

Most of the Seneca-Cayuga live in Ottawa County and Mr. Oyler says that there about 1700 enrolled under the Quapaw Indian Agency. The present Chief of the tribe is Vernon Crow.

One of the very early meeting places and trading post of these Indians was Turkeyford. The original location was on the north side of Cowskin River about two miles east of Grand River. Little remains now of the old place, but a newer place by the same name is located about two miles on east. The main trading post used by the early day Indians of that area was at Cayuga on the south side of Cowskin River. At one time the trading post at Cayuga was operated by Grover Splitlog. The post no longer exists, but the beautiful stone church built there stands as a memorial to that prominent Indian. When Mr. Oyler remembers the Cayuga trading post it was operated by a man named Hedge, and later by a man named Marlow.

Mr. Oyler tells that the Cayuga language is still preserved and spoken by several of his tribe. He says the language is very easy as compared to many of the Indian dialects, and he has never heard another language that sounds like the Cayuga.

He tells that the Cayugas to his knowledge have never gone in for much color, jewelry and feathers in their dress. Bead and quill work has been about the limit of any adornment to their native dress, however, buckskin has been used to a great extent. The limits that the whiteman will go to trade the Indian out of his money knows no end, and now Mr. Oyler says that the Indians are sold plastic deer tails, dyed turkey feathers, and other costume material, some of which may have a 'made in Japan' tag. Again the Indian can only shrug his shoulders and go ahead on, for he no longer can freely hunt the deer and eagle, as the whiteman took that right and privilege away long ago. The Cayugas living in Canada still use porcupine quills for decorative and costume work, which is one of the most attractive of Indian art work. Once the most highly prized materials in costume making was the use of the feathers from the scissor-tailed flycatcher, which is now protected and is Oklahoma's state bird. Mr. Oyler recalls the time when those birds were not protected and four of the beautiful feathers was taken from each bird.

Mr. Oyler first attended school at Seneca Indian School at Lyndotte, and later attended Chilocco Indian school. Like many Indian boys he was homesick and ran away from Chilocco, but was caught and taken back. In the 1920s there was a price on any Indian that ran away from the Indian School, and white farmers, section hands, sheriffs deputies, and other characters hunted the children as if they were animals - for \$2. lousy dollars paid by the Supt. of the Indian School for the return of the student. Early day treatment of children at Indian Schools broke many spirits, and left a hatred that has endured a lifetime. It has never brought much love and respect. His memory of school at Chilocco includes the prized haritack, parch corn, and a walk down Wauktrusha Creek. Mr. Oyler stayed at the Indian School a few years and recalls many of the people who were there at that time. He tells that he was the smallest boy in Company A, and his thoughts of home were always with him.