

Mrs. Vowel tells that through individual instruction and groups a sincere effort is being made to preserve the Wyandotte language. Because these Indians have intermarried with other tribes and the white race most of their customs, beliefs, and ways of life have disappeared. However, some of the ~~recipes~~ recipes for their native Indian dishes have been preserved and are still used.

She recalls her older folks tell that in the early days the Wyandotte Reservation was thinly settled, primarily because there were very few of their people. She tells that an uncle used to ride for miles to visit the next neighbor. To most of the Indians the trips to Seneca, Missouri, for buying and trading also afforded an opportunity to visit with friends of their own and other tribes of this part of Indian Territory. Their neighboring tribes included the Seneca-Cayugas, Eastern Shawnees, Modocs, Peorias, Quapaws, and Ottawas.

Life on the reservation in the olden days was one of nearly complete self-sufficiency. The families provided for their every need, as it was a matter of necessity. They were good farmers and woodsmen, as well as hunters and traders, and there was little else they had need of. In comparison, The Wyandottes were a peaceful and industrious people, and they lived in a sincere attitude of thankfulness and reverence of their Creator.

Mrs. Vowel relates that Christianity did not come to the Wyandottes until early in the nineteenth century. After a missionary had been killed, the Christian way of life was brought to them in the form of an orphaned negro boy: