

AMERICAN INDIAN CORN DISHES

By Muriel H. Wright

Indian corn or maize, now simply called "corn" in this country, was the great food plant, native to the Western World, grown by the American Indian agricultural tribes in what is now the United States and Canada long before the discovery of America. Small ears of flint corn have been found by archaeologists in caves in the northwestern part of the Oklahoma Panhandle region, the dwelling places of the Basket Makers, a prehistoric Indian people whose main habitat was in present Southwestern Colorado. Some of these ears of corn are on exhibit in the Museum of the Oklahoma Historical Society, with other objects of the Basket Maker culture. Early French explorers in Oklahoma found the Caddoan tribes growing large fields of corn near the tribal villages on the Arkansas and Red rivers. The Spaniards who explored and made their settlements along the Atlantic Coast from Florida to Virginia within a few years after the discovery of America, depended largely on supplies of corn for food from the friendly Indians in that region, tribes or related tribes whose descendants live in Oklahoma. Likewise the Mayflower Pilgrims and early English colonists in New England were supplied corn for food by friendly Indians there. General Anthony Wayne wrote in 1794 about the Indian settlements along the beautiful river of "Miami of the Lake" and other Ohio rivers, the margins of which appeared like one continuous village for many miles, adding "nor have I ever before beheld such immense fields of corn in any part of America from Canada to Florida." Descendants of these tribes make their homes in present Ottawa County, Oklahoma—Wyandot, Miami, Ottawa and others.

The Five Civilized Tribes in the Southeastern States grew corn as the main food crop, from ancient times and after their removal to the Indian Territory in the 1830's. The Choctaws, pre-eminently the agriculturists of these Five Tribes, grew large quantities of this staple crop. They and their cousin tribe, the Chickasaws, call corn *tanchi* (pronounced tahn' chih).¹ The Cherokee name for corn is *tsalu* (pronounced nearly saw' luh). The Creek and the Seminole word for corn is *ucho* (pronounced uh' chee), given in the Creek Dictionary as *uce*

¹ The Choctaw and Chickasaw words and names of dishes are given in this article, as found in *Chahta Leksikon* by Allen Wright (St. Louis, 1880), and in *A Dictionary of the Choctaw Language* by Cyrus Byington, John S. Swanton and Henry S. Halbert, editors (*Bulletin 46*, Bur. Amer. Ethnol., Washington, 1915).

(the *v* used for short sound of *u*, and *c* pronounced as *ck* in church.)²

Hominy is the basic corn dish for all of the Five Tribes. People who have lived in Southeastern Oklahoma for many years are perhaps familiar with the Choctaw hominy dish called "Tom Fuller," a name that arose in attempt to pronounce the Choctaw word for hominy, *taⁿ fula* (tahn-fuh'lah), phonetically in English. The Cherokee word for hominy is *kanahena* (pronounced kah-nah-hay' nah), though it is usually found written *conihani*, and pronounced "kah-nih-hay' nih."³ The correct word for hominy among the Creeks and Seminoles is *osafki* (pronounced oh-saf' kih), found usually written and pronounced simply "sofky."

The first step in preparing dried corn for hominy was in pounding and breaking the grains by means of wooden mortar and pestle, the same general method being used by all the Five Civilized Tribes and other Woodland Tribes in the Indian Territory. The mortar and pestle, in fact, were necessary in preparing practically every corn dish.

The wooden mortar was made from a log block about two feet long, cut from the trunk of a tree with a diameter of 12 to 16 inches, post oak being preferable. The log block was set upright on one end forming the base; the other end was hollowed out to form a receptacle as much as eighteen inches deep. This was done by burning the top center of the log, and scraping out the charred wood until a cavity the desired depth was made. The fire was carefully started on top of the wood, and kept going by gentle fanning, or by blowing the breath through a piece of cane guided round and round to make a cavity even and symmetrical. The best mortar was hollowed down evenly and wide to about half the depth, then narrowed to the bottom of the receptacle, the wide opening with the narrow bottom serving to keep the grains from spilling over the top when the corn was pounded with the pestle.

The wooden pestle was cut from a five-foot section of small tree trunk, preferably hickory, about six inches in diameter. Some four-fifths of this length was shaved down to form a handle about two inches in diameter that could be easily grasped in the hands. Since boys and girls when they grew tall enough helped their mothers grind the corn, some-

²The Creek words and names of dishes are given in this article as found in *English and Muskogee Dictionary* by R. M. Loughridge and David M. Hodge (Philadelphia, 1914).

³The Cherokee words and names for some dishes are given in this article as found in the *Glossary of Cherokee Words* found in "Myths of the Cherokee" by James Mooney, *19th Annual Report*, Bur. Amer. Ethnol. (Washington, 1900.)

times the wooden handle was shaved down for a short space about midway so small hands could grasp it for the work. The wood at the top of the handle was rounded and smoothed off somewhat but left at its original size to serve as a weight, this heavy end being held upright while the small end of the handle was used to pound and crush the grain.⁴

Besides the wooden mortar and pestle, the set of three baskets—the fanner, riddle and container—for sifting and cleaning the ground corn are still seen in some Indian homes in remote parts of Eastern Oklahoma. These three baskets are made from split cane, especially among the Choctaws.⁵ Sometimes the fanner is made of white oak wythes by the Cherokees and the Creeks but this is heavier to use than that of split cane. The Choctaw women were especially proficient in making the baskets of cane gathered along the southern streams in their part of the country where it was seen long after the canebrakes were killed out in other parts of the Indian Territory. It has recently been reported that cane is growing up again in some places along the Kiamichi River in the old Choctaw country where occasionally one can get a set of the cane baskets for preparing hominy.

The fanner is woven of split cane in the shape of shovel about thirty inches long, with one end open and flat; the other end, with the edges rolled up about four inches forms a pocket-like receptacle. The fanner is held in the hands and shaken to toss the broken pieces of grain so that the husks gather at the front, open end and the broken kernels roll back into the pocket-like receptacle. During the process, the husks are blown off, or fanned off in the wind, at the open end of the basket. The broken grain is next placed in the riddle, a coarsely woven basket used as a sieve, and the small pieces sifted into the large flat basket or container. This part of the broken grain is like grits, and is generally used for the plain boiled hominy. The large pieces of grain are set aside and used for making different dishes with boiled meats or vegetables. Either of the grindings after being cleaned of the husks can be put back into the mortar for making meal. The corn meal and fine corn flour take longer pounding with the pestle.

⁴ Descriptions of the wooden mortar and pestle in this article are from those given the author many years ago by her father, the late Dr. E. N. Wright of Olney, and by the late Hon. Peter J. Hudson of Tuskahoma, Oklahoma. Rev. Jesse Hume, the Chickasaw minister of the Methodist Indian Mission Church at Antlers, recently gave similar descriptions of these two utensils.

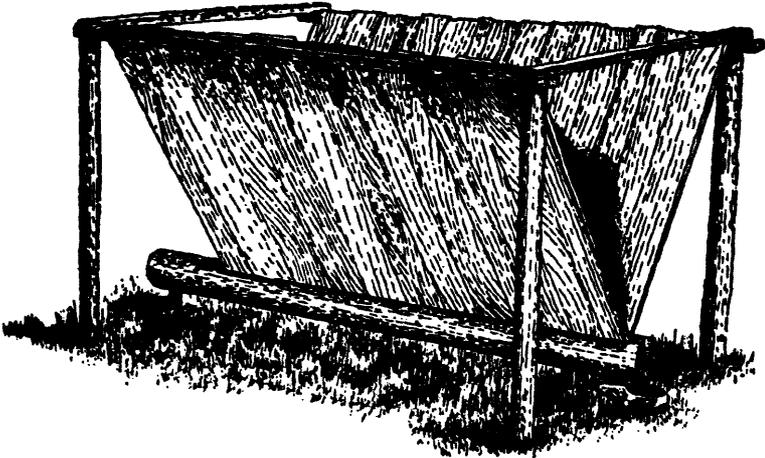
⁵ The Choctaw names for these three cane baskets in the set for making hominy are: the fanner, *u/koh*; the riddle or sifter, *isht yuha* (or *isht okchilla*); the large basket container, *tupak*.

The amount of corn that can be ground at one time depends upon the size of the mortar, an eighteen inch depth taking about a gallon of grain. Among the different ways of preparing the corn for grinding, the one used by the best Indian cooks is to soak the amount of shelled dry corn—the white flint variety preferred—in a solution of ash-lye over night, the grain placed in a large vessel and well covered with cool water to which a cupful of ash-lye liquid has been added. The corn is drained in the morning, and pounded lightly in the mortar with the pestle in an up-and-down churning motion until the husks are all free from the grain. This is placed in a fanner, a portion at a time, and the husks cleaned off. The clean, soaked corn is pounded in the mortar for large hominy, grits or meal as desired, the broken grain taken out and sifted from time to time during the process to separate the larger pieces and the meal. Old timers maintain that bread made of corn meal pounded in a wooden mortar is much more nutritious and better tasting than that made of meal ground by later milling methods which destroy the life and natural sweetness of the corn meal by too high speed in the grinding.

Another and quicker way to prepare corn for hominy is with the use of wood ashes. A cupful of cold water is poured over the dry corn in the mortar, and a small amount of clean wood ashes is sprinkled well over the mass of grain. The husks will soon peel off the grain with light pounding, and can be cleaned out in the fanner. The corn should then be broken in the mortar, about four pieces to the grain when it is ready for boiling. The ashes give a slightly grayish look to the ground corn when this method is used but add to the flavor of the hominy.

The making of wood-ash lye is something else the Indian cook knows how to do. A quantity of clean wood ashes is placed in an old fashioned ash hopper set up in the yard, and a comparatively small amount of cold water is poured over the ashes. The water seeps through the ash pile, dripping out as a yellow solution of lye which is caught in a gourd dipper or vessel to save for use. White flint corn that is soaked in water with a small amount of the lye solution overnight before it is ground in the mortar will come out as clear white grits or meal.

An ingredient needed for some Indian corn dishes takes the place of soda: Dry pea hulls (black eyed peas) are roasted to ashes in an iron kettle. Enough cold water is added to the ashes to form a soft mixture that can be rolled into small balls the size of a walnut. The balls are set out to dry, and then stored and can be kept indefinitely for use. A small amount



ASH HOPPER

Hand rived boards (oak preferred) about 6 x 24 inches are set up V fashion in a log trough to form a container from 4 to 6 feet long, in which wood ashes are placed, the boards left loose at the top to lean against a wooden frame erected over the trough. A gallon of water, or more according to the amount of ashes, seeps through the ashes as a lye solution that drips out of the lower, open end of the trough into a gourd or small vessel.

of this dried mixture gives a greenish tinge and special flavor to the food.⁶

Some dishes known and used by the Indians for more than one hundred and fifty years are given here:

CHOCTAW AND CHICKASAW DISHES⁷

Ta^afula (Hominy): Pour boiling water over a quart of corn grits, or finely cracked corn, enough to cover it well, and add two tablespoonsful of ash-lye solution. Boil the corn in a heavy kettle three or four hours, or until the corn is tender and well done, stirring occasionally while cooking to keep it from sticking. Water should be added during the boiling as needed. The hominy is loose with some liquid and a light yellow color when done.

Ta^afula Hawushko (Sour Hominy): Set freshly cooked hominy (*Ta^afula*) in a moderate temperature, and let it stand until

⁶ Original manuscript by Melvina Reed, in the author's collection of notes on Indian history.

⁷ Based on a manuscript of notes for making Choctaw and Chickasaw dishes written by Melvina Reed (Choctaw) in 1922, during a Methodist Indian Mission Conference attended by many full blood Choctaw and Chickasaw women who were consulted in writing the notes. These notes were written at the special request of Dr. and Mrs. E. N. Wright of Olney, Oklahoma.

fermentation takes place. This dish should have an abundance of liquid as it is eaten much like soup. This liquid is also given to quench the thirst in cases of fever.

Pishofa (Hominy with meat): Boil a quart, or more if needed, of the coarsely cracked corn until tender, a good two hours. Add fresh pork (or some kind of fresh meat) equal to half the amount of boiled corn, and cook two hours or longer until the meat is thoroughly done. This is very rich food.

Paluska (Bread): Scald carefully one quart, or more if needed, of fine corn meal into a firm mass, and bake it in an oven forty-five minutes to one hour. A Dutch oven is preferable for baking the bread as it retains more moisture when cooked this way. This is plain corn bread for immediate use.

Paluska Hawushko (Sour Bread): Pour lukewarm water to cover well and soak a quart (more or less) of finely cracked corn, and let stand over night. The next morning, put the soaked grain into fine corn meal, and add enough boiling water to make a stiff batter. Let the batter stand until it has fermented slightly, something like yeast bread. Bake the fermented mixture in a Dutch oven, under moderate heat until done, at least one hour.

Paluska Holbi (Bread in shucks): Stir carefully enough boiling water into fine corn meal (quart, or more if needed) to make a stiff dough. Mold this into small loaves or rolls, and wrap each in clean corn shucks that have been soaked in water to make them pliable; tie the ends and the middle of each roll with strips of shucks to keep the rolls in shape. Bury these rolls in hot ashes, and cook for one hour. When baked, scrape off the ashes before serving.

Bunaha (Boiled Corn Bread with beans): This dish requires some whole dried beans that have been soaked in cold water added to the corn meal, and some of the ashes of dried peas enough to give a greenish color to the mixture when boiling water is added to make a stiff dough. Form the dough into small rolls, and wrap each in corn shucks and tie with strips of shucks. Place the covered rolls in a kettle of boiling water, and simmer at least one hour. Remove the shuck bread from the liquid, and serve. Instead of dried beans, pieces of raw sweet potato and hickory nut meats can be used in this recipe to make a rich dish of *Bunaha*.

Paluska Mihlofah (Grated Bread): Select green corn in the full-milk stage before it has dried or grown tough. Shuck the ears, and grate the corn from the cob on a coarse grater. Sift the resulting meal to separate any large pieces of corn, and mix the meal with hot water to make plain corn bread (*q. v.*).

This bread made of fresh meal is delicious. In tribal days before tin or iron utensils were introduced by foreign traders, the grater used in making fresh meal was the jaw bone with the teeth of a deer. A coarse tin grater was the utensil used generally in Indian Territory days. This recipe has been varied sometimes in recent years by using milk and two or three eggs in stirring up the corn meal with an added small amount of baking powder according to directions on the can.

Botah Kapussa (Cold Flour): Shell corn from the cob when the grain has reached the stage where it is firm but not dry. Place the shelled corn in a large pot of hot ashes, keeping the pot over coals of fire until the corn is parched a golden brown, in the meantime stirring the grain to keep it from scorching. Put the corn into the fanner, and clean off the ashes. Next pound the corn in the mortar until the husks are loosened. Again clean out the husks from the grain in the fanner. Beat the clean corn into flour in the mortar. This parched corn flour may be sweetened with enough sugar to taste. Add enough water to dampen a small serving, and eat as a cereal. A small amount of *botah kapussah* will go a long way as food. In tribal times, the Indian hunter took a small bag of this unsweetened food with him on long expeditions, often traveling many days with nothing else to eat except *botah kapussah*, a little at a time generally mixed with water. This cold flour was a boon on a long hunting expedition because a small amount was nourishing, and a bag of it was light and easy to carry.

Walakshih (Dumpling): Wild grapes are gathered in the fall, and they may be used fresh or put away to dry on the stems to be used when wanted. The grapes are boiled and strained through a sieve, or a cotton sack, only the juice being used. The juice may be sweetened with sugar to taste, or with honey which was the only sweetening used in early times. Make some corn meal into a stiff dough like that for plain corn bread. Drop small pieces of this dough into the boiling grape juice. Cook until the juice is thickened and the dough thoroughly done. *Walakshih* was always furnished by the bride's parents at Choctaw weddings while the bridegroom's relatives furnished the venison.

CHEROKEE DISHES⁸

Big Hominy: Cover one-half gallon of shelled white corn with a solution of water and ash-lye in a large kettle, and boil until the husks are loosened. Pour off the lye water, and wash

⁸ Based on manuscripts of notes for making Cherokee dishes, by Mrs. Emma Cunningham and Mrs. Pauline Mann (Cherokees) sent in 1918, to Dr. Joseph B. Thoburn by Dr. Emmet Starr, the Cherokee historian.

the corn thoroughly and clean out the husks, in clear water. Cover the corn with two gallons of water, and boil four hours until tender. Keep plenty of water on the corn, adding water when necessary during the boiling. The boiled hominy can be further prepared as a dish by seasoning it with butter or bacon drippings; or it can be fried in bacon drippings.

Conihani (Hominy): Cover a quart of shelled, white corn with cold water to which three tablespoonsful of ash-lye solution has been added, and soak for two or three hours. Pour off the solution, and pound the corn into small pieces in a mortar. Sift out the meal, and fan off the husks from the larger pieces of broken grain (these should be about 5 or six pieces to the grain). Place the large pieces of grain in a gallon of water, and boil for three hours, skimming off any pieces of husk that might rise to the top and adding water as needed. Then add the sifted meal, and cook another hour letting the mixture simmer until done. Add water if needed, and cook slowly.

Coweesiti (Cold Flour): Shell corn from the cob before the grain is dry and hard. Put the shelled corn into an iron pot of hot ashes, and parch the grain, keeping the pot on live coals and stirring the grain occasionally to keep it from scorching. When done a golden brown, clean off the ashes in a fanner, and pound the grain to flour with a mortar and pestle (or grind in a "hand mill"). Mix a small amount of this "cold flour" for a drink which may be sweetened to taste if preferred.

Kurniska (Dried Corn). Boil roasting-ears of corn until about done, and cut the corn from the cob. Lay the corn on a sheet in the sunlight until the grain is perfectly dry. This drying process will take several hours in hot sunshine, and the grain should be stirred occasionally. The dried corn can be stored in jars or bags. Soak a pint or more as needed in cold water over night, and boil until done before serving.

Tic-a-noo-lee (meaning "wrapped up"): Select roasting-ears in the full milk stage before the corn is dry and hard; shuck the ears, and grate the corn from the cob on a coarse grater. Mix the fresh, grated corn meal to a stiff dough, and add boiled beans. Form the mixture into rolls, wrap each roll in green corn blades or shucks and tie with strips of shucks. Cover the rolls with boiling water in a pot, and boil until done. The rolls taken out of the liquid and eaten hot with butter makes a dish worth while. This dish is called "Dog Heads" when cooked with beans; and "Broad Swords" when the meal is cooked plain without beans.

Pumpkin Bread: Scald a quart of meal to a stiff dough, and add about half cooked pumpkin (mashed). Form the mixture into pones, and bake until brown in a Dutch oven.

Corn Dumplings: Scald a quart of meal to a stiff dough, and add cooked beans. Drop pieces of the mixture into boiling water, and boil until done. This dish is called "bean dumpling." There is also a dish without beans, called "lye dumpling," made by scalding a quart of corn meal to a stiff dough to which a half teacup of weak ash-lye solution is added. Drop pieces of the corn dough mixture into the solution of water and ash-lye when it is brought to a boil, and boil until done. Sometimes this corn is boiled in soup or meat stock. The water or stock must be boiling when the corn dough is dropped into it or the dumplings will separate into a mush.

Conutchi (Hickory nuts in Conihani): Select a quart, or more if needed, of clean, dry hickory nuts. Crack the nuts, and pick out the large pieces of hulls, or separate the large pieces in a riddle. Pound the nut meats to a paste in a mortar, and form the paste into large balls which can be stored and kept for a time until used. Take a portion of a ball of dried paste, pour hot water over it to melt the paste to a liquid. Strain the liquid through a cloth to remove any shell. A few spoonful of this liquid added to a serving of conihani, sweetened to taste with honey or sugar if desired, makes a delicious and very rich dish.

CREEK AND SEMINOLE DISHES⁹

Sofky (correct form "*osafki*"—Hominy): Shell good, clean and dried flint corn from the cob, enough to have a peck or more of the shelled grain to prepare *sofky* for several meals. Cover the shelled corn with cool water, and soak over night. Pound the soaked corn, or a portion, lightly in a wooden mortar enough to break the grains in half. Place the pounded corn in a fanner, and clean out the hulls. Put the clean, broken grain into a large vessel, cover with water and boil until thoroughly done. Add water if necessary from time to time to keep the hominy in a loose fluid. When it is cooked thoroughly, add ash-lye solution in the proportion of a cupful to a gallon of the boiling hominy, stirring it regularly for it will scorch easily. Boil the hominy with the ash-lye solution for at least another half hour, then pour it into a stone jar to keep and serve. The Creek informant for this method of making *sofky* added an old saying: "As long as the Indian can eat and drink *osafki*, he will not go dead."

Tuk-like-tokse (Sour Bread): It takes three days to prepare this bread according to the old way. A peck or even more of

⁹ Based on a manuscript of penciled notes written by Charles Gibson (Creek), of Eufaula, in 1918, sent to Dr. Joseph B. Thoburn.

clean, shelled flint corn is prepared for making a quantity of this bread to have on hand for several meals. The shelled corn is placed in a large vessel, covered with luke warm water and soaked over night. The soaked corn, a portion at a time, is pounded lightly in the wooden mortar so as not to crush the grain yet loosen the hulls. Then the grain is put into a fanner and the hulls cleaned out. The clean corn is soaked another night as before. The next step in the preparation is to pound the soaked corn in a mortar to fine meal, in which there is always a small portion of fine grits. Sift out the meal, and boil the grits down in water to a gruel thoroughly done. Mix the meal with the gruel, and place the mixture in an earthen jar holding anywhere from two to ten gallons. The jar should be placed near a fire where it can be kept warm. The third morning the dough will be fermented a little, and ready to put into a Dutch oven to be baked very slowly an hour or longer until done. This bread by adding a little salt and soda to the dough before baking will be whiter than any flour bread when cooked done, having a delicious taste actually sweet without sugar.

Puya-fekcu-ahke (translation, "Imitation of a Ghost" or Shuck Bread): Shell two dozen ears of good flint corn. Cover the grain in a pot or kettle with water, and sift into this two cupful of fresh wood ashes. Boil the corn in the solution two hours, and let it cool. Rinse off the ashes with clear water, and rub off the hulls from the grains with the hands. The corn will be very tender. Pound it in a mortar to fine meal, taking the pounded grain out of the mortar a few times in the process to sift out the fine meal, putting the coarse portion back into the mortar for more pounding until all has been made into meal. Pour boiling water over a quart, or more if needed, to make a stiff dough of this meal, adding a small portion of the ashes of dried pea hulls which will give the dough a greenish color and a special flavor. Form pieces of this stiff dough into rolls, three to four inches long, pressing about three thumb prints into opposite sides of each roll. Wrap the rolls of dough in clean corn shucks, tying the bundles at the end and the middle with strips of shuck, the finger marks in the rolls of dough serving to hold the shucks in place. Now, the small bundles should be placed in a kettle of *boiling* water and boiled for about a half hour until the corn meal dough is done. The bundles should be taken out of the water and can be served either hot or cold, a favorite bread among the Indian people.

Pumpkin Bread: Cut a very sweet, ripe pumpkin into pieces, peel and boil the pulp down to a butter mash. Stir corn meal into the hot pumpkin mash (using no extra water) to form a

stiff dough. Form the dough into small loaves, and bake in a Dutch oven until done, about an hour or longer. This is considered a "powerful good bread."

Mixed Corn and Wheat Flour Bread: Mix about a half pound of wheat flour with a proportionate amount of the corn meal dough taken from the earthen jar for "sour bread." Add salt to taste, a very little baking soda and a small amount of yeast, and let the mixture sit in a warm place about fifteen hours. Form the dough into a loaf, and bake until thoroughly done, an hour or longer.

Chuto-ahake (translation "Resembling a Rock"—Hard Bread): A gallon, or more if needed, of shelled flint corn should be soaked over night in a strong solution of ash-lye (water with added ash-lye drippings). Pour off any excess solution in the morning. Pound the corn in the mortar and break the grain into large pieces. Clean off the husks from the grain in a fanner. Pound the clean, broken grain to meal, taking the mass out of the mortar and sifting it from time to time until all the grain is pounded down to a fine meal. Mix a quart of this meal to a stiff dough with boiling water to which add about a cupful of strong ash-lye drippings. A larger amount of dough can be made by using the same proportions of meal and ash-lye drippings. Form pieces of the dough into the shape and size of ordinary doughnuts, with a hole in the center, and bake these in a Dutch oven until thoroughly done. place the freshly baked bread in the sunshine until perfectly dry. It will be hard as wood. The rings of hard bread were strung on heavy string, and hung on the wall or rafters to keep indefinitely. Creek Indian hunters used to carry strings of this bread tied to their saddles, on long hunting expeditions, without cover from rain or snow or any kind of weather. The backbone joints of fresh game—antelope, deer, buffalo—were stewed until tender; then a dozen or so of the hard, dry corn bread rings were put into the pot and after cooking for a little while they softened and mixed in the stew. It is told that this was the Creek Indian hunter's choice bread; it was his ration on the war path.

QUAPAW DISHES¹⁰

Bean Bread: A pound of brown beans cooked until well done but not mushy, with plenty of liquid is mixed with a gallon

¹⁰ Based on notes for making Quapaw dishes, given by Mrs. Pauline Whitebird (a Cherokee), wife of Robert Whitebird, full blood Quapaw, sent recently to the author by Mrs. Velma Nieberding, of Miami, Oklahoma. Mrs. Whitebird was taught the Old Quapaw recipes by her husband's mother. The Quapaw names for these dishes in the native language have been forgotten.

of fine corn meal made from white or blue corn (so-called "squaw corn") in a mortar with the grain pounded down fine and the husks fanned off in the process. The cooked beans and liquid should be hot to boiling when mixed with the fine corn meal to make a stiff dough. Have ready clean corn shucks trimmed and soaked in hot water to make them pliable. Form the stiff corn and bean dough into rolls, and wrap each with corn shucks tying the ends and the middle of the roll with strips of shucks to keep its form. Drop the rolls into a large pot of boiling water, and boil until the shuck bread floats to the top of the water (about thirty minutes). This bread left in the shuck keeps well in the refrigerator. It can be served either hot or cold. A variation is to cut the bread into thin slices, brown them lightly in bacon drippings and serve with crumbled, browned bacon.¹¹

Pecan Butter: Parch slowly in an oven until brown two gallons of shelled dry, blue corn. Pound the parched corn in a mortar until it is as fine as flour. This takes a lot of time since during the process of pounding, the grain is taken out of the mortar several times and sifted and pounded again in the mortar until it is a fine, silky flour. Have ready about four pounds of shelled pecan meats browned slowly in the oven, and pounded in the mortar to a paste. Combine the pecan paste and the fine corn flour, adding sugar to taste. This is a rich spread like peanut butter, and can be eaten as a dessert on crackers or bread.

Parched Hominy Soup. Use the portion of coarse pounded corn sifted out when the corn flour was made for pecan butter. A cupful of these corn leavings will make a large pot of soup. This soup is served thickened with a little parched corn flour and seasoned with salt as a nourishing dish for the sick. Parched corn flour is also used to thicken squirrel stew.

Ten Day Bread: This corn bread keeps well ten days. It is made like the regular "bean bread," using kidney beans and adding a small amount of the ashes of the dried bean hulls for soda when mixing the corn meal to a stiff dough. This is cooked in a Dutch oven until thoroughly done and hard. It softens quickly in water, milk or gravy in serving. The stiff dough of this recipe, with or without the beans, can be rolled on sticks and cooked over a fire of coals until done to serve as hot bread.

¹¹Wyandot Indian dishes are described in "Mon-dah-min and the Redman's old uses of Corn as Food" by Hentoh (the late B. N. O. Walker, the noted Wyandot author), published in *The Chronicles of Oklahoma*, Volume XXXV, No. 2 (Summer, 1957), pp. 194-203.