

Notice of Copyright

Published and unpublished materials may be protected by Copyright Law (Title 17, U.S. Code). Any copies of published and unpublished materials provided by the Western History Collections are for research, scholarship, and study purposes only.

Use of certain published materials and manuscripts is restricted by law, by reason of their origin, or by donor agreement. For the protection of its holdings, the Western History Collections also reserves the right to restrict the use of unprocessed materials, or books and documents of exceptional value and fragility. Use of any material is subject to the approval of the Curator.

Citing Resources from the Western History Collections

For citations in published or unpublished papers, this repository should be listed as the Western History Collections, University of Oklahoma, Norman, Oklahoma.

An example of a proper citation:

Oklahoma Federation of Labor Collection, M452, Box 5, Folder 2. Western History Collections, University of Oklahoma, Norman, Oklahoma.

BURNETT, ENA HERRINGTON. INTERVIEW .13827

275

BIOGRAPHY FORM
WORKS PAPERS ADMINISTRATION
Indian-Pioneer History

BURNETT, ENA HERRINGTON INTERVIEW 13827

Field Worker's name Mary D. Borward

This report made on (date) April 26, 1938

1. Name Ena Herrington Burnett

2. Post Office Address Tulsa

3. Residence address (or location) 1334 E. 1st Street

4. DATE OF BIRTH: Month _____ Day _____ Year 1870

5. Place of birth Kansas

6. Name of Father _____ Place of birth _____

7. Name of Mother _____ Place of birth _____

Other information about mother _____

Notes or complete narrative by the field worker dealing with the life and story of the person interviewed. Refer to Manual for suggested subjects and questions. Continue on blank sheets if necessary and attach firmly to this form. Number of sheets attached 2

BURNETT, ENA HERRINGTON

INTERVIEW.

13827.

Mary D. Dorward,
Investigator,
April 26, 1938.

An Interview with Ena Herrington Burnett,
1334 East 1st Street, Tulsa, Oklahoma.

Ena Herrington was born about 1870 near Abilene, Kansas, and came to Indian Territory about 1888 or 1890 to teach in the Baptist mission school near Nowoka, in the Seminole Nation. Ena received a commission from the Baptist church to teach in the school for girls. She received two hundred dollars for eight months' teaching, in addition to her living, laundry, and medical care.

Not far from the school was a store kept by Governor John F. Brown. It was not long before Ena met the son of Governor Brown, John W. Brown, whom after a time she married. Besides his trading post Governor Brown had a cotton gin and blacksmith shop, and a large fourteen-room house in which he lived. He served as postmaster also.

Governor Brown served as chief of the Seminole Nation for thirty years. He was a member of the Dawes Commission, the Commission meeting in his home.

BURNETT, ENA HERRINGTON

INTERVIEW.

13827.

- 2 -

John Brown did not receive an allotment. The treaty with the Seminole Indians was different from other treaties, and Governor Brown helped to draw it up. Under this treaty children whose parents were not on the original rolls were not eligible for an allotment. For some reason her husband's name had been left off the rolls so neither he nor his children received allotments. Governor Brown belonged to the Fire clan of Seminoles.

At one time when Mrs. Burnett's father was young he was crossing Indian Territory on a train when the train was held up. The passengers were not robbed, but the engine and mail coach were disconnected from the rest of the train and robbed. That experience left Mr. Herrington with such a horror of the Territory and everything connected with it that when his daughter Ena told him she was going to marry an Indian he threatened to disown her. She disregarded his threats, however, and married the man of her choice, even though he was an Indian.

An Indian superstition was never to leave a baby alone without putting a knife or a pair of scissors beside it to keep evil spirits away.

BURNETT, ANA HERRINGTON

INTERVIEW

13827.

- 3 -

The hoot of an owl was considered an evil omen. The practice was to burn cedar after hearing a screech owl.

After the death of John Brown, Mrs. Brown married a Mr. Burnett.