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BIOGRAPHY FORM  
 WORKS PROGRESS ADMINISTRATION  
 Indian-Pioneer History Project for Oklahoma

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Field Worker's name Hannie Lee BurnsThis report made on (date) June 25 19371. Name Mrs. Annie E. King2. Post Office Address Miami, Oklahoma.3. Residence address (or location) 19 J. Street, S. E.4. DATE OF BIRTH: Month July Day 13 Year 18595. Place of birth Kendal County, Illinois, ten miles from Joliet.6. Name of Father William Mitchell Place of birth Prince Edward Island

Other information about father \_\_\_\_\_

7. Name of Mother Mary Mitchell Place of birth New York

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 14.

INTERVIEW WITH MRS. ANNIE E. KING.  
Nannie Lee Burns, Field Worker  
June 28, 1937

GRANDMA KING .

My father, William Mitchell, was born on Prince Edward Island in 1832. My mother, Mary Mitchell, was born ~~in Oneida County, near Chautauque, New York, in 1836.~~ I was born in Kendal County, Illinois, ten miles from Joliet, July 13, 1859.

CIVIL WAR DAYS

We lived on a good farm and had lots of good stock around us and when father was preparing to go to the war, he made a stockade for the stock in a deep ravine about a mile from the house and arranged with the son of a neighbor to look after it and only left us an old horse and cow at the house. My parents buried everything that was of value in the corn field between the corn rows.

After father was gone a company of soldiers, thinking that we should have some things and stock of value, came and camped two weeks near the house and of course took everything that they could find and we were forced to live on sorghum and cornbread but their stay did not mean anything

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to them as they failed to find anything or rather much of value, but it made it very hard for mother.

Father only served a year when he was killed and left mother and us three small children. I had a brother and sister. We continued to live in Illinois till 1869 and during this time we children were sent to school in that state.

#### EARLY LIFE IN KANSAS

In 1869, mother and we children came by train to Kansas City and by stage to Baxter Springs, where my father's brother was already located. Mother took up a government claim of one hundred acres near the Blue Mound and we lived in Baxter Springs. Mother worked in Baxter and left us children with Uncle Robert Mitchell when she worked.

Not being used to the climate we took the chills and later had the fever so she sold her claim for one hundred dollars. She had not improved it. It was only ploughed around and we returned to our home in Illinois. Soon mother received father's soldier pension and bought Grandpa Mitchell's old homeplace where we lived till 1877, when she sold it for thirty six hundred dollars and came

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to Kansas again. Her father was quite wealthy as he owned seven hundred and twenty acres where he lived besides business buildings, numerous houses in the nearby city and lots of stock.

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This time we settled east of Dexter Springs and within a half a quarter of Riverton. This time we were only from the fourteenth to the eighteenth of February on the road. Mother died of consumption on the fourteenth of May in that same year 1877.

She had married my Uncle Robert Mitchell in 1873 so after her death we continued to live with him, but in 1878 I obtained a position as nurse in the Quapaw Mission, then located east across Spring River from now Lincolnville. I soon became assistant seamstress and remained here till 1880, when I quit to keep house for my stepfather and my sister Edith took my place, and till the year of 1882 I looked after the home and occasionally took my sister's place for a while to relieve her. It seemed to me that we would never get enough clothes made, as the children stayed at the mission and we made their clothes. I have sewed miles of seams and worked, it seemed to me, thousands of buttonholes.

The mission then was as much a home as a school for we had some very small children from homes where there were only one parent living or both had passed on and the child was cared for by the tribe.

Joseph B. King's three children were kept here. His two sons Jim and Lewis were of school age and his daughter was only four and was often entrusted to my care.

MARRIAGE

When we had moved to the Indian Territory in March, 1880, my stepfather located one mile south and three-quarters west of Ottawa. He died in 1882. In that same year, on March twenty-sixth, I married Joseph Badger King.

~~Before I leave the Mission life let me add that~~  
when I went there Asa and Emeline Tuttle were in charge but in 1879 they left the Mission and came to the home of my husband to rest but soon accepted another school in the Modoc Reservation. They were succeeded by Mr. and Mrs. J. R. Stewart.

THE HOME THAT WAS TO BE

Before our marriage, my husband had one of the

nicest homes in the Ottawa Country. He had a seven room frame house with marble fireplace and marble steps, good outbuildings and the prettiest yard and flowers. This home burned two weeks before we were married.

#### THE HOME THAT WAS

In his ~~place~~ <sup>place</sup> stood a log house that had earlier been used for a dwelling, so he knocked out the chinking between the logs, redaubed it, put on a new roof and whitewashed it both inside and out and placed new floors in it and this was our first home. He soon built a four room house and this was added to till today it is an eight room house with a cellar under three rooms, large closets and pantries and ~~screened in porches~~. The walls of the cellar, the floor and the rocks in the spring house are white cotton rock and so smooth and white.

We have always been busy and for sometime my husband sold marble found near and some of this was shipped as far as Wichita for the large buildings; much of it was sold in Baxter.

My husband continued to give much time to the affairs of the tribe and served on the council many years and also much time was given to getting suitable education-

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al facilities for the younger people and to the Friends Church, as well as trying to help all of his people better their condition and the improvement of their homes.

## TEACHING

When our second child was ~~a year old~~ and our oldest three, my husband built a comfortable small log school house in our yard and here in 1886, I taught my first term of school. It was a subscription one. I was supposed to receive fifty cents per month for each pupil but it was not always paid, sometimes they would give me a hog; in fact, I accepted anything they offered and if they never offered anything the children were taught just the same. My husband and the girl looked after the baby and my son, Fred, would often come to the schoolroom and stay. I taught four years here. When the Quaker Church was completed in the spring of 1890 I taught ~~in it~~.

MRS. JANE PHELPS

My husband's father's sister Jane, who had come with the Ottawas to Kansas was still living. She had married a man by the name of Phelps and had come to the Ottawa Nation with the rest. She was now the oldest member of the tribe as she was born in 1776. She was now



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over a hundred years old. She was a very lively lady and her birthday, January sixth, came to be celebrated each year by her friends as quite an event. When she was one hundred and thirteen years old she is said to have said "I had my first beaux just one hundred years ago." On her one hundred and fifteenth birthday she is said to have watched the dancers for several hours and then ~~gone~~ out on the floor and showed those present how they danced a hundred years before. She died in 1886, being one hundred and twenty years of age, and is buried at the Friend's Cemetery at Ottawa.

## EARLY LANDMARKS

The Military Trail was the principal road and the others were in reality only trails but these became plainer and were improved and soon we had a fair road to Seneca and one north to the Quapaw Mission and to Baxter Springs, Kansas. Our trading was either at Baxter Springs or Seneca. Reapers and other machinery were in use as early as 1880, when I came. The Ottawas had stoves and other conveniences in their Kansas homes and these were brought with them here so they did not have to do with so little as did our neighbors, the Cherokees.

There has always been a very friendly feeling be-

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tween the Ottawas and the Cherokees and many of the Cherokees have visited at our home. My husband (like the Cherokees) was opposed to allotment, thinking that his people were better suited to live as they had been accustomed to live and not be forced to live on a small acreage and try to make their living by farming.

After Mose Pooler traded locations with my husband, he took over the ferry on the Military Road and it soon came to be known by his name. Earlier he had done some freighting but now he gave his time to building up his farm and buildings and soon had a nice river farm. His home was a big double one and one-half story log house and he built his large two story frame house in 1885. He raised lots of hogs and cattle and in 1882, ~~in the fall, he started a store at the ferry.~~

#### CHURCHES

Due to the fact that both the Friends and the Baptist Missicnaries came among the Ottawas as soon as they came to Kansas, part of them have been Baptists and the rest united with the Friend's Church. When they came to the Indian Territory, Jerry Hubbard, Asa and Emeline Tuttle, Dr. Kirk and others were actively engaged here and also at Wyandotte and among the Senecas,

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they seemed to grow faster than the Baptists. The first Baptist preacher that I knew of was William Hurr and also Chief Richardville, of the Miamis, would come from Kansas and preach at the old Peoria School House occasionally, as would also a man from the Sac and Fox Agency, whose name I do not remember.

The Ottawa Mission was established in either 1870 or 1872 and was gradually added to but before the Friends Church was built they had meetings at our house after the mission was discontinued and the Quapaw Mission established. My husband built an arbor in our yard and the meetings were held here in the warm months and in our home during the cold weather.

Emeline Tuttle had, with the idea of building a church here, raised during her stay in this county eleven hundred dollars. It was decided to build a church in her memory and that of the three ~~small children~~ she had left in the cemetery here, so in the fall of 1890 Robert Quiggins was sent here from Ohio and the work of getting the material on the ground was begun. Everything had to be hauled from Baxter Springs. Aunt Matilda Wind and myself would drive all over the neighborhood in a buggy and get the men to haul us

a load of lumber and find out what day they would go after it. Some days there would not be many wagons and sometimes we would get quite a number. On the days that the lumber was to be hauled, that evening we would meet at the site and the neighbors would bring food and when the men returned with their loads in the evening, they and their families, who were also invited, would have supper there. My husband furnished corn, hay and oats for the horses. In this way we fed everyone who hauled any lumber. It was unloaded and stored. The church was not begun till all the material was on the ground and the money, raised by Eueline, ~~was~~ paid for everything but the bell. We began to get the materials in 1889 but the church was not started till the fall of 1890 and was completed in the spring of 1891. We allowed the Baptists to hold services in our building one Sunday in the month and only made one requirement of them and that was that they would say nothing about the doctrine of the two churches while there.

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Before this they had had a very small log church but about three years later they built the present frame building that stands less than a half a quarter of our church. The old Ottawa Mission schoolrooms were later made into the Friends Parsonage except one room that was sold to Mrs. Miller.

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We had come in contact with the Modoc children at the Quapaw Mission but they had their own missionary so we knew little about them except the school contacts.

Later the Dawes Bill gave us twenty acres where the cemetery was as a cemetery for the Ottawa Indians and this contains some of the oldest graves in this country.

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#### OUR FAMILY

Pa and I had six children: Fred, born April 15, 1883; Edith, born July 7, 1885; Jacob William, born in 1889, (deceased); Charley, born July 26, 1891; Robert, born September 3, 1893; and Bert, born July 5, 1896. I raised three step children; James, Louis and Stella. Besides, there was seldom a time that some of the children of the tribe or someone was not in the home. Among them we raised Lew Dagenette and Daisy Bond. We had Jim and Hattie Winney for some years and sent them to the government schools. We had Joe BigKnife for five years. Philip Suboak now Philip George. We had another girl, Emma, for some years who had the scrofula so badly that it had eaten through and we could not let her come home among the other children and had to burn her clothing after she died.

An old man, Grandpa Luther, made his home with us

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seven years. My stepsons were sent to Carlisle for three years and my children were educated first at the Quapaw and Wyandotte Mission Schools and later in the public schools.

We have always encouraged education and Pa was many years on the school board and always took an active interest in the schools. Once I remember we had a teacher who insisted that the children pronounce the word Ottawa with a broad A; they objected and Pa told her that the Indians had always pronounced it with a long A and to let them still pronounce it that way.

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#### HOME LIFE

The King Spring near our home was in earlier days the favorite place to hold picnics and we had the grove around it trimmed and cleared for that purpose. Then, too, our home was always a meeting place for gatherings. Our yard was fixed to hang lights over it and only on Saturday night before Pa died on July third, 1917, we had ice cream, sandwiches and lemonade on the lawn at a neighborhood party. He was ninety-four years old and the last of those who came from Illinois to Kansas.

He spoke seven different languages, made several trips to Washington and remained active to the last and was always sought for advice and information in tribal matters. He had a lively sense of humor and unlike many, he was always glad

to recall the old days and ways and would tell his children the many events of his active life and they as a family are all well acquainted with his life and the events with which he was connected.

One incident that was mentioned at his son's home where I accompanied Mrs. King to get some of her manuscripts was; He had told them that one of the Indians' ways of curing the sick was to lay the sick persons on their stomachs and then to walk up and down on their backs till they were well. His daughter-in-law remarked, "Father hated dirt and one day long after Lew Dagenette was married, he came to the table without washing his face and he said 'Lew, go wash your face. I didn't raise you that way'."

I have lived at Ottawa since coming to the Indian Territory till just three years ago when I moved with my youngest son to Miami. I have lived in three different houses but always on the same land, a part of the old place, and till last fall had not been in a store for twenty-seven years when I went to town with a niece. We had twenty-three grandchildren and now I have several great-grandchildren.

CONCLUSION

Grandma King, as she is lovingly called by many of

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her old friends, ex-pupils and neighbors, is still in good health, has an excellent memory, and recalled dates without the aid of the papers she insisted that I see and read before I began the story. She is now living in Miami in very modest circumstances with her single son and while he does part of the cooking, she always insists that she wash the dishes.

Mrs. King, when I asked her if she had been adopted by the tribe replied, "I did not want the land but I always drew in the tribe's payments", so I gathered from this that she is included in their number.

She still enjoys reading and the numerous visits of those of her family and it is indeed a privilege to spend some time with her.