

put that in a spoon, and she'd always go around the west side of the house, and lift it up to the, that was the Indian ceremony way, why, you lift it up to the heavens and pray, then you bring it back down, and you buried it in the Mother Earth again. And that was just their way in thanking the Almighty God for the abundance that he has given us, that we could, that we were just about to partake of that season's first vegetable, of corn or beans, or whatever it may be. But that's the way my mother did.

(MRS. OSBORNE) PREPARATION FOR CURING THE CORN

((And so you can cut in whenever you want to Pop)) and so we know when our corn is just about ready to be, getting to cure it, then we all get ready and go, go to the Black Bear here, the Black Bear is just about 2 or 3 miles from here, where we live.

(Mr. Osborne) That's a stream of water she's talking about ...

(Mrs. Osborne) We call it the Black Bear Creek. And so we'd all get the team and a wagon, and we'd all load up in the wagon there, and we would go and get shells

(Mr. Osborne) She's speaking of shells such as osyter shell or clams, and with that they used, after the corn was roasted, they used that to, sort of cut the corn off the ear. And it, besides that they always had some to get/wood, in order to use if - for fire to roast the corn.

(Mrs. Osborne) The way we went after our wood, and we got three green poles, 'bout how round would they be Pop, what would you say?

(Mr. Osborne) Six or seven inches in diameter, 'bout six feet in length. Then they would lay these wood, these posts like, and uh, about foot to foot $\frac{1}{2}$ apart. They'd lay two on the outside, and one in the middle with about foot opening on each side. There, that was to have the fire in between these posts. There they would lay the corn on top of it, and then,