery can also provide a link with the past. The family names found on the tombstones indicate who settled the area. Many older inscriptions give a brief family history.

Using this outline as a guide, members should complete as much of this survey as possible. Additional information may be added when applicable to a particular community. (This survey can be photocopied for members to use as a guide.)

COMMUNITY HISTORY SURVEY REPORT

Name of Club _____

Name of Community _____

Name of Leaders and Members participating in the survey _____

HISTORY OF OUR COMMUNITY

Original name of your community (if different than present) _____

Why and when it was so named, when did the name change? _____

List of oldest houses in your community to include:

Name of original owner; When was it built and Name of present owner

People in the community

- Names of the earliest families, and dates they settled in your community:
- Name of the first child born, and parents, in the community:

Agriculture in the Community

Tell a brief summary of the history of farming in the community to include the following:

- How many century farms are there in the community?
- Name of the oldest farm. Is it a Century farm?
- When was it built?
- Name of the original owners.
- Name of present owners.
- What type of farm was the original farm?
- What type of farm is it today?

Public Buildings

- List approximate dates when schools, churches and other buildings were built in the community
(tell if building still exists, or when it was destroyed, or if it has been replaced):
 Dates and explanations of some important events in the history of the community, i.e. fires, disasters, heroic deeds, community projects, important gatherings, beginnings of new organizations, etc., (here mention community firsts such as the first road, car, motor boat, radio, television, etc.)
 What life was like in the community 50 to 100 years ago (church, school, living conditions, food, clothing, business, social life, etc.). After each item write the source of information.

- Name of those from our community who served in World Wars.
- Names of those from our community who lost their lives in World Wars. (Both World War I and II and other wars.)

Report on Church Records

Name of Church _____

Denomination _____

Earliest Recorded Clergy _____

Earliest Recorded Church Service _____

Earliest Recorded Baptism _____

Earliest Recorded Marriage _____

Name, date and other information recorded on the oldest tombstone in the cemetery

List the number of churches in your community, and show the approximate number of members for each. Include the following:

Name of church; Denomination; Name of clergy and when they served the congregation and Number of members

List the schools in your community and show the number of classrooms, teachers and pupils in each. Include the following:

School; Number of Classrooms; Number of Teachers; Number of Pupils

List the businesses in your community such as stores, factories, taxi or trucking services, hotels or boarding houses, repair shops, etc.:

List the other community facilities such as library, film services, playgrounds, public wharf, hospital or clinic, etc.:

Community Organizations, Institutions and Facilities

Record of information about the various organizations in the community as gathered by investigating teams.

NOTE: (Include in the accounts the following information)

- Name of organization
- Purposes and main activities of organization
- Approximate number of members in the organization
- Names of this year's officers
- Date organization was first formed.

Mention also organizations which do not meet in the community, but which have members in the community.

Other information on places of interest, history, folklore, etc., of the community.

Community History Event

The Community History Event provides members with an opportunity to share some of what they have learned about their community with other members of that community. What your group plans depends on the imagination of its members and the amount of historical material on hand. Keep in mind that the program or activity should be a showcase of the member's community's history and folklore.

Some examples of ideas that could constitute or be part of an event include:

- An exhibition of old photographs, souvenirs, antiques, and other interesting materials from years gone by.
- Having old timers tell about some interesting events, people, or amusing stories from the community's past.
- Co-ordinating a fashion show featuring clothing styles from the past.
- Organizing an exhibit of paintings, craft work, writings, or other work of community members (this might include an exhibition of 4-H work).
- Presenting a pageant or skit about some interesting (real or imagined) event from the past.
- Presenting music and dance from the past or perhaps the writing and performance of an original song about the member's community.
- Preparation and presentation of a slide series about your community's history.
NOTE: The community survey outline can give members ideas on the kinds of things to shoot.
- Organizing a social for the senior residents of the community. Many communities have annual festivals to celebrate their special heritage. Is there a local fair in your area which celebrates an agricultural heritage? Does your community hold an event where ethnic foods and dancing honour the cultures that have contributed to the history of your district? Is there a unique custom associated with your community? For example, in some areas a pipe band testifies to a Scottish background.

Evaluating for the Community History Event will be as follows:

The Event Itself - Organization and Implementation
to be evaluated when event is carried out.

Record of Events - Written Account of the activity or program planned, complete with pictures, souvenirs, etc. when appropriate and available.

Community Service

A primary goal of the Community Service project is that members learn about the communities in which they live, and the kinds of people and events that played a role in shaping their communities over the years. Hopefully, it helps instill in members, a sense of belonging to a larger group of people, and a concern about all the aspects that help tie that group together within community boundaries.

The kind of activity a group might choose as their community service project depends on the size and abilities of the group, and the needs of the community. The service project itself need not be of historical nature - rather it is designed to let members play a role in contributing to a community's history, by making a worthy contribution to that community.

Careful documentation of the planning and implementation of this project is required in order that it be properly and fairly evaluated on Achievement Day.

Here are examples of some ideas that could be used as a community service project:

- Organize and carry out a community clean up.
- Organize a recycling effort.
- Raise funds to donate to a worthy local cause.
- Give a neglected cemetery a face lift with lawn cutting, flower planting, etc.
- Work towards the establishment of a community museum.
- Sponsor one or more needy families.
- Improve community buildings, picnic and historical sites, etc.
- Organize services for seniors - lawn cutting, snow shovelling, errands.
- Erect a community sign.
- Provide free baby sitting service to young parents in the community on a given evening.
- Adopt a grandparent (or several!)
- Provide services to another community organization in their efforts to raise money for a worthy cause.

REMEMBER: Members must document and record their service project in detail including costs involved, time spent, before and after photos (when appropriate), newspaper clippings and so on.

Plant a Heritage Garden

The concept of **heritage plants**, those known to have been in cultivation in a known location for fifty years or more, is relatively new. However, there are large numbers of museums and individuals who are becoming interested in collecting this sort of plant material for recreations of period gardens.

Such heritage gardens can also be the home of **heirloom varieties**. These are plant types which were popular in years gone by but have now become quite scarce, sometimes preserved in only a few gardens. Each year, older varieties are dropped from the seed and nursery catalogues trendy, new and, presumably, superior varieties are introduced.

The Nova Scotia Museum is interested in information on heritage plants and heirloom varieties in this province. It is quite possible 4-H members might be able to assist in collecting this sort of material. Why not design a project to record the plants from your grandparents' garden? Perennials; old fruit varieties; even vegetable seed you can trace back to the 1940's or earlier. The Nova Scotia Museum would be happy to hear about your project. They collect old seed and nursery catalogues, as well as personal recollections of yesterday's gardens.

Contact: The Nova Scotia Museum
1747 Summer Street
Halifax, Nova Scotia
B3H 3A6
Attention: Curator of Botany