

•**LAW**•

OF THE

CHOCTAW NATION

MADE AND ENACTED BY THE.

GENERAL COUNCIL,

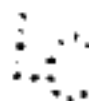
—FROM—

1886 TO 1890 INCLUSIVE.

1891.

INDIAN CITIZEN PRINT,

ATOKA, I. T.



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LAWS OF THE CHOCTAW NATION, FROM 1886 TO 1890 INCLUSIVE.

BILL I.

An Act to increase the salary of the Superintendent of Public Schools.

Be it enacted by the General Council of the Choctaw Nation assembled, That the act providing the salary of the Superintendent of Public Schools is hereby amended and changed so that said salary shall be Four Hundred Dollars per annum, and this Act shall take effect and be in force from and after its passage.

APPROVED, This 12th day of October, 1886.

T. MCKINNEY,
P. C. C. N.

BILL II.

An Act to prohibit the sale or manufacture of Choctaw Beer, cider or any other kind of malt, fermented, distilled or any other kind of intoxicating liquor, or beverage.

Be it enacted by the General Council of the Choctaw Nation assembled, That the sale or manufacture of Choctaw Beer,

Cider or any kind of malt, fermented or Distilled Liquors or beverage or intoxicant of any kind whatsoever in the Choctaw Nation is hereby prohibited and the same authority is given to the officers to suppress it and the same pains and penalties to violators of this law as if they were engaged in the sale or manufacture of whisky and this Act shall take effect and be in force from and after its passage.

APPROVED, October 18, 1886.

T. McKINNEY,
P. C. C. N.

BILL III.

An Act establishing Jackson County.

Be it enacted by the General Council of the Choctaw Nation assembled, That a County to be called Jackson County is hereby created out of a portion Kiamitia, Blue and Atoka Counties. The following shall be the boundary lines of said County to wit:

Beginning at the mouth of Boggy; thence up Boggy to the forks of Muddy and Clear Boggies; thence up Muddy Boggy to the Thompson Wesley Ford; thence by the Old Atoka place at the edge of the bottom then on the new blazed road to Hettie Carne's on Clear Boggy; thence down the Caddo road to Wilson Jone's pasture; thence along the eastern string of said pasture to the Old Boggy Depot road; thence down said road to Jack Risner's leaving Jack Risner's place 250 yards within the limits of Jackson County, thence down the Phelin Wahle Branch to Blue River; thence down Blue River to Red River; thence down Red River to the mouth of Boggy, the beginning.

APPROVED, October 21, 1886.

T. McKINNEY,
P. C. C. N.

BILL IV.

An Act to appoint two additional Inspectors.

Be it enacted by the General Council of the Choctaw Na-

tion assembled, That the Principal Chief is hereby authorized to appoint two additional Inspectors to operate on the St. Louis and San Francisco Rail Road. One Inspector to work from Ft. Smith, Arkansas to Tushka Homma, C. N. and from Tuska Homma C. N., to Red River, C. N. Said Inspectors to be Citizens of the Choctaw Nation.

SEC. 2. Be it further enacted that the said Inspector shall be appointed in accordance with the law passed and approved at the October 1883 session of the General Council.

SEC. 3. Be it further enacted, That the office of Inspector provided for in the Act of November 6, 1883, be confined to the M., K. & T. Rail Road and its branches in the Choctaw Nation, And this Act take effect and be in force from and after its passage.

APPROVED, October, 22, 1886.

THOMPSON MCKINNEY,
P. C. C. N.

BILL V.

An Act giving Jackson County one Representative.

Be it enacted by the General Council of the Choctaw Nation assembled, That hereafter Jackson County shall be entitled to one Representative to be elected by the qualified voters of said County, and that this Act take effect and be in force from and after its passage.

APPROVED, October 29, 1886.

T. MCKINNEY,
P. C. C. N.

BILL VI.

An Act creating a Senatorial District in Pushmataha District.

Be it enacted by the General Council of the Choctaw Nation assembled, That from and after the passage of this Act the Counties of Blue and Jackson shall compose one Senatorial Dis-

trict and they shall be entitled to one Senator in the General Council.

Be it further enacted, That this Act take effect and be in force from and after August 1st 1886.

APPROVED, October 29, 1886.

T. McKINNEY.

P. C. C. N.

BILL VII.

A Resolution respecting suits now pending in the 3rd District.

Be it enacted by the General Council of the Choctaw Nation assembled, That all suits of whatever nature now pending in the County Courts of Blue, Atoka and Kiamitia Counties wherein the Plaintiff and Defendant are both residents of Jackson County, and shall be transferred to the County Court of Jackson County, and it is hereby made the duty of the Judge of Jackson County when organized to demand and receipt for, of the respective clerks of the Counties above named, all the papers in said suits, but if both plaintiff and defendant are not residents of Jackson County, then the suits to remain for adjudication in the Courts where they were brought and that this resolution take effect and be in force from and after February 1, 1886.

APPROVED, October 29, 1886.

THOMPSON McKINNEY,

P. C. C. N.

BILL VIII.

An Act amending an Act relative to Deputy Sheriffs.

Be it enacted by the General Council of the Choctaw Nation assembled, That Blue County shall be entitled to four Deputy Sheriffs and the Counties of Atoka, Kiamitia, Jacksfork and Jackson shall each be entitled to four Deputy Sheriffs and all Deputies appointed under this Act and no more shall be allowed a salary of Fifty Dollars to be paid out of the National Treasury

on the certificate of the Principal Sheriffs, and that this Act take effect and be in force from and after February 1, 1887.

APPROVED, October 30, 1886.

THOMPSON MCKINNEY,
P. C. C. N.

BILL IX.

An Act amending an Act relative to jurors in 3rd Judicial District.

Be it enacted by the General Council of the Choctaw Nation assembled, That the Jury of the Circuit Court in the 3rd District at the August term, thereof 1887 and at each succeeding shall be selected as follows to wit: Blue County shall have eight Jurors, Atoka County shall have eight Jurors, Jacks-fork County shall have eight Jurors, Kiamitia County and Jackson County shall have eight Jurors, and be it further enacted that all Acts or parts of Acts heretofore passed coming in any manner in conflict with this Act, be and the same is hereby repealed and that this Act take effect and be in force from and after March 1, 1887.

APPROVED, October 30, 1886.

THOMPSON MCKINNEY,
P. C. C. N.

BILL X.

An Act entitled an Act changing the Circuit Court, Pushmataha District, Choctaw Nation from Atoka County to Jackson County, Choctaw Nation.

Be it enacted by the General Council of the Choctaw Nation assembled, That the Circuit Court of Pushmataha District is hereby removed from Tiak Hili in Atoka County, to Tiak Hili in Jackson County, C. N., and the February 1887 term and all future terms of the Circuit Court of Pushmataha Dis-

LAW OF THE

trict shall be held at Tiak Hili in Jackson County, C. N. and this Act be in force from and after its passage.

APPROVED, November 1, 1886.

THOMPSON McKINNEY,
P. C. C. N.

BILL XI.

An Act authorizing the Sheriff of Jackson County to act as Sheriff of the Circuit Court in Pushmataha District.

Be it enacted by the General Council of the Choctaw Nation assembled, That the Sheriff of Jackson County is hereby empowered and authorized to Act as Sheriff of the Circuit Court in Pushmataha District to serve and execute all legal process that may emanate from said court and demand, receive and receipt from the former Sheriff of said court all papers and process for execution that may be in his hands, and all laws coming in any manner in conflict with the provisions of this Act is hereby repealed, and that this Act take effect and be in force from and after February 1, 1887.

APPROVED, November 1, 1886.

THOMPSON McKINNEY,
P. C. C. N.

BILL XII.

An Act entitled an Act defining the quantity of blood necessary for citizenship.

SECTION, 1. Be it enacted by the General Council of the Choctaw Nation assembled, That hereafter all persons non-citizens of the Choctaw Nation making, or presenting to the General Council, petitions for rights of Choctaws in this Nation shall be required to have one eighth Choctaw blood and shall be required to prove the same by competent Testimony.

SEC. 2. Be it enacted that all applicants for rights in this Nation shall prove their mixture of blood to be white and Indian.

SEC. 3. Be it further enacted that no persons convicted of

any felony or high crime shall be admitted to rights of citizenship within this Nation.

SEC. 4. Be it further enacted that this Act shall not be construed to effect persons within the limits of the Choctaw Nation now enjoying the rights of Citizenship.

SEC. 5. Be it further enacted that this Act take effect and be in force from and after its passage.

BILL XIII.

An Act allowing the Ranger a salary of Fifty Dollars.

Be it enacted by the General Council of the Choctaw Nation assembled, That the several Rangers of the Counties of this Nation in addition to the fees already allowed them by law, be paid the sum of fifty dollars out of the National Treasury, on the certificate of the County Clerk, said salary to be paid quarterly, and this Act take effect and be in force from and after its passage.

APPROVED, November 5, 1886.

THOMPSON MCKINNEY.

P. C. C. N.

BILL XIV.

SECTION 1. Be it enacted by the General Council of the Choctaw Nation assembled, That it shall not be lawful for any non-citizen of this Nation, whether under a traders permit, or any other permit to reside or do business in the Nation to enclose for his own use and benefit any more lands than sufficient to build a tenement or business house upon, and if a merchant to build a business house not to exceed in a town or village more than two town lots of usual size.

SEC. 2. Non-citizens who own houses and buildings for the purpose of renting them, and are renting them, shall within sixty days from the passage of this Act dispose of same, or be dealt with in the same manner as provided for in the sale of non-citizens improvements the law of October 30, 1887 in reference thereto.

SEC. 3. All enclosures or pastures owned by non-citizens shall be sold to Citizens within sixty days from passage of this Act, or they shall be removed by the Sheriff of the County where said enclosure or pasture are located or opened up for common pasture purpose to the citizens of the Nation.

SEC. 4. Non-citizens failing or refusing to comply with the requirements of the 1st Section of this Act shall be deemed and held as forfeiting their permits and shall be farther held to be intruders and their removal shall be demanded by the Principal Chief, and this Act take effect and be in force from and after its passage.

APPROVED, October 28, 1887.

THOMPSON MCKINNEY,
P. C. C. N.

BILL XV.

An Act to define the duties of the Officers of the Choctaw Nation who deal with intruders.

Be it enacted by the General Council of the Choctaw Nation assembled, That it shall be the duty of the Sheriff to deal with intruders and non-citizens; to make a sworn statement before any Judge of this Nation; to the principal Chief in every case of refusal to take out a permit, or failing to get the necessary signers to his petition or refusal to leave the Nation when notified by the Sheriff or any other Officer, authorized by law to deal with intruders and non-citizens, and it shall be the duty of the Principal Chief to forthwith report all intruders to the United States Indian Agent, when reported to him in accordance with this Act, and ask their removal.

SEC. 2. If any Sheriff shall fail, neglect or refuse to carry out this Act, he shall be deemed and held to be guilty of a misdemeanor, and shall be prosecuted against, to the Circuit Court and shall be fined not less than fifty dollars nor more than one hundred dollars in every case of failure, neglect, or refusal and this Act take effect and be in force from and after its passage.

APPROVED, November 14, 1887.

THOMPSON MCKINNEY,
P. C. C. N.

BILL XVI.

An Act defining the duties of the National Auditor.

SEC. 1. Be it enacted by the General Council of the Choctaw Nation assembled, That it shall not be lawful for the National Auditor to issue a warrant on the National Treasury in any manner other than hereinafter provided.

SEC. 2. Be it further enacted, That it shall be the duty of the Auditor on and during the first part of the month of every succeeding quarter to make out a warrant in favor of every officer in this Nation, whose salary is payable by law out of the National Treasury for the amount that is due him as his salary for that quarter. The Auditor shall forward the warrants in favor of the National and District Officers direct to such officers. The salaries of all other officers shall be forwarded to the County Judge of each County, who shall deliver them to each officer for the purpose of this Act. It shall be the duty of the National Secretary to file with the National Auditor a list of the dates and duration of every commission issued by him.

The Sheriff of the Circuit Courts shall send to the Auditor the names and dates of appointment of his regular Deputies.

SEC. 3. Be it further enacted, That every officer in this Nation who collects or superintends the collection of public monies, shall make a report at the end of each month to the National Auditor of the amount of such collection; how, and on what they are made. On the basis of such reports the Auditor shall issue his warrant in favor of the officer for the amount that is due him.

SEC. 4. Be it further enacted, That all expenses of the Courts of this Nation payable by law, and out of the National Treasury, shall be by allowance of the Judge, and under the hand and seal of the Clerk. A certified list of all such expenses and the date of the law under which they are paid, shall be forwarded by the Clerk within one day after adjournment of each Court to the National Auditor.

SEC. 5. Be it further enacted, That this Act take effect and be in force from and after February 1, 1888.

APPROVED, Nov. 7, 1887.

T. MCKINNEY, P. C. C. N.

LAWS OF THE
BILL XVII.

Supplementary to an Act in relation to wire fences.

PASTURES.

Be it enacted by the General Council of the Choctaw Nation assembled, That no person or citizen shall be allowed to connect his pasture with that of another. There shall be a passage way or lane left between all of such enclosures not less than twenty-five feet wide. In all cases of violations of this Act the County Judge is hereby authorized to have such fences cut down by the Sheriff and the passage way kept clear, and this Act to take effect and be in force from and after its passage.

APPROVED, Nov. 8th, 1887.

T. MCKINNEY,
P. C. C. N.

BILL XVIII.

An Act defining the manner of trying impeachment cases.

SEC. 1. Be it enacted by the General Council of the Choctaw Nation assembled, That any three citizens of the Choctaw Nation may, at any time, present charges to the Principal Chief against any National or District Officer of the Choctaw Nation, except himself, for any misdemeanor in office, and they may also in the same manner, and for the same reasons prefer charges against the Principal Chief to the General Council and file the same with the National Secretary.

SEC. 2. Said charges must be sworn to before some Judge of this Nation, and must be accompanied with full specification of the misdemeanor charged, and must be supported by at least two respectable witnesses and the Principal Chief is hereby authorized to administer all oaths necessary to the discharge of the trust imposed upon him by this Act.

SEC. 3. If in the judgement of the Principal Chief, said charges are of such a nature as to endanger the public good by allowing the officer against whom such are made to continue in the exercise of his office, he shall notify such officer to appear before him at some place and time, giving at least ten day's no-

tice, and show cause, if any he can, why he should not be suspended from exercising the duties of his office. In case said officer should fail to appear without giving a lawful excuse, the Principal Chief shall proceed with the examination the same as if said officer was present. After the Principal Chief has heard all of the evidence on both sides, if he is of the opinion that such officer should not exercise the duties of his office he shall suspend him from office. But in no case shall the Principal Chief suspend any officer except in pursuance of law.

SEC. 4.—In all cases arising hereunder, the Principal Chief shall forward to the National Secretary, the charges, specifications, evidence, and his disposition of the case, who shall deliver all such papers to the speaker of the House of Representatives at the next ensuing Session of the General Council.

SEC. 5. When the House of Representatives is satisfied that there is good cause to impeach an officer, they shall make an article of impeachment against such officer and transmit the same to the Senate, and the House shall proceed, as soon as practicable, to elect managers to conduct the impeachment trial, and appoint a day for the appearance of the accused, and cause summons to be issued for him, signed by the President of the Senate and Countersigned by the Secretary, with a copy of the articles of impeachment annexed, requiring the accused to appear on the day appointed for the purpose, and be ready to answer the charges preferred against him. Said summons shall be served on the accused personally if he can be found, but if not, then by leaving a copy of the summons and articles of impeachment at the residence of the accused with some person over sixteen years old.

SEC. 6. For the purpose of this act the Sergeant-at-Arms, with such number of Deputies as may be certified to be necessary by the President of the Senate, shall execute all process of the Court of impeachment; provided, however, that said Deputies may be relieved at the discretion of such President, who is sitting as a court of impeachment. The Senate shall exercise all powers necessary to a full jurisdiction, and final determination of the case before them, but if the accused fails to appear, after

being notified, or after appearing fails to answer, the Senate may proceed *EX PARTE*.

SEC. 7. Before proceeding with the trial, the President of the Senate shall administer to all of its members, and the Secretary to the President, an oath to try and determine the charges and specification, and to do justice according to law and evidence and all being sworn the Senate shall proceed to hear, try and determine. Any case of impeachment may adjourn a trial to any other time, consulting the public good, and shall be the Sole Judge of all questions of law arising during the trial, the advisability of testimony, the competency of witnesses and any other question incident to its jurisdiction; and exercise all needful authority to enforce order and respect in as full a manner as a regular court of law could do, provided however that all votes given on any question whatever shall be *VIVA VOCE*, and entered on the minutes of said court of impeachment.

SEC. 8. Whenever articles of impeachment are pending against the principal chief, he shall be disqualified from holding the office, and the Chief or other Justice of the Supreme Court shall preside.

SEC. 9. The Secretary of the Senate shall make out a certified transcript of the proceedings had on any impeachment trial, and deposit the same in the office of National Secretary for future reference, and this act shall take effect and be in force from and after its passage.

APPROVED, November 8, 1887.

T. MCKINNEY,
P. C. C. N.

BILL NO. XIX.

An act entitled an act prohibiting a citizen or citizens to employ non-citizens to take charge of stock of any kind as herdsmen.

Be it enacted by the General Council of the Choctaw Nation assembled, That it shall not be lawful for any citizen or citizens of this Nation to employ a non-citizen or non-citizens to take charge of his or her cattle, horses, mules, sheep, goats or hogs, or stock of any kind, and to hunt or gather stock of any

kind running on the range within the limits of this nation, under consideration that this act is not to be construed to prevent citizens from employing non-citizens to take charge of stock, to feed in pen or pasture; and any person or persons charged with the violation of this act shall, upon conviction in the Circuit Court having jurisdiction, be fined in a sum not less than two hundred and fifty dollars nor more than five hundred dollars, in the discretion of the court, one-half of which fine shall go to the national treasury for national purposes, and the other half to the informant. Be it further enacted that any act or part of any act in anywise coming in conflict with the provisions of this act is hereby repealed, and this act shall take effect and be in force from and after its passage.

Passed over veto of Principal Chief November 9, 1887.

BILL NO. XX.

An act to provide for the security of the National Treasurer.

Sec. 1. Be it enacted by the General Council of the Choctaw Nation assembled, That the sum of four hundred dollars is hereby annually appropriated as a contingent fund for the use of the National Treasurer, to defray the contingent expenses of the office, and to pay the board and lodging of the Light Horse when acting as a body guard for the National Treasurer; provided the National Treasurer shall make a detailed statement annually to the General Council of his expenditure of the fund herein provided. For the purpose of this act the Principal Chief shall immediately on the passage appoint, on the recommendation of the National Treasurer, two Light Horsemen to be subject to the order of said Treasurer, and shall revoke the commission of the two Light Horse now on the force, unless the said Treasurer should recommend them, or either of them, and this act shall take effect and be in force from and after its passage.

APPROVED, November 9, 1887.

THOMPSON MCKINNEY,

P. C. C. N.

LAWS OF THE
BILL NO. XXI.

An act construing the treaty of 1866, in reference to missionaries-

Be it enacted by the General Council of Choctaw Nation assembled, That the scheme of changing the tenure of lands by the Choctaws and Chickasaws, as inaugurated by the eleventh article of the treaty of 1866, having failed, all of the conditions and contingencies connected with and dependent upon the change also failed; that all of those published articles of said treaty contemplating such a change are void, and missionaries, or any other class of persons mentioned therein, have no rights thereunder, and this act shall take effect and be in force from and after its passage.

APPROVED, November 9, 1887.

T. MCKINNEY,
P. C. C. N.

BILL NO. XXII.

An act amendatory of the law of November 1, 1882, in reference to wild or prairie hay.

Be it enacted by the General Council of the Choctaw Nation assembled, That all that part of the law of November 1, 1882, which allows non-citizens or persons under legal permit, to cut, ship and sell prairie or wild grass from the common or public domain of this nation, is hereby repealed, and it is hereby further provided that non-citizens or persons under legal permit shall only obtain what prairie or wild grass or hay they want from citizens, and then only what is necessary for their own use. All violations of this act will subject the offenders to removal from the Nation, and this act shall take effect and be in force from and after its passage.

APPROVED, November 10, 1887.

THOMPSON MCKINNEY,
P. C. C. N.

BILL NO. XXIII.

An act for the protection of the public buildings.

Be it enacted by the General Council of the Choctaw Na-

tion assembled, That any person who shall deface, injure or destroy any public building of this Nation, shall, for each offense, be indicted by the Grand Jury of the district where the offense was committed, and fined not less than fifty nor more than one hundred dollars, and shall also pay all damages done said buildings; and in case of his, her or their inability to pay said fine and damages, he, she or they shall receive not less than fifty nor more than one hundred lashes on the bare back, and this act shall take effect and be in force from and after its passage.

APPROVED, November 10, 1887.

THOMPSON MCKINNEY, P. C. C. N.

BILL NO. XXIV.

An Act amendatory of the Act of Nov. 9, 1875, in reference to intermarriage :

Be it enacted by the General Council of the Choctaw Nation assembled, That the Act of Nov. 9, 1875, in regard to the intermarriage of White men with the Choctaw women is hereby so amended, that County Clerks only shall issue license for such marriage, and instead of the White man paying Twenty-Five Dollars, they shall hereafter pay One Hundred Dollars and the County Clerks receiving said One Hundred Dollars and issuing the license, shall be allowed to retain Two and 50-100 Dollars of the same as their fees, and the remainder they shall turn into the County Treasuries of their respective Counties. In all other respects the laws of Nov. 9, 1875, shall be complied with and this Act shall take effect and be in force from and after its passage.

APPROVED Nov. 10, 1887.

THOMPSON MCKINNEY, P. C. C. N.

BILL NO. XXV.

An act declaiming the late compilation, translation and publication of the Choctaw laws to be laws of the Choctaw Nation, in force at the time of their publication.

WHEREAS, By an act of the General Council, approved No-

ember 3, 1885, provision was made for the publication of the laws of the Choctaw Nation, and a committee was constituted and consisted of the Principal Chief, National Secretary and National Attorney, to award contracts for the compilation, translation and publication, and required bonds for their faithful performance of the work to be done under those contracts.

AND WHEREAS, Said committee did award said contracts, receive the work done under them, issue certificates to the various parties for their pay, and the work has all been paid for ;

Therefore the following shall be the enacting clause of said publication :

Be it enacted by the General Council of the Choctaw Nation assembled, that the said publication is hereby declared to contain the laws of the Choctaw Nation at the time of said publication, and they shall be obeyed and respected accordingly ; and this act shall take effect and be in force from and after its passage.

APPROVED, October 30, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XXVI.

An act declaiming the time when officers shall qualify.

Be it enacted by the General Council of the Choctaw Nation assembled, That all district and county officers who receive their certificates of election from the Supreme Judges, shall take the oath of office and enter upon the discharge of their duties on the 1st day of October next succeeding the election at which they are chosen, and shall hold office for two years unless removed for cause.

Be it further enacted, That all officers who are elected by the joint ballot of the Senate and House of Representatives, together with all officers appointed by the Chief by and with the advice and consent of the Senate, shall qualify and enter upon the discharge of their duties on the 1st day of November succeeding their election or appointment.

Be it further enacted, That all officers now holding shall continue in office, if they are elected by the people, until Octo-

ber 1, 1890, and those elected by the Council or appointed by the Chief until November 1, 1890.

Be it further enacted, That this act shall not apply to Senators or Representatives, Principal Chief or any member of his cabinet, Circuit and Supreme Judges, and that this act shall be in force from and after its passage.

APPROVED, November 6, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XXVII.

An act in reference to pay of witnesses.

Be it enacted by the General Council of the Choctaw Nation assembled, That in addition to the fees and mileage already allowed witnesses by the law of October 26, 1883, to be paid in county script, they shall be allowed one dollar per day while attending circuit court on behalf of the Nation, until discharged, in all criminal cases, and in civil cases where the Nation is a party in interest, to be paid out of the national treasury, on the certificates of the Judges of the Courts and attested by the Clerks, with the seals of the courts attached; provided, that in no case the costs in a civil suit between individuals are to be paid out of the national treasury, and provided further, that no officer, prisoner or other person, whose business takes him or her to court without a summons, or who happens to be present, not having been summoned, shall be allowed the above per diem for simply testifying in a case.

The act of November 7, 1887, is hereby repealed, and this act shall take effect and be in force from and after its passage.

APPROVED, November 6, 1888.

B. F. SMALLWOOD, P. C. C. N.

BILL XXVIII.

An act providing for three more students to be sent to school in the States.

Be it enacted by the General Council of the Choctaw Nation

assembled, That paragraph six of the law in reference to students to be sent to the states to school, on page 61 of the late compilation and revision of the Choctaw laws is hereby stricken out, and the following substituted in its stead: The Superintendent of Public schools is hereby authorized and instructed to select fifteen boys and twelve girls to be sent to school in the States, the same to be divided according to sex, equally among the several districts of the Choctaw Nation, and this act shall take effect from and after its passage.

APPROVED, November 1, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XXIX.

An act in reference to permits.

Be it enacted by the General Council of the Choctaw Nation assembled, That no permit shall be issued to any one keeping saloons, billiard halls or tables. Pool rooms or tables, or any kind of gambling in the Choctaw Nation is hereby prohibited, and that no non-citizen shall have the right to take out a permit for another non-citizen, and all laws or parts of laws in conflict with this act are hereby repealed, and this act shall take effect and be in force from and after its passage.

APPROVED, November 6, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XXX.

An act to prevent hunting, gathering or running cattle on Sunday.

Be it enacted by the General Council of the Choctaw Nation assembled, That the law in reference to hunting on Sunday, found on page 170, section 36, of the new compilation and revision of Choctaw laws, is hereby amended by adding the following language to line 2: Or to hunt, gather or run cattle on Sunday, provided, however, this act shall not be so construed as

to prevent watching and caring for stock already under herd when overtaken by a Sunday, and this act shall take effect and be in force from and after its passage.

APPROVED, November 2, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XXXI.

An act to amend the law of November 1, 1882, in reference to coal weighers.

Be it enacted by the General Council of the Choctaw Nation assembled, That in line 3, first paragraph of the law in reference to coal weighers, on page 89, of the late compilation and revision of the Choctaw laws, the word "point" shall be stricken out and the words "mine shaft or opening" substituted instead; and in line 4 (four), of same paragraph, and same page, after the word "there" shall be inserted the following: And they shall be compelled to be at their places of weighing from 7 o'clock a. m. until 5 o'clock p. m., or during the time that the company weighmen and check weighmen are on duty, and it shall be the duty of the national agent to report all failures herein to the Principal Chief, and this act shall take effect and be in force from and after its passage.

APPROVED, October 26, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XXXII.

An Act to prohibit the leasing or renting pastures.

SECTION 1. Be it enacted by the General Council of the Choctaw Nation assembled, That it shall not be lawful for any person to rent or to lease a pasture to any other person for the purpose of grazing or pasturing cattle or stock of any kind.

SEC. 2. Any person violating this Act, shall on conviction be fined in any sum not less than two hundred and fifty dollars (\$250), nor more than five hundred dollars, (\$500), to be paid:

into the National Treasury for general purposes and the pasture so rented or leased be sold to satisfy said fine and cost if the person be unable otherwise to satisfy the same.

SEC. 3. That this Act shall take effect and be in force from and after its passage.

APPROVED, October, 26, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XXXIII.

An Act to provide Interpreters for both houses of the General Council.

Be it enacted by the General Council of the Choctaw Nation assembled, That the Senate and house of Representatives shall each be entitled to an interpreter to be elected by their respective houses as the door keeper and other officers, who shall take an oath of office which shall be administered by the presiding officer of the house, to which he is elected and who shall receive the same per diem as the members of their respective houses. It shall be the duty of said interpreters to be on hand at all sessions or meetings of their respective houses and do all interpreting required by any member thereof, and this Act shall take effect and be in force from and after its passage.

APPROVED, October 26, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XXXIV.

An Act amendatory of an Act to provide for the security of the National Treasury.

Be it enacted by the General Council of the Choctaw Nation assembled that Section 2 of an Act to provide for the Security of the National Treasury approved November, 9, 1887, is hereby amended so that the two light-horsemen to be subject to the order of the Treasurer, shall be in addition to the

nine light-horsemen formerly provided for, and this Act shall take effect and be in force from and after its passage.

APPROVED, October 16, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XXXV.

An Act amendatory of an Act of November 6, 1880, in reference to the time coal contracts shall run.

Be it enacted by the General Council of the Choctaw Nation assembled, That on page 85 of the late compilation of the Choctaw Laws in the eighth line and immediately after the words, "Mining Coal" there shall be inserted the words: "and quarrying stone" so that when amended the law shall read. All Contracts made hereunder shall expire on the 31st day of December, of each year, except for mining coal and quarrying stone which shall cover a period of six years, and all royalty accruing under the same shall be due and payable monthly, and this Act so amended shall take effect and be in force from and after its passage.

APPROVED, October 15, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XXXVI.

An Act establishing Election Precinct in Atoka County C. N.

Be it enacted by the General Council of the Choctaw Nation assembled, That an Election Precinct is hereby established in Atoka County at a point about forty miles from the town of Atoka a little west of North and about one mile South of Auston Weaver's, which shall be called and known as Red Oak Hill Precinct, and this Act shall take effect and be in force from and after its passage.

APPROVED, October 22, 1888.

B. F. SMALLWOOD,
P. C. C. N.

**LAWS OF THE
BILL XXXVII.**

An Act establishing an election Precinct in Atoka County C. N.

Be it enacted by the General Council of the Choctaw Nation assembled, That an election Precinct is hereby established in Atoka County, Choctaw Nation, about twenty seven miles north east of Atoka at a school house, about five miles west of Kiowa known as Little Boggy School house about one hundred yards from George Lowry's residence, and said Precinct shall be called and known as Little Boggy Precinct, and this Act shall take effect and be in force from and after its passage.

APPROVED, October 26, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XXXVIII.

An Act for the benefit of crippled, blind and idiotic.

Be it enacted by the General Council of the Choctaw Nation assembled, That each person, citizens of the Choctaw Nation so crippled as to be unable to keep themselves and having no property, blind or idiotic shall be entitled to fifty dollars payable out of the National Treasury, on the certificate (under the direction and discretion) of their respective County Judges, who are hereby authorized and required to see that the money is used for the beneficiaries under this Act, and all Laws or parts of Laws heretofore passed conflicting with this Act are hereby repealed, and this Act take effect and be in force from and after its passage.

APPROVED, November 7, 1888.

B. F. SMALLWOOD,
P. C. C. N.

XXXIX

An Act suspending the militia Law.

Be it enacted by the General Council of the Choctaw Nation assembled, That the law passed and approved November 1,

1883, creating the militia for the Choctaw Nation be and the same is hereby suspended, and that this Act take effect and be in force from and after its passage.

APPROVED, November 28, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XL.

An act requiring the manner of application for citizenship.

Be it enacted by the General Council of the Choctaw Nation assembled, That hereafter all claimants for citizenship in the Choctaw Nation shall pay into the national treasury the sum of one hundred dollars for each person asked to be adopted, and that no petition shall be entertained by the committee for citizenship unless accompanied by the National Treasurer's receipt as above required, and that this act shall take effect and be in force from and after its passage.

APPROVED, November 6, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XLI.

An act requiring the M., K. & T. Ry. Co. to reduce the rates of mileage on their line of railroad through the Indian Territory.

WHEREAS, The Gulf, Colorado & Santa Fe Railroad and St. Louis & San Francisco line of railroad have been required by the Congress of the United States to charge only three cents per mile as rates of mileage through the Indian Territory, and

WHEREAS, The M., K. & T. Ry. Company has been (since it constructed said line of railroad through the Indian Territory), charging the rates of five cents per mile, and should be required by an act of the General Council, to be approved by the Interior Department, to reduce the rates from five cents per mile to that of three cents per mile, as required of other lines of railroads through the Choctaw Nation, therefore

SEC. 1. Be it enacted by the General Council of the Choctaw

LAW OF THE

law Nation assembled, That the M., K. & T. R. R. Co. be and it is hereby required to reduce the rates of fare from five cents per mile, as charged heretofore, to three cents per mile, as are required of other companies operating lines of railway through the Choctaw Nation.

SEC. 2. Be it further enacted, That a certified copy of this act be forwarded by the National Secretary to the Hon. Secretary of the Interior for his approval.

SEC. 3. Be it further enacted, That this act shall take effect and be in force from and after its passage.

APPROVED, October 23, 1889.

 BILL XLII.

An act changing an election precinct in Kiamichi County, Choctaw Nation.

SEC. 1. Be it enacted by the General Council of the Choctaw Nation assembled, That an election precinct in Kiamichi County, heretofore known as Clear Spring election precinct, is hereby changed and removed to Good Land station in said county, to be called and known hereafter as Good Land precinct.

SEC. 2. Be it further enacted, That the first election held at said Good Land precinct shall be on the first Wednesday in August, 1890, and thereafter, and that this act shall take effect and be in force from and after its passage.

APPROVED, October 28, 1889.

 BILL XLIII.

An act changing Clear Spring court ground in Kiamichi County, Choctaw Nation.

SEC. 1. Be it enacted by the General Council of the Choctaw Nation assembled, That Clear Spring court ground in Kiamichi County be and is hereby changed and removed to Good Land station, on the St. Louis & San Francisco Railway, in said county, to be hereafter called and known as Good Land court ground.

SEC. 2. Be it further enacted, That in holding the first court

at the said Good Land court ground it shall begin on the first Monday in January, 1890, and the first Monday in each month thereafter the year round.

SEC. 3. Be it further enacted, That the County Judge of said county is hereby authorized and required to appoint two or more competent persons to sell the former court house at Clear Springs, who shall first give public notice thirty days previous to the sale, in at least three public places in the county, and that the proceeds of such sale shall be set apart for the building of a new court house at Good Land, above mentioned.

SEC. 4. Be it further enacted, That this act shall take effect and be in force from and after its passage.

APPROVED, October 28, 1889.

BILL XLIV.

An act to appeal the act of citizenship, approved October 1, 1882.

TO THE GENERAL COUNCIL:—Your committee to whom was referred the recommendation of the Principal Chief, to repeal the act approved October 21, 1882, relative to appeal from the decision of the General Council of the Choctaw Nation, on the application of any person claiming the right of citizenship, have had the same under due and careful consideration, and recommend the passage of the following act, to-wit:

Be it enacted by the General Council of the Choctaw Nation assembled, That the decision of the General Council, on the application for citizenship by any person claiming the right of citizenship, shall be final, and that the act approved October 21, 1882, is hereby repealed in whole, and this act shall take effect and be in force from and after its passage.

APPROVED, October 30, 1889.

BILL XLV.

An Act suspending an Act making distribution of the Net Proceed Money.

SECTION 1. Be it enacted by the General Council of the Choctaw Nation assembled, That the law passed and approved

November 6, 1888, creating a commission for the distribution of the Net Proceeds Money ; also, an Act amendatory to an Act approved January 18, 1889, be and the same is hereby suspended.

SEC. 2. Be it further enacted, That the said Net Proceeds Commission is by this Act required to file with the National Secretary all the books, records, dockets and all other papers belonging to said Commission's office for the inspection of the General Council, and that this Act take effect and be in force from and after its passage.

APPROVED, October 30, 1889.

BILL XLVI.

Joint Resolution of the Choctaw General Council.

WHEREAS, It has been reported to this body from reliable sources, and has been publicly announced in the newspapers upon the authority of the officers of the St. Louis & San Francisco Railway, that the said company has prepared a bill to be presented to the next session of the congress of the United States, asking that rights of way through the Indian Territory be granted by the said congress to a corporation known as the California & St. Louis Railway, said corporation being owned and controlled by the said St. Louis & San Francisco company system.

AND WHEREAS, The rights of way asked for aggregate more than two thousand miles and cover every section of the Indian Territory available for railway purposes, also paralleling rights of way already granted by congress and lines of railway now building or in progress of construction, and practically constitute a monopoly of the railway business in the said Indian Territory, and grants the same to California & St. Louis & San Francisco Railway otherwise known as the St. Louis & San Francisco Railway, to the exclusion of all competitors and to the consequent injury of citizens of the said Indian Territory ;

AND WHEREAS, By the terms of the Treaty made by the United States with the five Indian tribes in the year 1866, which provided that one right of way should be granted for a railway

north and south through the said Indian Territory, and one right of way east and west through the said Indian Territory ;

AND WHEREAS, The north and south right of way has been taken by the Missouri, Kansas & Texas Railway, a line of railway constructed thereon, and a line of railway east and west has been taken by the Choctaw Coal and Railway company, which said company is constructing a line of railway thereon ;

AND WHEREAS, In addition to these railways provided for in the Treaty of 1866 the congress of the United States has granted to other railways at different times, right of way through the said Indian Territory, some of which have actually been built upon and others are now building ;

AND WHEREAS, The public policy demands that the business of this Territory shall be given to no one corporation to the exclusion of all others and the Territory obligations of the United States having been violated by the giving of other rights of railway than those provided for in the Treaty of 1866 ; now, therefore,

Be it resolved by the General Council of the Choctaw Nation in joint session assembled, That we hereby solemnly protest against the granting of the right of way asked for by the said California & St. Louis Railway, otherwise known as the St. Louis & San Francisco Railway Company as being a subversion of all the rights of Indian citizens and as having a tendency to destroy that competition which has been inaugurated by the granting of the rights of way to others than those provided for in the Treaty.

And we desire to respectfully represent to the congress of the United States that if the St. Louis & San Francisco Railway, otherwise known as the California & St. Louis Railway be granted the rights asked for it will practically end railway building outside of that company in the Territory, and leave the citizens of the five nations at the mercy of one corporation in all future railway developments.

And we further declare that in our opinion, based upon the record of the St. Louis & San Francisco Railway in this Territory in the past, that the said railways for which the rights of way are to be asked in the proposed bill, and that the corpora-

tion is asking for the same for the purpose of intimidating other corporations seeking to do business in the Territory and to retard the development of competitive systems.

And we further respectfully represent to the congress of the United States that the said St. Louis & San Francisco Railway has held over twenty years' right of way through this Territory upon which it has never built and is not now engaged in building.

Be it further resolved, That a certified copy of this joint resolution be forwarded by the National Secretary of the Choctaw Nation to the President of the United States, to the Honorable Secretary of the Interior, to the President of the Senate and Speaker of the House of Representatives of the United States of America.

Be it further resolved, That this resolution shall take effect and be in force from and after its passage.

APPROVED, Nov. 5, 1889.

BILL XLVII.

An Act authorizing the appointment of three commissioners to treat with U. S. Commissioners in reference to the Leased District, and for other purposes.

WHEREAS, By Act of Congress May 28, 1830, the President of the United States was authorized to set apart a certain country now the Indian Territory and solemnly assure the tribes to whom it was assigned that their heirs, or successors, might forever possess and occupy it; and whereas, pursuant to this Act of Congress the President of the United States the following September did make a treaty with the Choctaw Nation assigning to it a tract including their present country, which was subsequently patented to them; and whereas, by the 9th article of the Treaty of 1855, the Choctaws and Chickasaws leased to the United States all that portion of their common territory west of the 98th degree of longitude for the Wichita and such other tribes or bands of Indians as the government might desire to locate thereon, reserving however the right to the Choctaws and Chickasaws to settle thereon; and whereas, on the 9th of Sep-

tember, 1865, Hon. D. N. Cooley, Commissioner of Indian Affairs, Hon. Elijah Sells, Superintendent Southern Superintendency, Thomas Wister, of the Society of Friends, Brigadier General W. S. Harney, United States Army, and Colonel Ely S. Parker, of General Grant's staff, appointed by the President of the United States as a board of commissioners, did, as the declared and acknowledged representatives of the President of the United States, duly empowered, declare to the commissioners of the Choctaw Nation that the new treaty must contain among other things the following stipulations, to-wit :

5th. That a portion of the lands hitherto owned and occupied by the Choctaws and Chickasaws must be set apart for the friendly tribes then in Kansas and elsewhere, and on the further stipulation :

7th. That no white person except officers, agents and employees of the Government, or of any internal improvement authorized by the government would be permitted to reside in the Territory unless formerly incorporated with some tribe according to the usages of the bands; and whereas, on the representations of the said United States Commissioners that the lands west of the 98th degree of west longitude on which the Choctaws and Chickasaws had still the right to settle, would all be needed for the use of friendly Indians and the colonization of the Negro freedmen in the Chickasaw and Choctaw Nations, unless otherwise adopted by the Choctaws and Chickasaws, the Choctaw and Chickasaw Nation did by the 3rd article of the treaty of 1866, cede the lands west of the 98th degree of west longitude to the United States, in trust, for the purposes aforesaid, and under the conditions of the existing laws and treaties of the United States herein before mentioned.

AND WHEREAS, By act of Congress of March 1, 1889, the United States departed from the long established policy of holding the lands of the Indian Territory for Indian settlement, by purchase of the lands of the Creeks and Seminoles, which had been sold to the United States for the same purposes as in the case of the Choctaw cession of the lands west of the 98th degree of west longitude;

AND WHEREAS, The United States by act of Congress of

March 2, 1889, in pursuance of this new line of policy, authorized the President of the United States to appoint three commissioners to negotiate with all Indians owning or claiming lands lying west of the 96th degree of west longitude in the Indian Territory for cessions to the United States of all of their title, claim or interest of every kind or character in and to said lands ;

AND WHEREAS, The Choctaw people recognize the changes which have taken place in the policy of the United States, and the desire of the government to establish a Territorial government in the western part of the Indian Territory, and the need to use the lands west of the 98th degree of west longitude for a different purpose than the holding in trust for friendly Indians, as by the cessions of 1866 ;

AND WHEREAS, The Choctaws have been willing and anxious to conform to the wishes of the United States, consistently with the interests of their own people, now, therefore,

SECTION 1. Be it enacted by the General Council of the Choctaw Nation assembled, That the Principal Chief of the Choctaw Nation is hereby authorized and directed to appoint, by and with the advice of the Senate, three competent, sober men, who shall constitute a commission to represent the Choctaw Nation in reference to the rights of the Nation in the lands lying between the 98th and 100th degrees of west longitude, and between the Red and Canadian rivers, comprising an area of 7,713,230 acres.

SEC. 2. Said commissioners are hereby authorized and directed to conduct negotiations with the United States commissioners in accordance with the Act of Congress of March 2, 1889, or with other proper authorities of the United States for the cession to the United States of all the claims, interest, and title of the Choctaw Nation in and to the lands lying west of 98th degree of west longitude.

Said commissioners are hereby instructed to actively and strenuously oppose and resist any attempt to include these lands within the limits of the proposed Oklahoma Territory until the Choctaw Nation shall have their rights therein properly recognized and secured.

SEC. 3. Said commissioners are also hereby instructed to in-

with the co-operation of the Chickasaw Nation in the purpose of this Act, and to report at once to the Principal Chief any agreement arrived at with the authorities of the United States; provided, however, that no agreement of the said commission shall be binding until duly ratified by the General Council, and it shall be the duty of the Principal Chief to immediately convene the General Council on receiving notice that an agreement has been reached by the commission herein provided for.

SEC. 4. Said commissioners shall be allowed for their services, six dollars per day, and mileage of ten cents per mile while on this National business, payable on their own certificate, approved by the Principal Chief, and a sum sufficient to defray such expenses is hereby appropriated out of any money in the Treasury not otherwise appropriated.

Be it further enacted, That this Act shall take effect and be in force from and after its passage.

APPROVED, November 5, 1889.

BILL XLVIII.

An Act repealing a portion of the preamble of "An Act authorizing the appointment of three commissioners to treat with U. S. Commissioners in reference to the Leased District," and for other purposes, approved Nov. 5, 1889.

Be it enacted by the General Council of the Choctaw Nation assembled, That all that portion of the preamble of the Act authorizing the appointment of the commissioners to treat with U. S. Commissioners in reference to the Leased District, and for other purposes, approved Nov. 5, 1889, which reads, "And whereas, the Choctaws, by treaty of 1837, sold to the Chickasaws a one-fourth interest in all of their lands" be and the same is hereby repealed, and this act shall take effect and be in force from and after its passage.

APPROVED, November 9, 1889.

BILL XLIX.

An Act entitled an Act repealing an Act to prohibit introducing steer cattle in the Choctaw Nation.

Be it enacted by the General Council of the Choctaw Nation assembled, That an Act heretofore passed and become a law by its own limitation on the 30th of October, 1888, to prohibit introducing steer cattle in the Choctaw Nation, except in the months of November and December, is hereby repealed.

And that this Act shall take effect and be in force from and after its passage.

APPROVED November 13, 1889.

BILL L.

An Act changing the county court ground of Wade County.

Be it enacted by the General Council of the Choctaw Nation assembled, That the county court ground of Wade County is hereby removed from what is known as Kocbot owa Kah Court grounds to Tali Hina, and it shall be called and known as Tali Hina Court ground.

The County Court of Wade county shall hold its first session at Tali Hina Court ground on the first Monday in January, 1890, and this act shall take effect and be in force from and after the 31st day of December, 1889.

APPROVED, November 13, 1889.

BILL LI.

An Act instructing the Principal Chief to call upon the Interior Department for certain information.

Be it enacted by the General Council of the Choctaw Nation assembled, That the Principal Chief is hereby instructed to call upon the Interior Department for a detailed statement of the expenditure and disbursement of the Choctaw freedmen fund placed in the hands of Robert L. Owen, U. S. Indian Agent, for payment to such Choctaw freedmen as appeared and elected to leave the Nation in accordance with the third article of the Treaty of 1866, and besides the numbers and names of those paid, ascertain how many remain unpaid, and what has been done with the money, if any, returned by the U. S. Indian.

Agent, and this act shall take effect and be in force from and after its passage.

APPROVED, November 13, 1889.

BILL LII.

An Act to provide for Protection of the Rights of the Choctaw Nation and her Citizens against Increased Encroachments by U. S. Courts.

WHEREAS, In pursuance of a custom long established among the Choctaws and of the 38th article of the Treaty of 1866, white persons who intermarry with Choctaw citizens became entitled to all the rights and privileges of citizenship in the Choctaw Nation, to vote and hold office, to sue and be sued in the Choctaw courts, to be tried for offenses and punished in all respects as though they were native born Choctaws; and whereas, Stephen Belvin, a Choctaw citizen by blood, being charged with the killing of one A. E. Powell, a white man, and citizen of the Choctaw Nation by intermarriage, and had been arrested by the Choctaw authorities and held for his appearance at the regular February term of the circuit court of the Third district of the Choctaw Nation for trial; and whereas, the said Stephen Belvin has been arrested for the same offense and held for trial by the district court of the U. S., holding session at Paris, in disregard of the said 38th article of the Treaty of 1866, and disregard of the rights of the said Belvin and of the Choctaws; and

WHEREAS, A case of a precisely similar nature has been taken into the U. S. courts at Paris, Texas, against Captain Joe Everidge, Turner Everidge and Martin Everidge, charged with the killing of one Luther, a white man, but a citizen by intermarriage, and the defendants are held there under bond; and whereas, in pursuance of the laws of the Choctaw Nation of October 30, 1877, and October 28, 1887, Joe Nale, Sheriff of Tombukeysy County, in pursuance of his duties under said laws, and in pursuance of instructions of the U. S. Indian Agent, sold some houses in the town of Krebs, C. N., the property of non-citizens—intruders—and disposed of them, they being illegally there and pursuing an illegitimate business in them, and whereas,

in consequence suit has been brought in the U. S. court at Muskogee against the said Joe Nale for the value of the houses sold, and damages, by the non-citizens; and

WHEREAS, Suit has been brought in the court at Muskogee against Adolphus Riddle, administrator of the estate of Nick Nichols, deceased, of Jacks Fork County, and a citizen of the Choctaw Nation, by intermarriage, at the instance of one Huggins, a citizen of the State of Arkansas, and the property of said estate has been attached by the said court and the property taken from the custody of the said Adolphus Riddle and ordered to be sold at auction to the highest bidder for cash, to the great detriment of the interest of said estate and in utter disregard of the jurisdiction of the Choctaw courts; and whereas, Sam Harris, a registered freedman of the Choctaw Nation, became involved in a difficulty with and killed Sam Brown, also a registered freedman of the Choctaw Nation, both being residents of Towson County, and the case clearly coming within the jurisdiction of the courts of the Choctaw Nation, as in such cases decided by Judge Parker, of the Fort Smith court, in the case of Morris Green et al., from Gaines County; and whereas, the said Sam Harris is held for trial by the United States court at Paris, Texas; therefore,

Be it enacted by the General Council of the Choctaw Nation assembled. That the Principal Chief of the Choctaw Nation is hereby authorized to employ the firm of Guthridge, Fleming & Co., of Paris, Texas, to appear in said courts and represent the interest of the Choctaw Nation by pleading to jurisdiction of said courts in all such cases, or to take such course as may be necessary in the defense of the Treaty and other rights of the Choctaw Nation and her citizens, and for their services they shall receive the sum of fifteen hundred dollars, to be paid on the certificate of the Principal Chief whenever it shall have been satisfactorily proven to him to be justly due. The said amount of money to be paid out of any money in the treasury not otherwise appropriated, and this act shall take effect and be in force from and after its passage.

APPROVED, November 14, 1889.

BILL LIII.

An Act to Increase the Pay of County Officers.

Be it enacted by the General Council of the Choctaw Nation assembled, That the pay of county officers of the Choctaw Nation is increased as follows.

County Judges,	\$100 00
County Clerks,	50 00
Sheriffs and their Deputies, each	50 00

These amounts to be in addition to what is already allowed them, and this act shall take effect and be in force from and after its passage.

APPROVED, November 14, 1889.

BILL LIV.

An Act changing an election precinct in Kiamitia County.

Be it enacted by the General Council of the Choctaw Nation assembled, That the election precinct know as Lockston precinct in Kiamitia County, is hereby discontinued, and instead, there is hereby established one-half mile South of the said Lockston precinct, at what is known as Saw Mill Church, a precinct which shall be called and known as Saw Mill Church, and this Act shall take effect and be in force from and after its passage.

APPROVED, November 20, 1889.

B. F. SMALLWOOD, P. C. C. N.

BILL LV.

An Act amending an Act in reference to the Scholars attending boarding schools.

SECTION 1. Be it enacted by the General Council of the Choctaw Nation assembled, That the Act of November 1842, as found in paragraph 4, section 5, chapter 1, at the top of page 67 of the late compilation of Choctaw laws, and which reads as follows:

"No family shall be allowed to have more than one scholar

in the boarding schools of the Choctaw Nation," shall be and is hereby amended to read as follows :

No family shall be allowed to have more than one scholar at schools in the States or in the boarding schools of the Choctaw Nation at the expense of the Choctaw Nation.

SEC. 2. In all cases wherein any family may have more than one scholar at school in the states, or in a boarding school of the Nation, the Superintendent of Public Schools shall revoke the certificate of all but one, and proceed at once to fill any vacancies created thereby. This Act shall take effect from and after the first day of August 1890, and be in force thereafter.

APPROVED, December 20, 1889.

B. F. SMALLOD, P. C., C. N.

BILL LVI.

An Act to provide for further development of the "mineral resources of the Choctaw Nation.

WHEREAS, There is a growing necessity for increase of the funds of the Choctaw Nation to meet the demands for education and all elevating agencies ; and whereas those minerals which are undiscovered in the bowels of the earth can be of no possible benefit to the present or future generations unless they find development and are operated , Therefore,

Be it enacted by the General Council of the Choctaw Nation assembled, That any citizen of the Choctaw Nation who shall discover Lead, Iron or other metal, or mineral than coal, shall be allowed the exclusive privilege of working the same within a radius of one mile from the point of discovery, provided that he shall duly record the same in the office of the county clerk of the county wherein the same metal or mineral may be located.

Provided, further, that he shall pay a royalty on the same to the Choctaw and Chickasaw Nations of 6 per cent., three-fourths to the Choctaw and one-fourth to the Chickasaw Nation of said 6 per cent of the value of the metal or mineral when it is prepared for the general market; and provided, further, that he shall be required to enter into contract with the National Agent

of the Choctaw Nation on the same terms, conditions and penalties as similar contracts are made for the mining of coal.

APPROVED, December 23, 1889.

B. F. SMALLWOOD, P. C. C. N.

BILL LVII.

An Act relating to citizens of the Choctaw Nation taking the oath of allegiance to the United States.

Be it enacted by the General Council of the Choctaw Nation assembled, That any member of the Choctaw tribe of Indians, either by blood, adoption, or by marriage into said tribe and subject to the government of the Choctaw Nation, who has taken or may hereafter take the oath of allegiance to the government of the United States, shall be disqualified to hold any office of trust or profit in the Choctaw Nation, and to vote at any election in said Nation, and to be impaneled as a juror in any court under the government of said Choctaw Nation.

This Act shall take effect from and after its passage.

APPROVED, October 25, 1890.

W. N. JONES,
P. C. C. N.

BILL LVIII.

Amendment to Section 2 of the Act of November 1, 1882, in regard to shipping hay.

Be it enacted by the General Council of the Choctaw Nation assembled, That from and after the passage of this Act a royalty is hereafter levied on all prairie or wild grass cut for sale or barter, whether upon a public domain or within citizens' enclosures.

The sheriff of each county shall collect said royalty and pay the same, less 10 per cent. for his services, to the County Treasurer for county purposes of the county in which such grass shall have been cut.

Nothing herein contained as to impose a royalty on grass

cut by any citizen for his own use, and this act take effect from and after its passage.

APPROVED, October 30, 1890.

W. N. JONES,
P. C. C. N.

BILL LIX.

An Act to abolish Good Spring and Cole Spring Precincts in Blue County and to establish Jones' Precinct instead.

Be it enacted by the General Council of the Choctaw Nation assembled, That Good Spring precinct and Cole Spring precinct, located in Blue county, be and the same are hereby abolished.

Be it further enacted, That an election precinct is hereby established at Cornelius Jones' house, in Blue county, and shall be called and known as Jones' precinct, and voters may vote at said precinct. And this act shall take effect and be in force from and after its passage.

APPROVED, October 30, 1890.

W. N. JONES,
P. C. C. N.

BILL LX.

An Act changing boundary lines of certain counties.

Be it enacted by the General Council of the Choctaw Nation assembled, That the boundary line of Wade county shall be as follows, to-wit: Beginning on the top of the dividing ridge where the dividing line of Mosholittubbee District strikes the boundary line of the state of Arkansas, running thence along the top of the dividing ridge westward to where the road leading from Horse prairie to Fort Smith crosses the same; thence along said road to Jack's Fork, to its junction with Kiamitia; thence down Kiamitia to the narrows, one mile above Hoteka's place; thence on a straight line to a spring on the Kiamitia mountain, known as Okchaga's place; thence following a line on the top of the main Kiamitia mountain, eastwardly, to the

Arkansas line; thence along said line northwardly to the beginning.

SEC. 2. Be it further enacted, That the boundary lines of Cedar county are hereby changed, so that it will follow up Ward's creek to its junction with Little River to the source of said Ward's creek; thence in a northwardly direction on a straight line to the top of the main Kiamittia mountain to a junction with Wade county under the old boundary east of Ward's creek, and the line from its source to the top of Kiamittia mountain is hereby declared a part of Nashoba county, and all that portion on the west of said Ward's creek and the line is hereby declared a part of Cedar county.

SEC. 3. Be it enacted, That all former laws are hereby repealed, and this Act take effect and be in force from and after its passage.

APPROVED, October 31, 1890.

W. N. JONES,
P. C. C. N.

BILL LXI.

An Act relating to the School System of the Choctaw Nation.

Be it enacted by the General Council of the Choctaw Nation assembled:

BOARD OF EDUCATION.

CHAPTER I.

SECTION 1. There is hereby created a Board of Education of the Choctaw Nation, to be composed of the Principal Chief, who shall be ex-officio president of said Board, one Superintendent of Schools, and three (3) District Trustees, one from each District. The Superintendent of Schools and the District Trustees shall be elected by both houses of the General Council in joint session; shall hold office for the term of two years, and until their successors are qualified, and shall receive for compensation an annual salary as follows: The Superintendent, six hundred dollars (\$600); each District Trustee, four hundred

dollars (\$400), to be paid quarterly out of the general funds of the Nation.

SEC. 2. Said Superintendent and District Trustees shall each, before entering upon the duties of their respective offices, give bond to the Choctaw Nation with at least two good sureties; in the sum of five thousand dollars (\$5,000), to be approved by the Principal Chief, conditioned upon the faithful performance of all duties imposed on them by law. They shall each take the usual oath of officers of the Choctaw Nation.

SEC. 3. The powers and duties of the Board of Education shall be as follows, to-wit:

1. To exercise a general supervisory control over the school system of the Choctaw Nation.
2. To make all necessary rules and regulations, not inconsistent with this act, for its own government and the government of the various Academies, Seminaries and neighborhood schools.
3. To examine and appoint all teachers as hereinafter provided.
4. To contract with superintendents of public schools; but no such contract shall be valid unless approved by the Principal Chief and signed by at least three other members of the Board.
5. To revoke the certificate of any teacher for immoral, intemperate or improper conduct.
6. To prescribe the text books to be used in all schools.
7. To suspend any Academy or Seminary in case of general sickness or epidemic.
8. To discontinue any neighborhood school, should the same in their judgment be expedient.
9. To designate permanent locations for any or all the neighborhood schools, if in their judgment such action would promote the cause of education. Powers in paragraphs 8 and 9 may be delegated to respective District Trustees.
10. To prescribe the course of study in the various public schools, and it is made the duty of the Board to foster, as far as possible, in the Academies, manual training in the mechanical arts and theoretical and practical agriculture.
11. To select scholars to be sent to the states to school at

the public expense; such scholars must be selected from those in attendance upon public schools; they shall be selected from the various districts as nearly as may be in proportion to the school population of each, and the number of each sex shall be kept equal. They shall be examined by some competent physician selected by the Superintendent of Schools, and if physically disqualified, shall be rejected and others sent in the stead of such as may be rejected.

The Board of Education shall have a seal with the inscription, "Board of Education, Choctaw Nation." It shall keep a record of its proceedings, and its official acts shall be authenticated by its seal.

SEC. 4. It shall be the duty of the Board of Education to select one Superintendent and at least two teachers for each public school now, or hereafter to be erected in the Choctaw Nation. Advertisements shall be inserted in papers in at least three different states and in one paper in the Choctaw Nation, setting forth the duties, qualifications and emoluments of such Superintendents and teachers, other things being equal; preference shall be given to applicants professing Christianity. The teachers shall have at least ten years' experience in their profession, and must bring ample testimonials as to competency and morality. The male teachers must be graduates of some college of established reputation and capable of giving instruction in Greek, Latin, German and French. The females must be graduates of some higher institution of learning or some reputable normal school, and capable of instructing in two modern languages other than English. Upon the approval of this act, it shall be the duty of the Superintendent of Schools at once to notify the Superintendent of Public Schools in writing, that the Choctaw Nation elect to cancel all existing contracts at the expiration of the current scholastic year. He shall then begin to negotiate for new contracts. As to Academies, Seminaries or High Schools hereafter to be established, contracts will be made in accordance with the first paragraph of this Section and Section 5 of this Chapter.

Paragraph 2: as to public schools now in existence. The Board of Education may in its discretion, make contracts as

heretofore subject to the general provisions of this act, with Boards of Home Missions, in which latter event, however, paragraph 1 of this Section and Section 5 of this Chapter shall not apply, nor will the Nation engage to pay the salaries of Superintendents or teachers in such schools. Such contracts shall also contain a clause authorizing either party to rescind the same upon six months' notice in writing to the other, and the absence of such stipulations shall render such contract void *AB INITIO*.

SEC. 5. The Superintendent of each of the public schools shall receive an annual salary of \$1,200, to be paid in equal quarterly installments out of the general funds of the Choctaw Nation. The teachers in said public schools shall receive each an annual salary of not less than \$750 and not more than \$1,200, to be paid in like manner out of said general funds. The Superintendents shall hold their positions for six years, and the Board is authorized to make written contracts to that effect. Any Superintendent or teacher may, however, be discharged upon charges sustained by the Board; but such charges must be in writing; must be heard by the full Board. The party charged must have written notice of the time and place of investigation and given full opportunity to be heard in his or her own defense, and at least four members of the Board must concur in sustaining the charge and charges.

SEC. 6. All sums appropriated for the support and maintenance of the public schools shall be paid out to the respective Superintendents in equal installments on the first Mondays in September, November, February and May of each year. The Superintendent of schools shall make his requisition for such sums, under direction of the Board, upon the National Auditor, who shall thereupon issue his warrant for the same, said warrants shall be paid out of the respective appropriations by the National Treasurer any surplus remaining over at the expiration of the scholastic year, shall be returned by the Superintendent in whose schools such surplus shall exist, to the National Treasurer, and by him converted into the treasury. This section shall apply to all new contracts whatever with Superintendents of Public Schools.

SEC. 7. The Board of Education shall examine all appli-

cants for the position of teacher in the neighborhood schools, but for this purpose the Principal Chief and each District Trustee may each select a proxy to represent him at such examination. Such proxies need not be citizens of the Choctaw Nation, but must be competent to conduct such examination. The applicants shall be examined in reading, writing, spelling and Grammar of the English language, in Geography and History, particularly of the United States; a fair knowledge of the Constitution of the United States and of the Choctaw Nation shall also be required. It is particularly enjoined upon the Board, in selecting teachers, that regard can be had to the disposition of applicants as far as the same can be determined by personal observation at the time of such examination. Upon the conclusion of the examinations in each district, each successful candidate shall be required to enter according to merit into one of the three grades to be known as "First," "Second" and "Third" Grades, the first being the highest. Each successful candidate shall receive a certificate from the Board, specifying his or her grade. Teachers shall be assigned by the Board, as near as may be, to the neighborhood school whence they are sent by the respective local trustees; but if any local trustee fails to send a candidate, or having sent one, such candidate fails to secure a certificate, then the Board shall send some other competent person to such neighborhood. The foregoing examination shall be conducted at least once in each district annually, and for their services in this behalf the members of the Board doing the actual labor shall receive each the sum of \$5.00 per day and mileage at the rate of five (5) cents per mile for each mile actually traveled. Such examinations shall not be held more than five (5) days each year in each district. The times and places of such examinations shall be fixed previously by the Board, and at least three months' notice given thereof by advertisement in one newspaper published in the Nation, the expense to be paid out of the contingent fund of the Superintendent of Schools.

Sec. 8. The scholastic year of the public schools shall begin on the first Monday of September of each year, and shall close between the 10th and 30th of June. The Superintendent of Schools and three District Trustees shall attend the annual

examination of each of said schools; and to this end the Board of Education shall, by regulation, fix the dates of the closing thereof in such wise as to enable said Superintendent and District Trustees to be personally present at all of said examinations.

SEC. 9. The Superintendent of Schools shall have an annual contingent fund of \$450, and each District Trustee of \$750, for the expenditure of which they must account to the full Board of Education at its annual meeting. All minor expenses not herein specifically provided for shall be paid out of the respective contingent funds.

SEC. 10. The full Board of Education shall meet at least once in every year in regular annual session. This meeting shall be at Tushka Humma, and shall begin during the first week of the regular annual session of the General Council; at such meeting the Board shall make up its annual report to said Council. Such report shall contain an itemized account of all expenditures on account of schools by said Board, or any of its members. It shall also contain a general review of the last scholastic year, the condition, progress and attendance at all schools, and such recommendations as to legislation as the Board may deem expedient or necessary. The Board shall transmit with its own report the reports of the various Superintendents of Public Schools.

SEC. 11. The President may call special sessions of the Board whenever he shall deem it necessary, to be held at such places as he may designate.

SUPERINTENDENT OF SCHOOLS.

CHAPTER II.

SECTION 1. The Superintendent of Schools shall be the executive officer of the Board of Education, and is charged with carrying into effect all orders, rules and regulations of said Board.

SEC. 2. He shall correspond with the principals of schools outside of the Nation, at which Choctaw pupils are attending, at the public expense, and with the scholars themselves, in order to acquaint himself with the progress and needs of such scholars.

DISTRICT TRUSTEE.

CHAPTER III.

SECTION 1. Each District Trustee shall have a seal of office, which shall bear on the outer edge the words, "District Trustee Choctaw Nation," and within the circle the Choctaw name of his district, followed by the word "District." As soon as qualified, each District Trustee shall write his signature in a book to be kept by the National Treasurer for that purpose. All certificates required by law to be made by a District Trustee shall be signed in person and his seal of office affixed to the same.

SEC. 2. The teachers of neighborhood schools shall be paid by the National Treasurer, upon monthly certificates of the District Trustee of the district in which such shall be located. Such certificate shall be made out upon the monthly report of each teacher when certified to by the local Trustee. Each District Trustee shall file all certified teachers' reports and present the same to the Board at its annual meeting, with his district report.

SEC. 3. The District Trustees shall also report to the Board, at its regular annual meeting, the names of all the scholars as reported to them by the local Trustees.

SEC. 4. Each District Trustee shall have power to suspend any neighborhood school in the district in time of general sickness or epidemic in the neighborhood.

SEC. 5. The District Trustees shall, each in his own district at once upon the receipt by him of any charges against any teacher in his district, to investigate the same, and if the charges are sustained to suspend the delinquent and appoint as a substitute any available person holding a certificate from the Board of Education.

LOCAL TRUSTEES.

CHAPTER IV.

SECTION 1. There shall be a Local Trustee in each neighborhood, who shall be the head of a family; shall be appointed by the District Trustee of his district; shall hold office for one scholastic year.

SEC. 2. It shall be the duty of the Local Trustee to select one competent person in his neighborhood who may be a non-citizen and send him or her to the annual teachers' examination in his district. He shall visit his school at least once a month, and at the end of each month he shall examine the teacher's report and account, and if the same be correct, he shall so certify. Such account and certificate shall be sent by the teacher to the District Trustee. He shall report to the District Trustee any improper conduct on the part of the teacher for investigation as provided in the act.

It shall be the duty of all Local Trustees to uphold teachers in enforcing proper discipline in the neighborhood school, and to enjoin upon pupils the necessity of showing due respect to the teacher.

SEC. 3. Local Trustees shall receive no compensation for their services.

SEC. 4. Local Trustees shall enroll all children in their respective neighborhoods between the ages of seven and eighteen, and report the same to the proper District Trustee at the end of each scholastic year.

NEIGHBORHOOD SCHOOLS.

CHAPTER V.

SECTION 1. Any neighborhood that can employ a teacher shall be entitled to a neighborhood school; provided, however, that such schools shall not be nearer to each other than three miles measured along the most direct traveled wagon road; and provided further, that this limitation as to distance shall not apply to acknowledged towns. The provisions of this section are subject to the powers conferred upon the Board of Education by Sec. 3, par. 8 and 9, Chap. I., of this act.

SEC. 2. Neighborhood schools shall be taught at least six (6) hours daily, Saturdays and Sundays excepted, during the term, and shall have regular hours of opening and closing. They shall open for the term on the first Monday of September and close on the last day of May of each year; but the District Trustee shall have power to grant short vacations and holidays at stated times during the term.

SEC. 3. The benefits of a free neighborhood school shall extend only to such Choctaw children as attend the schools within the Choctaw Nation established; and it is hereby made the duty of all Choctaw parents or guardians to send their children to school.

SEC. 4. The parents or guardians of all enrolled children who fail to send them to school shall be fined ten cents per day for each child enrolled who shall fail in attendance (not, however, to exceed \$2.00 per child per month), except in cases of sickness, bad weather, or other casualty. The money shall be collected as provided in Sec. 5, Chap. VI., of this act (but in no case shall any sum be paid out of the County Treasury on this account), shall be paid into the contingent fund of the District Trustee of that district. In case of necessity or other good cause shown to the District Trustee, he may excuse any child from attendance upon the neighborhood schools for reasonable periods of time.

SEC. 5. Teachers in neighborhood schools shall be entitled to two dollars (\$2.00) per month for each scholar in attendance, when such scholar has attended more than twenty days in the month. But where the attendance has been less than twenty (20) days, then such teacher shall receive 10 cents for each day of attendance; provided, however, that teachers of the First Grade shall not receive over forty-five dollars (\$45) in any one month; those of the Second Grade not over thirty dollars (\$30), and those of the Third Grade not over twenty dollars (\$20).

SEC. 6. A scholastic month shall be taken and held to extend from a day of one calendar month to the corresponding day of the succeeding calendar month.

BOARDING SCHOOLS.

CHAPTER VI.

SECTION 1. The Superintendent of each boarding school in the Nation shall give a bond with at least two sureties, payable to the Principal Chief, and to be approved by him, in the sum of five thousand dollars (\$5,000), conditioned upon the faithful performance of his duties as imposed by law, and observance of his contract with the Board of Education.

SEC. 2. The Superintendents shall take charge of their respective schools and conduct the same under the supervision of the Board of Education. They shall make full reports to the Board at the end of each scholastic year, which reports shall embody the names and ages of all scholars, with their percentage in each study, the attendance, and other matters connected with their progress and the internal discipline of the schools, together with an itemized statement of all moneys received and expended, accompanied with proper vouchers.

SEC. 3. The number of scholars at each of these schools shall be one hundred; at Spencer Academy they shall be boys, and at New Hope Seminary they shall be girls. One of each sex shall be chosen from the Choctaws residing in the Chickasaw country, ninety-nine of each sex shall be apportioned among the various counties in the Choctaw Nation by the Board of Education in proportion to the school population of said counties. The Board shall notify the County Judge of each county at least thirty days before the beginning of each scholastic year, how many pupils of each sex his county is entitled to; each County Judge shall then select his county's quota from the neighborhood schools, and give each person so selected, or to his or her parents or guardian, a certificate of such selection.

SEC. 4. Before admission each scholar shall be required to pass a creditable physical examination before some competent physician selected by the Superintendent of Schools, and also a mental examination, the standard of which shall be fixed by the Board. There shall be no limit as to age, though a regular course shall be held to be five years, but any pupil may be retained longer or sooner discharged by the Board upon recommendation by the Superintendent of either school.

SEC. 5. Upon selecting the scholars from his county each Judge shall forthwith notify the proper Superintendent of public schools of names and postoffice address of such scholars, and also the name and address of the Sheriff of his county. If any pupil to whom a certificate has been issued shall fail for ten (10) days after the opening of school, or, when the certificate was issued after the opening of school, for ten days after the proper Superintendent has been notified, to report to his or her school,

it shall be the duty of the Superintendent of such school to notify the proper Sheriff of such failure. The Sheriff shall at once investigate the case, and if the pupil was not detained by high water, or sickness of self or family, then he shall take such pupil within five days to the proper school at the expense of parent or guardian. For this duty he shall be allowed \$2.00 per day and five cents per mile for each mile actually traveled by each student and by himself by the usual traveled route. The Sheriff's account must be verified under oath, and if on demand, the parent or guardian refuse to pay the same, the Sheriff may take summary judgment in the circuit court of his district, upon a satisfactory showing to the Judge thereof, that the expenses were lawfully incurred, for the amount of his bill and costs, without further notice or demand against such parent or guardian. Upon such judgment execution shall issue forthwith. If such execution cannot be satisfied, then the Sheriff shall be paid out of the County Treasury where such execution debtor resides, upon the County Judge being satisfied of the correctness of the account. The county paying the account shall be subrogated to the Sheriff's rights under the execution. If there be more than one delinquent pupil in the same county, it shall be the duty of the Sheriff to take all such in one trip, and the circuit court shall not give judgment in any case where this provision appears not to have been complied with.

SEC. 6. No family shall have more than one scholar at any one time at the boarding schools of this Nation, nor in the states at the expense of the Nation.

ORPHAN SCHOOLS.

CHAPTER VII.

SECTION 1. There shall be fifty (50) orphan boys at Armstrong Academy and fifty girls at Wheelock Seminary. During vacation, such as have no relative or proper friends to visit, shall be cared for by the respective Superintendents.

SEC. 2. There shall be no restriction as to age. The regular course shall be five years; but the Board in its discretion, may in particular cases order the retention or discharge of any

pupil. No pupil shall be discharged except upon the order of the Board.

SEC. 3. The County Judges shall select the pupils apportionment having been made by the Board of Education as provided for in the case of boarding schools. Regard shall be had in selections to the most needy, and more than one pupil may be sent from the same family.

SEC. 4. Each Sheriff shall collect all pupils and take them in one trip to the proper school. He shall be allowed \$2.00 per day and actual necessary expenses, to be paid out of the respective County Treasuries upon properly certified accounts.

SEC. 5. The Superintendents of orphan schools shall give a similar bond and shall report in like manner to the Board as prescribed in this act for Superintendents of boarding schools.

This act shall take effect from and after its passage and approval, and all other acts and parts of acts on the subject of schools are hereby repealed.

APPROVED, October 31, 1890.

W. N. JONES,
P. C. C. N.

BILL LXII.

An Act to punish Official Corruption and the Bribery of Voters.

Be it enacted by the General Council of the Choctaw Nation assembled.

SECTION 1. Any Choctaw citizen holding any office of honor, trust or profit, under the Choctaw government, and any witness or juror in any Choctaw courts who shall corruptly take or accept any money, valuable thing or consideration whatever, either before or after such officer, witness or juror has qualified, offered him or her by any other person with intent to influence the official action or duty of such officer, witness or juror, shall be deemed guilty of a felony, and upon indictment and conviction thereof, shall be punished by a fine of not less than one hundred dollars, and in default of the payment of such fine for one day, shall receive not less than thirty-nine (39) nor more than one hundred (100) lashes well laid on the bare back.

SEC. 2. Any person who shall corruptly offer, or attempt to offer to any qualified voter of the Choctaw Nation at any general or special election held under the Choctaw laws, any intoxicating liquor, money or valuable thing whatever, as a consideration for the suffrage of said voter, or with intent to influence said voter, as to his vote, or to subvert his free choice, shall be deemed guilty of a felony, and upon indictment and conviction, shall be punished as provided in section 1 of this act.

This act shall take effect from and after its passage and approval.

APPROVED, November 3, 1890.

W. N. JONES, P. C. C. N.

BILL LXIII.

An Act to facilitate the Detection of Larceny of Cattle in the Choctaw Nation.

Be it enacted by the General Council of the Choctaw Nation assembled, That every butcher doing business in this Nation shall keep a written record of the marks and brands of all cattle and hogs purchased for slaughter and from whom purchased; at the end of each month he shall file the same with the Clerk of the County Court in the county in which such butcher does business.

SEC. 2. It shall be the duty of each County Clerk to safely preserve such record so filed and to freely permit the public to inspect the same.

SEC. 3. The violation of any of the provisions of this act shall constitute a misdemeanor, and shall be punished by a fine of not less than \$5 nor more than \$25. In case the offender be a non-citizen his license as butcher permit shall be revoked.

SEC. 4. This act shall take effect from and after its passage and approval.

APPROVED November 13, 1890.

W. N. JONES, P. C. C. N.



CHAHTA OKLA

I NAN ULHPIESA,

NAN APESA ITTUNAHA CHITO YUT

1886 Heket 1890,

—ONT AI ULHEHE—

NAN ULHPISA IKBI TOK, AI TOKOWA.

1890.

Hattak upi Aiachuffa Helisso-ai I Chyle,

ATOKA, I. T.

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CHAHTA OKLA

—I NAN ULHPISA—

1886 MICHA 1890 ONT AIULHEHE.

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BILL I.

Nan it hana i Superintendent" isht imvultoba ya ishaleh chit ibufokki Nan Uhpesa,

Chahta Okla Nan vpesa ittanaha Chito ittafamat chiya ka yakohmit Uhpesashke Nan ithana i "Superintendent" isht imvultoba yat afammi achaffa ka tali holisso talhepa ushta hashki, achi ilappat lhupulli hyat aighlit hulittopashki.

October 12, 1886 Aiokpachi,

T, McKINNEY,

Chahta Okla I miko chito.

BILL II.

Oka hawashko chahta bea achi keyukmat peh nana hosh hatak inlachit haksschi hukma nana hinla ikikbo kachi nan ulhpesa. Chata okla nan vpesa ittanaha chito ittafamat chiya ka yakahmit ulhpesashke, hatak kana hosh aka hawashko chahta bea achi keyeokmat nana inla kat hat oka haksecha henla ho ikbit ahanta ka ilappat imoktabelishki. Nana yamma chiyohmi ka nan vltoka yat oupanit kancha he ut imai ulhpiesa yamohmikma yamma isht aya hatuk okma ikbi okma nana hatuk ok-

mat oka homi yatuk akinli ho aiittilauvit na palammi onnoto-
lashki achi ilappat lhopulli hayat aighlit holittopashki.

October 18, 1886 Aiokpachi.

T. McKINNEY,

Chata okla i miko chito.

BILL III.

County ut Jackson honchifobosh tobo nan ulhpesa.

Chahta okla nan vpesa ittanaha chito ittafumat chiya ka yakohmit ulhpesashki, Kaunti achaffa kat Kaunti tuchena Kiamitia micha Okchamali Atoka Kaunti aiena ka atoshafa hosh Jackson Kaunti hohebifo hosh tobat ibafokkashki, yohmi kat yakni hlafa isht ottayani kat yakohmashki. Lhabeta yat Bok homma asitili fehma hikiyat ia hosh abayahanchit lhabeta Bok aiitaafama fehna yako alayohmik mat Muddy Boggy yako abayachit iya hosh Thompson Wesley i hina akocha out iakmat Atoka i chukka atok lossa apotaka talaya ka ona yohmi mat anoti hina himona Hettie Carnes i chukka ont ia ka abayachit aya hosh Clear Boggy a onashki. Yohmi mat Caddo hena a fokkat aya hosh Wilson Jones i nan vhlp oba aiimpa holehta ya onashki, yohmikmat holehta yamma hashi akochaka imma bachaya kako abayachit asa hosh Boggy Depot hina sipokni ya onashki, yohmikmat hena yamma fokkat aya hosh Jack Risner i chukka yat isht ulhpisa (250) Kaunti a pit an okaka ho talayashki yahmik mat Phelin Wahli i Bok ushi ya abyachit okchamali Boka onashki, yohmik mat Okchamali ya afokkat ia hosh Bok homma ya onashki, yohmik mat Bok humma ya fokkat ia hosh Lhabeta asitili ka ona cha ahikiat ia amona tuka slashki.

October 26, 1886 Aiokpachi.

T. McKINNEY,

Miko Chito.

BILL IV.

Himak ma anoti "Inspector" tuklo ka atukola cbi nan ulhpesa.

SECTION I- Chahta okla nan vpesa ettanaha chito ittafamat chiya Ka yakohmit ulhpesa shki. Miko chito ut himakma In-

pector tuklo ka atokoli heat imaiachlpesa, yohmi kat St. Louis and San Francisco Tali hina atoksali kat achaffa kat Ft. Smith, Arkansas ako hikiyat Toshkaomma C. N. a alakma angti achaffa kat Tushkahoma, C. N. hikiyat Bok Homma ya onashki, yohmi kat "Inspector" ahachi ilappat Choctaw Nation Citizen ashki.

SEC. 2. Ont achakaya ka yakohmashki "Inspector" ahan chi ilappat Nan vhepesa October 1883 toba tokako aieyakaykaya hosh vltokashki.

SEC. 3. Ont achakaya ka yakohmashki, yohmi ka "Inspector" Non vltoka eishi yammat November 6, 1883, Nan vhepesa aiyakkaiat vltoka tok at M., K. & T. tali hina micha afelamoliputta chatta yakni bachohat maya kak inli eyeshashki, yohmikma yakohmashki achi ilappat lhupulli hayat ayahlit holittopashki.

October 22, 1886.

T. MCKINNEY,
Miko Chito.

BILL V.

Jackson County ut aboha Nakfish achaffa kat emulhtoka he nan vhpesa.

Chahta okla nan vpesa ittanaha chito ittafamat chiya ka yakohmit vhpesashki, himaka pelah hokano Jackson County ok at aboha nakfish achffa kat fot I kania alheha hatukmat atokoli ho imayalhtoka heyokat imvulhpiesa achi ilappat lhupulli haya aighit holittopashki.

October 29, 1886 Aiokpachi.

T. MCKINNEY,
Miko Chito.

BILL VI.

Senatorial "District"-Pushmataha achi Nan vhpesa.

Chahta Okla nan vpesa ittanaha Chito ittafamat chiya ka yakohmit Uhpesashki, yohmik at ilappat lhupulli hayat himak pelah h2 holitt opashki okchamamall Kaunty micha Jackson

Kaunti ittataklo kat Senator ut achaffa hosh nan upesa ittanaha chito ya imayashki.

Ont achakaya ka yakoamishki achi ilappat lhupulli hayat August amona 1888 aihlit iya ka holittopashki.

October 29, 1886, Aiokpachi.

T. MCKINNEY,
Miko Chito.

BILL VII.

District ont atuchena ya anumpa ettolapoutta kat akaniohma he Nan ulhpesa.

Chahta Okla nan upesa ittanaha chito cabhta yakni aiittafamat cheya ka yakohmit ulhpesashki anumpa Nana ho isht ai-onuttola yobkia anumpa onottola yat Okchamali Kaunti Koat micha Atoka Kaunti micha Kiamitia Kaunti, Jack Fork Kaunti aiena ka ahanta atuk obkia, anumpa onnotola micha nana unanoli aiena kat Jackson Kaunti anokakayoahanta hatuk mat Jackson Kaunti Koat ako pet afoyoka shki. Yohmikma anumpa ettola holisso poyutta ka Jackson Kaunti i Kaunti Judge atukmat Kaunti ahanchi kash i holissochi ya imashki. Yohmia anumpa onottola micha nana imanoli aiena kat Jackson Kaunti Anokaka ahanta ho keyu hok mono anumpa ettola yat yammak inli ho ettoyula tukmat nana ka isht anokfillih shki. Achi ilappat lhupulli hayat February 1, 1887 aihlit ia ka holittopashki.

October 27, 1886 Aiokpachi.

T. MCKINNEY,
Miko chito.

BILL VIII.

Chahta Okla nan upesa ittanaha chito chahta yakni aiittafamat cheya ka yakohmit ulhpesashki.

Okchamali Kaunti ut Shalif apelachi yat imoshtashki Atoka, Kiamitia, Jocks Fork micha Jackson Kaunti aiena dat Shalif epelachi yat imushta banski. Yohmikma nan ulhpesa ilp-

pa anotakat ulhtoka tuk okato isht imclhtoba yat \$50.00 Tali holisso pokoli tablapi hasch Nation Treasury akocha hosh imubl-tobashki Shalif moma ishabli et certificate atukma emashki achi ilappat lhupulli hayat February 1, 1887 aiclhlit ia ka holitopashke anumpa Bohli, Billy Williams.

October 30, 1885 Aiokpochi.

T. MCKINNEY,

Chahta Okla I miko Chito.

BILL IX.

District ont atuekhna ya Jurors et kanohma chi Nan Ulhpesa.

Chahta okla nan upesa ittanaha chito ittafamat chiya ka yakohmit ulhpeshski.

Circuit Court, Third Judicial District, aiittafama August amona 1887 micha yamma aiclhlit ia ka Jury et yakohmashke. Okchamli kaunti et Jury imontochenashko. Atoka yat Jury imontochena; Jack's Fork et imontachena; Kiamitia et Jury imontochena; Jackson kaunti et Jury imontuchenashki.

Ont achakaya ka yakomit ulhpeshski, Yakomashki achi ilappat lhupulli haya nan ulhpesa ilappak oka akashapa kani-ohmi ka ai isanali hokato Akshashki yohmek ma elappat lhop-ulli hayat March 1, 1887, aiahlit ia ka aiahlit holittopashke.

October 30th, 1886, ai okpachi.

THOMPSON MCKINNEY,

Miko Chito.

BILL X.

Circuit Court Pushmataha District, Choctaw Nation, ahikia chatuk et Atoka ya akanalichit Jackson Kaunti yako pit hikia chi nan ulhpesa.

Chahta okla nan upesa ittanaha Chito Chahta yakni aiittafamat chiya ka yakohmit ulhpeshski Circuit Court Pushmataha.

District et Tiak Heli Jackson kaunti abekia chatuk et kanallit Tiak Heli Jackson kaunti ako February, 1887, aiclhlit micha himak pela hokano Pushmataha District Circuit Court

vt Tiak Hili Jackson kaunti, C. N. Akq̄ ahik̄iashki, achi ilappat lhupulli hayat aialhit holittopashki.

Nov. 1, 1886, aiokpachi.

THOMPSON MCKINNEY,
Miko Chito.

BILL XI.

Jackson Kaunti I Shalif vt ulhtoka cha Pushmataba District Circuit Court atukma nana isht ahanta chi nan ulhpesa.

Yohmi ka Jackson kaunti I Shalif atukmat ulhtokat im ulhtayaha cha Pushmataba District Circuit Court "atukma nan isht ahanta ebikat Shalif tekba yatuka Receipt," micha nan isht aiahanta holisso micha Hattak ubi ittialla he aielhpiesa moyoma kat ebbak afoyokashki. Nan ulhpesa nana hoah yakohmashki achi ilappa ai isanali putta kat akshoshki yohmi na yakohmashki achi ilappat lhuppuli hayat February 1, 1887, aiahlit ia ka holittopashki.

Nov. 1, 1886, aiokpachi.

THOMPSON MCKINNEY,
Miko Chito.

BILL XII.

Chahta okla i nan vpesa ittanaha chito ittafamat chiya ka yakohmit ulhpesashke,

SECTION 1. Himak pela hokano Chahta yakni ilappa aibabolhtina keyu hosh Chahta ebabolhtina bannat nan vpesa ya anumpa nan asilhha ibohli kat Chahta issish kashapa isht untuchena ho ishikat nan anoa aielhpiesa ho isht ilaiatokoli hokmakashki.

SEC. 2. Achakaya ka yakohmit ulhpesashke, Chahta yakni ilappa ebabolhtina he ahnit anumpa nan asilhha bohli putta kat nahullo micha Chahta issish itti balhto ho ilaieishi kat ilai tokoli hokmakashki.

SEC. 3. Achakaya ka yakohmit ulhpesashki, Kana Hohkia nan ulhpesa kobaffi anumpa ulhtokowa onotola hokato Chehta. Yakni ilappa aibabolhtina ik tobokashki.

Sec. 4. Achakaya ka yakohmit ulhpesashki, Chahta yakni ilappa ibaholbtinat imulhtaba yosh Nation ilappa maya kano nan ulhpesa ilappat ikatakammiebo kashki.

Sec. 5. Achakaye ka yakohmit ulhpesashki, Nan ulhpesa ilappat lhopulli hayat aighlit holittopashki.

THOMPSON MCKINNEY,

Miko Chito.

BILL XIII.

Ranger isht imulhtoba yat Tali holisso pokoli Tahlapi hachi nan ulhpesa.

Chahta okla I nan upesa ittanaha chito ittafamat ebiya ka yakohmit ulhpesashki, Chahta yakni anokaka Kaunti I Ranger heohlit aiasha kat isht imulhtoba yat nan ulhpesa yat imissa yatok a ishikmak anoti Tali holisso pokoli talhapi hosh Nation i Tali holisso Sboli ya ai imulhtobashki Yamohma chika Kaunti i holissochi atukmat Satifeket atukma ima ho isht imulhtoba yat hashi tuchena aiy okak ma imulhtobashki nan ulhpesa ilappat lhopulli bayat aighlit holittopashki.

Nov. 5, 1886, aiokpachi.

THOMPSON MCKINNEY.

BILL XIV.

Chahta okla I nan upesa ittanaha Chito Chahta yakni aiittafamat ebiya ka yakohmit ulhpesashke.

Chata yakni ilappa ibah hobltina keyu hosh ittatoba I permit keyukmat pamit kaniohmi hobkia anotakat Nation ilappa aiatta keyukmat nana toksali hosh ahanta chi kat ilap nan isht ai okpa chi kat ilap aitta chokka achuffa ka misha keyu kashki, ittatoba yosh Tamaha keyukmat Tamaha ushi yo ahanto chikat aiittatoba chokka atalaya chika Tamaha chokka atalaya aiulhpesa tuklo hokano misha keyokashki.

Sec. 2. Chahta yakni ilappa ibah ohtina keyo hosh aitta chokka keyukmot chokka haniohmi hobkia italayat inla ipota he ahmi, keyukmat ipota tuk ukma nana hokmat nan ulhpesa ilappat lhopulli tuka nitak pokoli hanali aiittintakla ka kan-

chashki. Yamohmi keyukma Chahta yakni ibaholhtina keyo nan immi isht tahpalat kancha he aaimma Oct. 30, 1877. Nau ulhpisa toba tok nana amia kako isht imalhekashki.

Sec. 3. Holehta chito keyukmat Holehta nana hohkia Chahta yakni ilappa ibaholhtina keyo ho immi hokato nan ulhpesa ilappat lhupulli tuk a nitak pokoli. nanali aiittintakla ka Chahta yakni ilappa ebaholhtina yo ikanchashki. Yamohmi keyukma kaunti nana ho Holehta ahanchi kash atalaya hokma kaunti yamma i Shalif et kanalli ebaski.

Keyukmat Holetah yamma tiwi na citizen putta kako nan isht imai ulhpiesa yo tobashki.

Sec. 4. Nan ulhpesa ilappat Section amona nana amia ka Chahta ibaholhtina keyo kat ikalho hokmat nan ikalho isht ulhpesa cha I permit atukmat ikania shki. Yohmi cha Intruder, isht ulhpesa na kanalla he a miko chito et mihashki. Nan ulhpesa ilappat lhupulli hayat ai albit holittopshki.

Oct. 28, 1887, aiokpachi.

THOMPSON McKINNEY,

Miko Chito.

BILL XV.

Chahta yakni ilappa i nan ulutoka Intruders aaimma atoksali yat akaniohma he otanichi nan ulhpesa.

Chahta okla i nan upesa ittanaha chito ittafamat chiya ka yakohmit ulhpesashki.

BILL XVI.

Tali Hollisso Sholi I holissochi nan isht Airtta otanichi nan Uhpesa.

Chahta okla I nan upesa ittanaha chito ittafamat chiya yakohmit ulhpesashki.

Chahta okla I Tali Hollisso sholi I holissochi yat nan ulhpesa ilappa Auet iakaya kako ai eyakaya keyo hokato iskali isht boyo nana kia ikba hiat imaeulhpiesa keyo kashki.

Sec. 2. Achakaya ka yakomit ulhpesashki, "Nation" I Tali holisso Sholi I holissochi yat imaeulhpiesa cha hashi out

Atuchena ia Amona ka Nation" illappa Angkaka nan ulhtoka hiohli putta ka isht imelhtoba yat nan ulhpesa hosh amia ho Nation I tali holisso sholi ako ai imelht-oba hokma iskali isht hoyo (Wallent) a ikbit hashi tuchena isht imelht-oba he ai ulhpesa ka imashki. Ulhti micha Nation" I nan ulhtoka Aiena hokano Tali holisso sholi I holissochi yat iskali isht hoyo a Apissalichit Aiimmi hatuka pit imashki, Nan ulhtoka inla putta isht imelhtoba Yokano Kaunti Aiokali I Judge. Ako pit ima na Nan ulhpesa ilappat ameha kako iakaya hosh Nan ulhtoka Ai okali ka imashki Nation I holissochi chito ut imailhpiesa cha kana ho nan isht ulhtoka ima tuk micha nitak holhtina ai ena ka Taliholisso sholi I holisso chi ya im an oachi cha ittaba eisha shki.

Circuit Court ai okali I shalif ut I "Deputy" Shalif hoh chifo Michi nitak nana ho At okali tuk putta kat Tali holisso Sholi I holissochi ya imann-woachashki.

Sec. 3. Achakaya ka yakohmit ulhpesashki. Nan-ulhtoka nana hohkia Okla moma imiskali ittabobbi, Keyukmat I Superintendent okma nana hokmat hashi Achaffa ont taha aiokali ka kani ohmi hosh iskali yat at toba tuka Tali holisso Shali a holissochi ya im otanicha shki, yohmikma Tali holisso sholi I holissochi ut yammako Ai cakaya hosh nan ulhtoka ahan chi kash isht imelhtoba chika iskali isht hoyo ya imashki.

Sec. 4. Achakaya ka yakomit ulhpesa shki, Nation ilappa I Kot putta imabl-uka yat "Nation" I Tali holisso sholi ya akueha hosh ulhtoba chika nan ulhpesa yat imissa putta ka Judge Akosh Alni ho Kot I holissochi akosh atahli cha (seal). Atukma lapa-l eehicha Ahl-uka ahanchi kash nan ulhpesa eana ho anjotaka ka otanichi hosh kot ut tishili tok a nitak achaffa uittint-akla ho Tali Holiss sholi I holissochi ya pit ipelashki.

Sec. 5. Achakaya ka yakohmit ulhpesashki. Nan ulhpesa ilappat Feb. 1, 1888, hikiyat iya ka Aialhit holittopaski.

November 7, 1887, Aiokpachi.

T. MCKINNEY,

Miko Chito.

BILL XVII.

Tali Fabassa hoiehta micha holehta chito putta Aiiimma nan vhpesa ya ibafokki nan vhpesa.

Chahta ok la I nan vpesa ittanaha chito itt afamat chiya ka yakohmit vhpesashki Hatak kana hobkia "citizen" ohkia I hoblehta chito ya inlc immi ya ittitikilicha hi at im ai vhpiesa keyo kashki, holehta Ahanchi kash putta kat ittinalakla yat patha kat iyi pokoli tuklo ola keyo kashki. Nan vhpisa ilappa kobaffi putta ka Kaunti "Judge" et ay ohma hiat im ai vhpiesa cha Shalif a at ohno na chalit kenahlechi na aiittan-owa he putta kat haya-kashki.

Nan vhpesa ilappat lhopulli hay at Ai alhit holitt opashki.
November 8, 1887, Aiokpachi.

THOMPSON McKINNEY,
Miko Chito.

BILL XVIII.

Nan vhtoka kuehi ai imma otanchi nan vhpesa.

SECTION 1. Chahta okla I nan vpesa ittanaha chito ittafamat chiya ka yakohmit vhpesashki. Chahta yakni ilappa I "citizen kanimma hobkia tuche na ka ona bokmat Nation," keyukmat vhta i nan vhtoka kanimma hobkia Miko Chito akkeyo hokma nan vhtoka hekeyat nana ikai vhpeso hokma Miko Chito ya im otanichashki, yohmi cha yazamak inli ho ehobmechi hosh Miko Chito yat ikai vhpeso hokma nan vpesa ya imotanichashki yohmikmat yammak inli ohmi ka holissochi chito I holisso afokkashki.

SEC. 2. Anumpa onichi ahanchi kash o ehobmi kat "Nation ilappa I Judge" kanimma ho ammpa kallo aiishi cha nana ho isht ikai vhpeso hatukma otanichashki, micha nan an-oli achukma tuklo hosh im aien ashki. Miko Chito yat imai vhpiesa cha ilappa aiimma kat isht ai vhpiesa chika ammpa kallo nana hobkia ono cha hia nan vhpesa ilappat imisashki.

SEC. 3. Anumpa isht ai onatola ahanchi kash Miko Chito yat af analechi cha nan vhtoka ikkucho hokma okla putta kia isht ataklama hinla ahni bokmat litak nana ho kanimma aiita-

fama chika nitak po'koli hosh takli moma ho im anoachashki. Yohmi cha nana kaniobmi ho nan ulhtoka hekeya tuk ut ik kucho ka hinla ahni hokmat ilotanchashki. Yohmi kia nan ulhtoka ahanchi kash nan isht aikashofa he aulhpesa ka ilotanchi keyo hosh ikhaya-kotuk okma antta hetuka chohmi ho Miko Chito yat yammak atuka afanalicha-shki yohmi cha Miko Chito yat ittichapa in an anoli ya imahaponaklochkma ulhtoka hikiya heat aulhpesa keyo ahani hokmat kuchashki. Yohmi kia nan ulhpesa yosh amia hokiyo hokano Miko Chito yat nan alhtoka nana kia ikkucho kashki.

SEC. 4. Anumpa nana hohkia ilappako anotaka hosh ittola hokma Miko Chito yat anumpa nana mieha nan annowa yohmikmat ilap ut nana ho aiimanukfila aiena kat amominechi hosh Holissochi chito ya pit ema na yammak atuk ma holisso putta ka nan upesa ittafamat chiyakma aboha nakfish im anumpa eshi ya ibbak fokashki.

SEC. 5. Nan ulhtoka yat kucha he ai ulhpesa ka aboha nakfish nan apesa yat ahni hokmat nan ulhtoka kuchi anumpa ha atabli cha aboha Akni ya pit imashki, yohmieha aboha nakfish ut chikosi kat kaniohmi kako ai ulhpesa hinla hokma nan ulhtoka kuchi aiimma isht asha chika atokolashki yohmikmat anumpa onnotola yatak ut nitak nana ho haiaka chika imupesa cha isht im an owa holisso atabli cha aboha akni I Miko ilap hoh chifo ya takalichi na achakaya ka holissochi chito yat ilap hoh chifo ya takilichi cha, nan ulhtoka kuchi banna anumpa hash holba yo aiinichi cha anumpa onotola yatakut nitak ulhpesa tuka hayaka cha anumpa isht onotola kat anumpa afalama ikbashki. Nan isht imanowa ahanchi kash anumpa onotola atuka ilap fehma isht imanowa chashki yohmi kia anumpa onotola yatak ut ikhaiyako hokmano nan isht imanowa mieha nan ulhtoka kuchi anumpa hatuka hobachit ikbi cha anumpa onotola yammamat aitta ya kanah hat afammi auahanali ka ont iya kat anta hokma imashki.

SEC. 6. Nan ulhpesa ilappa albecha chikat holisso shali akosh apelachi kanohmi ai ena hosh ulhpesa ka aboha akni I Miko akosh ahni hokma nan ulhtoka kuchi I Kot yammamat nana ho abanna ka moma atoksalasbki. Holisso shali apelachi abanchi kash abanna keyo ahni hokmat aboha akni I Miko yat kuch.

ashki, yohmi eha nan ulhtoka kuchi kot chiya ka aboha akni akosh imaielh piesa eha nan isht aialhi-cha chi ka ilaieshashki. Michi anumpa ittola tuka isht ai opi ka ittiba anukfillashki. Yohmi akinli kia anumpa onotola tuk ut ikbaiaiko, keyukmat haiaka hohkia anumpa afalama ikba hikiyo hokma aboha akni ut at-oksashki.

SEC. 7. Anumpa ittola tuka isht wakaya keyo kisha ka aboha akni I Miko yat nan isht asha chi ka anumpa kallo onuebashki. Yohmikma aboha akni I Miko ya holissochi yat anumpa kallo anuebashki yohmikma anumpa ittola yatukma af analiehit, micia nan ulhpesa. Nan anowa aiena kako iyakkaya hosh nan ulhtoka kuchi ai imna ka isht at-oksashki. Okla moma kat isht imaielhpiesa hinla ahni hokmat anumpa ittola tuka nitak inla ho isht asha hiat imaielhpiesashki. Yohmi eha nan ulhpesa hosh amia hokma anumpa ittola ilappa aiimma ka nana ponaklo putta kat imaielhpiesacha ponaklashki, yohmi kat kot inla nana ponaklo chatka aiittilaiwichi hosh ponakak-la hiat imaielhpiesashki yohmi bekano yohmi aknili kia fotikania putta kat anumpa ittola nana hatukma yammak inli kat nan ulhtoka kuchi I kot ahanchi kash afokkashki.

SEC. 8. Nan ulhtoka kuchi anumpa hat Miko Chito ako isht ai onotola hokma Miko Chito hikiya tuk ut yikopa na kot moma ishahli I "Judge" kanirama hosh ulhtobat ashashki.

SEC. 9. Nan ulhtoka kuchi kot ut nana isht asha tuk putta ka aboha akni I holissochi yat hobachit ishi eha nitak hnamak apesa he mako holissochito nan isht ai utta ya afokkashki. Nan ulhpesa ilappat lhopalli hay at ai alhit holitt opashki.

November 8, 1887, Aiokpachi.

THOMPSON MCKINNEY,
Miko Chito.

BILL XIX.

Chahta Citizen achaffakma atampa hokma nana hohkia Citizen keyo ka nan ulhpoba apesachi iktohno ka chi nan ulhpesa.

Chahta Okla Inan vpesa ittana-ha chito ittafamat chiya ka yakohmit ulhpesashki. Citizen achaffa hokma kanohmi hokma nana hohkia. Citizen keyo achiffa hohhama atampa hakma nana

hohkia wak, Issoba haksobi-h falaya, chukfi issi Kosoma, shukba mieha nan ulhpoba nana hoh kia apisachi tobna hiat imaiulhpisa keyo kashki, mieha "Nation" anokaka ilappa nan ulhpoba hay-aka asha nana hohkia hoyo, ittuhobi, akanimma hohkia iktobno kashki, Holbia yo apitat epeta chi hokmano nan ulhpesa ilappat imoktabli keyo kashki. Hatak achaffa keyumat hatak kanvimi nana hubkia nan ulhpesa ilappa Kobaffi hokma Cirenit Court" itikba anumpa isht aaiionotala cha ulhtoba onnot, tola kat Tali holisso Talhepa Tuklo pokoli Talhapi ka ola keyumat Tali holisso Talhepa Talhupi kano misha keyo hosh ulhtoba onotolashki, isht ulhtoba ahanchi kash iklanna kat Nation aiimma i Tali holisso sholi ako imiashki yohmikma iklanna kat nan anoli tuk ako imashki achakaya ka yakohmit ulhpesa shki. Nan ulhpiesa ilappa auet iakaya ka nan ulhpesa, Keyumat nan ulhpesa akashapa nana hohkia aijeanali hokmat akshona nan ulhpesa ilappat lhopulli hayat ai aialhit holittopashki. Nov. 9, 1887. THOMPSON McKINNEY, Miko Chito.

BILL XX.

Tali holisso sholi isht apelachi Aiimma nan ulhpesa.

Chahta Okla I nan upesa ittanaha chito ittafamat ebiya ka yakohmit ulhpesashki Tali holisso Talhepa ushta hosh afammi achaffa aiokaikma Tali holisso sholi ut nan ulhtokat hikiyat nana isht elapelacha chi ka ittolaschi Issoba obinili hochito ut Tali holisso sholi atonit abinaehit impat maya chika isht ulhtoba-shiki. Yohmi hoka Taliholisso shol ut afammi achaffa aiokalikma isht ulhtoba ahanchi kash kanivim ho isht elapelachi tuk ut nan ut nan upesa ya imotanihichashki nan ulhpesa ilappat lhopulli hokma ashalika miko chito yat ai akaya bosh Tali holisso sholi ut kana hachj ka meha ho Issoba obinili chito tuklo ka atokoli na Tali holisso Sholi amia kako anotaka bosh toksalashki Issoba obinili chito tikba ulhtoka yataka ittauklo keyumat kanimapo ka Tali holisso sholi ut imelhtoka banna keyo hokma isht ulhtoko ya akshochashki nan ulhpesa ilappat lhopulli hayat ai alhit holittopashki.

November 9, 1887 Aiokpachi.

THOMPSON McKINNEY, Miko chito.

CHAHTA OKLA

BILL XXI.

Uba anumpa ishi Aiiimma 1866 Treaty toba tok apoksiachi nan ulhpesa.

Chahta okla I nan upesa ittanaho chito ittafamat chiya ka yakohmit ulhpesashki.

Chahta, Chikasha ittataklo iyakni halalli aiimma isht anowa Treaty, Article 11, 1866, toba tok ut ik alho ma. Ahalaya tuk micha anotaka tuk putta kat aienat ikalhoski. Yohmi hoka Treaty micha Article holisso tokahhanchi kash nana amia kat akshashki. Yohmikma uba anumpa eshi, micha batak kashkoa nana hohkia yammat amia hokano isht ai alhi ut ikimikshoshki. Nan ulhpesa ilappat lhopulli hayat, ai alhit holit-topashki.

Nov. 9, 1887, aiokpachi.

THOMPSON McKINNEY,

Miko Chito.

BILL XXII.

Hashok bashli aiimma Nov. 1, 1882, nan ulhpesa toba tok akalli nan ulhpesa.

Chahta okla I nan upesa ittanaha chito ittafamat chiya ka yakohmit ulhpesashki.

November 1, 1882, kash nan ulhpesa tok ut citizen keyo micha Permit attobbi putta ka hashok bashlit Pini apitat kanim ma akancha he imissa yatuk ut akshashki, himakma yakohmashki. Citizen keyo micha Permit attobi putta kat hashok basha ya ilap abanna illa kat citizen o imaiishi hashkik. Nan ulhpesa ilappa kobaffi putta kat Nation ilappa kuchashke.

Nan ulhpesa ilappat lhopulli hayat aiahlit holit-topashki.
November 10, 1887, aiokpachi.

THOMPSON McKINNEY,

Miko Chito.

BILL XXIII.

Okla putta imaboha aiimma nan ulhpesa.

Chahta okla I nan upesa ittanaha chito ittafamat chiya ka

yakohmit ulhpesashki. Hatak kana hobkia Nation ilappa an-okaka okla putta im aboha ya kanimihelit ai opanichi, hokma ulhti yamma I chuli hochito akosh anumpa onuchi na ulhtoba anotola kat Tali holisso pokoli talhapi ka ola keyokmot Talhepa achaffa ka misha keyo kashki, micha aboha ahanchi kash kanimiheli hosh apanichi tuk mat yamma ai okeli ka atobbashki yohmi cha nana aiopanichi tuk micha ulhtoba onnotola tuk putta kat Atobba hikiyo hokma innali bieka ho fama pokoli Talhapi ka ola keyokmat Talhepa achaffa hokano misha keyo hosh onnotolashki. Nan ulhpesa ilappat lhopulli bayat aialhit holittopashke.

November 10, 1887, aiokpachi.

THOMPSON MCKINNEY,

Miko Chito.

BILL XXIV.

Ittihalalli aiimma November 9, 1875, nan ulhpesa toba tuka akalli nan ulhpesa.

Chahta okla I nan ulhpesa ittanaha chito ittafamat chiya ka yakohmit ulhpesashki, Nahullo yat Chahta ahoyo ittihalalli aiimma November 9, 1875, kash nan ulhpesa toba tok et yakohmi hosh alhkatashki. Kaunti iholissochi illa hosh ittihalalli imissa holisso ha imatablashki. Yohmikma nahullo yat Tali holisso pokule taklo, akuebcha Talhapi ho Atobbi chatuk aibafoka na Tali holisso Talhepa achaffa ho at obbashki. Yokmikma kaunti I holissochi et ittihalalli imissaholisso kuchi micha iskali ya ulhtoba tok putta ishi kat isht imulhtoba yat Tali holisso tuklo 50-00 hashki, inla kano County I Tali holisso shole ako ibbak fokkashke November 9, 1875. Nan ulhpesa yat holitopashki. Nan ulhpesa ilappat lhopulli bayat ai alhit holitopashki.

Noy. 10, 1887, aiokpachi.

THOMPSON MCKINNEY,

Miko Chito.

BILL XXV.

Chike ka Chahta Okla i nan ulhpisa ittibafokkit holisso ikbe tok yammak osh holisso ulhtaha yammak fibna akinle hosh nan ulhpisa ai alhe atok uechit nan ulhpisa ikbi.

Yakohmishke, nan apisa yut Nofimba 3rd, 1885, ash nan ulhpisa ikbit holitoblechi tok Chahta Okla i nan ulhpisa yut holesso toba he a apesa micha Miko Chito Holessochi chito Hopaie chito aina kak osh Kommitte yosh nan ulhpisa ya ittibafokkit tosholet micha holisso ikbi micha nan ittim apisa ittimatehle ka ai i nutaka hosh na tuksale ha ai alha chi ka Ban aina ka ittimatehleshke.

Atuko yakomishke Kommitte achi kash micha nan ittim apisa achi kash ai ittimatehle ka na tousale ulhtaha tuka aiokpachit ishi tok, isht imulhtoba chi ka Satifikit ima tok na tok-sale hut momat ulhtobat-toba tok oke, yammohme hoka ; auit iyakaya kak osh holesso tohomba tuka nan ulhpisa makashke.

Chahta Okla Nan apisa ittanaha chito ittafamat cheya ka yakohmit ulhpisashke yohmi kut holesso toba tok ahanchi kash yammak fibna akinle ka Chahta Okla i nan ulhpisa yat, moyomat atoyokka tok yohmi hatuko yammako okla imatiyat holittablashke.

Nan ulhpisa ilappat lhupulle ma kinle hosh ai alhit holittopat ittoyolashke.

Aiokpache Aktoba 30, 1888.

B. F. SMALLWOOD,

Chahta Okla i Miko Chito.

BILL XXVI.

Nan ulhtuka ulhiha hut Koniobme kako anumpa kallo im ulhtaha he nan ulhpisa.

SECTION I. Chahta Okla nan apesa ittanahat cheya ka yakohmet ulhpesashke. Yohme kut Ulhtih micha Kaunte i nan ulhtuka ulhiha ha Chach chito yat satifikit ima tuk a Aktoba nittak ummona hokmako anumpa kollo im ulhtaha cha ilapo atoksala he ai ulhpeyesa ulhtuka tuk nigka kat nana akaniohmena kuchehe keyuo hokma tuksahanle na afomme tuklashke.

SEC. 2. Ont achukaya ka yakomet ulhpesashke, abobaknih micha abohanakfish ai ittapehat nan ulhtuka atokole ulhiha micha abohakne at im aiokpanebe ho miko chito ut nan ulhtuka atokule tuk ulhiha aina ket Nofimba nittak ummona, kako annumpa kallo im ulhtcha cha, nan toksale isht ai atta he im ai ulhpiesa tuk ut toksalet isht mahayashke.

SEC. 3. Ont achakaya ka yavohmet ulhpesashke, Okla hosh atokule tuko nan ulhtuka ulhiha hovoto himak pila Aktoba nittak ummona 1890. Ont imai ulhashke, yohmikma nan apesa kiyomat Miko Chito osh atokole tuk ulhiha hut Nofimba nittak ummona 1890, kako ont im ai ulh-lhashke.

SEC. 4. Ont achakaya ka yakohmet ulhpesashke nan ulhpessa ilappat abohakne ulhiha abohanakfish ulhiha Miko Chito micha i nan ulhtuka ulhiha, ulhtih Chech mieh Chech chito ulhiha aiena hokono miha keyou kashke, nan ulhpisa ilappat lhupulle makinle hosh hollittop at ittoyolasbke.

Aiokpache Mofimba 6, 1888.

B. F. SMALLWOOD,
Chahta Okla I Miko Chito.

BILL XXVII.

Nan anole ulhiha isht imulhtoba ai imma nan ulhpesa.

Chohta Okla nan apesa ittanaht cheya ka yakehmet ulhpisashke yohme ket Atoba 26th 1888, nan ulhpisa toba ket nan anole ulhiha isht im ulhtoba micha Kowi ulhpesa isht imulhtoba ket Kaunti iskeli isha he imissa ya ibafokket imissa kot nan ulhpisa kobaffi hochito nishan aiittimsannale ho micha nau ulhpesa chinipowa kobaffe nishan ai itti-sannale putta nan anole yosh ulhtih kot ont ahatta ket nittak achaffa aiokale ka Tule holesso achaffat iya ho Kot yamma I Choeh, ak osh holisso ima ho micha ket yamma i holissoche hoehifo micha i seal aina kot alapale ho nishan i talebolesso shole ako ai im ulhtobashke; "yohme hakinle kia" hattak ut ilapo bika nen ittim akoniome tuko Kot ut ahika ikbi putta hokuno Okla i Tuleholesso shole ya ik ik im aivlhtoba kasbke. Ont achakaya ka yakohmashke, nan ulhtuka ulhiha nan anoli im annowa ulhiha keyonkmat kuneh hobkia kot yamma aya he im ulhpiesa hosh ont antta.

keyonkmat im annowa kiyon hosh ont antta he yoba tuk osh
atta cha anumpa kuniohme ka nan anole hokoto isht imulhto-
ba immissa paknaka takkale yamma ikahalayokashke Nofimba
7, 1887 nan ulhpisa toba tokut moshole na nan ulhpisa ilappak
osh alhpulle makinle hosh holittopat ittoyolashke.

Aiokpache Nofimba 6, 1888.

B. F. SMALLWOOD,

Chahta Okla | Miko Chito.

BILL XXVIII.

Himakma ulla hollisso pisa tuchina kut na-hulliy-yakni hollisso
apesa ia he im-issa nan ulhpisa.

Chahta okla nan apesa itanabut Chieyaka yakohmit ulh-
pisushke. Yokmi kut ebeki ka chahta i nan ulhpisa apoksiachit
itahobi tok Pech 61 micha kashkoa 6, ulla hollisso pisa na-hulliy-
yakni ia he ai-imma yummak atuk ut kashofa-na, iluppak osh
ulhtubot fokashke—okla i hollisso apisa hiohli i noshkoboka yak
osh, ullanavkni auah-tahlapi micha ulla tek auah-tuklo aiena kut
na-hulliy-yakni hollisso apisa ia chi ka atokola he yut imai-ulhpi-
sshke, yohmi kut hannaliaiyukali hosh Chahta yakni, ublti mia
kanohmi iluppak atukma ai-itakash-koshke.

Nan-ulhpisa ilupput hlopulli makinli hosh holitopot itoyu-
lashke.

Ayukpuchi Nofimba 1, 1888.

B. F. SMALLWOOD, P. C. C. N.

BILL XXIX.

Pamit ai-imma nan ulhpisa.

Chata okla nan apesa itanabut chieyaka yakahmit ulhpisu-
shke. Hatak kana hosh nanishko ilaiyuka micha na-nawashoha
itaiyuka nana hoh kia Chahta yakni anukaka ka ai atublit ahao-
ta chi hakoto Pamit i kesho kashke, yohmik ma, okla aiochuff keyu
kut oklo ai-achuffa keyou mak-inli ka Pamit i k-imatahlo kashke:
Nan-ulhpisa yut moma keyukmat akashapa kaniohmi hosh nan
ulhpise iluppa auct ai-isanali kut takali hokmat moma kashofa-

na, nan-ulhpisa iluppak osh hlopulli makinli hosh holitopot itoyulashke.

Ayukpuchi November 6, 1888.

B. F. SMALLWOOD, P. C. C. N.

BILL XXX-

Nitak hullo nitak a wak hoyo, hliohli keyukmat itahobi ikaieno ka he nan-ulhpisa.

Chahta okla nan-apesa itanahut chieya ka yakohmit ulhpishke. Yohmi kut nitak hullo ikowato-ka he ai-imma nan-ulhpisa Pech 170 Sakshan 36, cheki ka okla i nan-ulhpisa apoksiachit itahobi tok halafa atukla takali ka; himak a anumpa yakohmi ho ibafokit akulli, "keyukmat wak hoyo, hliohli, micha itahobi aiena ka, yohmi he ut im ai-ulhpiesa keyukvasbke :"

Yohmi ak-inli kia nan-ulhpisa iluppot ulhpoa ya itahobit im-ulhtaha yosh pehlinchit apesanchi tuk o nitak hullo ut ula hokzano miba keyu kashke. Nan-ulhpisa iluppot hlopulli makinli hosh holitopot itoyulaske.

Ayukpuchi Nofimba 2, 1888.

B. F. SMALLWOOD, P. C. C. N.

BILL XXXI.

Teli-tobaksi wekichi ai-imma i nan ulhpisa Nofimba 1st, 1882, toba tok, akulli nan ulhpisa.

Chahta okla i nan-apesa itanahut chieya ka yakohmit ulhpishke, Yohmi kut Chahta i nan-ulhpisa chiki ka apoksiachit itahobi tok, holisso putta, 89, micha kashkoa 1st, Tuli-tobaksi wekichi ai-imma i nan-ulhpisa hlafa ont 3rd anumpa "ahiohli" achi yummat kashafana, anumpa "Shaft" keyukmat "akola" achi kak osh ulhtubot takalashke, mikma hlafa ont 4th holisso putta holhtina micha kashkoa yummak ash inli ka anumpa "yumma" achi, anetachakgya ka iluppak osh ibafokoshke, micha ik-kaniohmi nana kia awekichi ahiohli ai-asha he ai-ulhpiesa tuk ut onna-hinli hashi kanulli 7 Hiket opyaka hashi kanulli 5 ka ont aishli; yummak keyukmat Kampeni i wekichi oleha hut

toksahanli ai-ahli ka ant ai-ablichashke. Chahta okla nan isht im-utta Agent ut nan-ulhpisa ilappa ikablichho putta ka Miko Chito im anowacha he ut im ai-ulhpiesashke.

Nan-ulhpesa ileppet hlopulli mak inli hosh holitopot itoyulashke.

Ayukpuchi Aktoba 26, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XXXII.

Ulhpoa ai-impa ya in-ulhtuba chi hosh kana ik-impota-ka he nan-ulhpisa.

SECTION 1. Chahta okla nan-apesa itanahut chieaka yakohmit ulhpisushke, Hatak kana hoh kia im-ulhtuba chi hosh kanah inla yet wak keyukmat nan ulhpoa inla nana hoh kia ai-impacha chi ka, ulhpoa ai-impa ya impota he ut im-ai-ulhpiesa keyu kashke.

SEC. 2. Hatak kana hosh nan-ulhpisa ilappa kobuffit ahanta tuk osh ulhtukoa hokmat Teli holisso Tablepa tuklo Pokoli Tahlapi \$250 ka ola keyukmat, Tablepa Tahlapi \$500 misha keyu ho aheka onotolashke. Yohmik-na okla nan isht apesa chi ho okla i Teli holisso sholi ako ibbak fokashke; Kaniohmit aheka ya atubba he keyu hokma ulhpoa ai-impa yatuk ak osh kania-na aheka micha ket atoksali tuk aiena ka isht ulhtubashke. Nan ulhpisa ileppet hlopulli makinli hosh holitopot itayulashke.

Ayukpuchi Aktoba 26, 1888.

B. F. SMALLWOOD,
P. C. C. N.

BILL XXXIII.

Nan-apesa aboha toklo anumpa tosholi im-issa nan ulhpisa.

Chahta okla i nan-apesa itanahut chieya ka, yakohmit ulhpisushke, Abo-hakni micha nakfish itatuklo kut okhisa-toni micha nan-ulhtuka ilaiyuka atokoli chatuk makq ai-italanechi hosh, aboha toklo kut atokoli hosh anumpa tosholi yet im-asha.

bikashke; yumma ulhtuka ka aboha yumma peblichi asha kak osh anumpa kullo ya onochashke. Nitak aiyukali isht im-ulhtuba yet aboha yumma ai-achuffa isht im-ulhtuba yak-inli ho ai-italauashke; aboha ya itanabot ehiya aiyukali ka anumpa tosholi ehleha ahanchi kash yummat, ai-ibatakla ehiya-na bili-yashke, micha nan-apesa ai-achuffa kanima kut abnikma anumpa ha toshohonlashke. Nan-ulhpisa iluppit ahlopulli mak-inli hosh holittopit itoyulashke.

Ayukpuchi Aktoba 26, 1898.

B. F. SMALLWOOD,
P. C. C. N.

BILL XXXIV.

Chahta Okla I Taleholleso shale ya atonachi Nan ulhpisah hut toba tok a nan ulhpisa hut akulle.

Chahta Okla nan apisa ittanaha chito ittafamat eheya ka yakohmet ulhpisashke, Nofimba 9, 1887, a nan ulhpisa toba cha holitopa tok sekshan atukla ka afoyokka kat Chahta Okla I tule holleso shale ya atona chi apisa tok yammut yakohmit ulhkata-shko. Issuba ombinile tuklo yammut Taleholleso shale ako ai I nutaka hosh heyelashke, mikmat tikba kash issuba ombinili chakkale hosh ulhtukat hile taka ibafokkashke mikma yakoh-mashke, achi ilappat ulhpisat ahupulle ka ahhet holettopat itto-yolashke.

Aiokpachi October 16, 1888.

B. F. SMALLWOOD,
Chahta Okla I Miko Chito.

BILL XXXV.

Tale tobakse ai imma nan ittimapesa ya Nofimba 6, 1880, a nan ulhpisa toba tok a nan ulhpisa hut akulle.

Chahta Okla nan apisa ittannaha chito ittafamat eheya ka yakohmet ulhpisashke. Chahta Okla I nan-ulhpisa holisso toba tok (page 85), micha lhafa isht ontuechina ka micha anumpa tobakse kulle achi pammak filna annumpa yakohme hosh ibafokkashke (micha tale akulle) mikma nan ulhpisa hot alhkatak-

mat ittim annumpa kot yakobmashke Nan ittim apisa (contract) at nan ulhpisa ilappak-atukma ai I nutakat toba poyottak kut Tesemba 31. Aioka h_o ont ai ulhhashke, yohmikma Tabakse micha Tale kulle aina hokoto afamme hannalli h_o ont ai ulhhashke yohmikma ilappak atukma ai I nutaka putta k_a neshan isht im ulhtoba (Royalty) at hashe ach_effa aioka k_a ulhtoba he ai ulhpesashke.

Mikma nan ulhpisa ilappat alhupulle k_a ai alhet iya k_a ai alhet holittopat ittoyolashke.

Aiokpache October 15, 1888.

B. F. SMALLWOOD,

Chahta Okla I Miko Chito.

BILL XXXVI.

Atoka Kaunte ai Anukaka nan atohole nan isht ayasha ya chi k_a nan ulhpisa hut hilechit imissa.

Chahta Okla nan apesa ittanaha chito ittafcmat Cheya k_a yakohmit ulhpesashke. Atoka County, ai anukaka micha Atoka Tamaha ya I falamme pila imma koweh pokole ushta fokka micha Austin Wever. I chukka ya I m Oka-mahle imma koweh ach_effa fokka ho nan atokole nan isht ayasha et hikkeyashke micha Nosope nanih nan atokole nan isht ayasha hoh chifashke.

Mikma nan ulhpesa ilappat Alhupulle K_a ayahit iya k_a ai alhet holettopat ittoyotashke.

Aiokpache October 22nd, 1888.

B. F. SMALLWOOD,

Chahta Okla I miko Chito.

BILL XXXVII.

Atoka County anukaka nan atokole nanisht ayasha ya nan ulhpesa hut helechit.

Chahta Okla nan apesa ittanaha Chito ittafcmat Cheya k_a yakohmet ulhpesashke. Atoka County Chahta yakne, ai annkaka ya nan atokole nan isht aiyasha at Atoka Tamaha I falamme hashe akuchcha ai ittintakla imma kowe pukole tuklo

akuch cha untukle fokka micha George Lawys ai atta ya I ho-
paka kut vhpesa talhepa Achuffa fokka ho Lhabeta Isketine
holisso apisa chukka at bikeya yammako abikkeya cha Lhabita
Isketine nan atokole nan isht ayusha hobohifoshke.

Mikma nan vhpesa illappat lhupulla ka ai vhet iya kat ai
alhet holettopat ittoyolashke.

Ai Okpache October 26, 1888.

B. F. SMALLWOOD,
Chahta Okla I Miko Chito.

XXXVIII.

Imomukpuli ikhopokoyo micha imanukfilikono aina isht api-
lache nan vhpisa hut imissa.

Chahta Okla nan apisa ittanaha chito ittafamat cheya ka
yakobmit vhpisashke. Yobme kut Chahta okla ai achuffa
kanah hosh imomukpulo yatuk osb konioht ilapilacha he keyou
micha isht ilapelache et ik imuksbo mikma ikhopokoyo micha
imanukfilikono aina ka Tule holessa Pokole vuhape aioka ho
Okla i tle holisso shole ako ai im vltobashke, Yohmikma ilap
i Kaunti Chuch vhiha aioka kak osh ai vhpiesa ahnit aiopachit
Satifikit o ima hokmakashke, micha yammak osh nan vhpisa
ilappa ai iyakkaya ho isht ilapilache iskele isha chi tuk a apis-
anchit yakohme abna he et im ai vhpisashke. Yohmikma
nan vhpesa ilappa moma hokma keyonkmat akashampa hokma
nana hokia asavle kut tikba alhupulle tok et akshot moshola-
shke. Yohmikma nan vhpisa ilappat alhupulle ka ai vhit iya
ka aiyahit holittopat ittoyolashke.

Aiokpache Nofimba 7, 1888.

B. F. SMALLWOOD,
Chahta Okla I Miko Chito.

BILL XXXIX.

Milishi Nan vhpisa ha nan vhpisa hut yikoble.

Chahta okla nan apisa ittanaha chito ittafamat cheya ka
yakobmit vhpesashke, Yohmi kut Nofimba 3, 1888, a Chahta-

okla hct milishi et elbtokat I heyela he nan elhpisa et albupul-
let hojtopa tok a yammak atak et Yekopashke. Yakomashke
Ache ijappat alhupulle ka ai elhit iya kat holittopat ittoyolay-
shke.

Aiokpache Nofimba 7, 1888.

B. F. SMALLWOOD,

Chahta Okla I Miko Chito.

BILL XI.

Kamishi kaunte, C. N., anukaka ya kulih kashofa kot yakne ya
nan elhpisa hct kanelleche.

SECTION 1. Chahta Okla nan apisa ittancha Chito ittafamat
cheya ka yakohmit elhpisashke Kamishi kaunti ai anukaka ya
kulih kashofa kot yakne yat Kanallit kaunti achi kash anukaka
ya St. Louis micha Sanfrancisco, tale hina abaiya Goodland Sta-
tion ako ont hikkiya cha Goodland kot yakne hohchifashke.

SEC. 2. Ont achakaya ka yakohmit elhpisashke, Goodland
kot yakne achi kash kot ai ittafoma ummona kut Chanoele mate
ummona 1890, micha yomma ai elhit misha mahaya ka hushi
inla aioka mate ummona ka ai ittafabumashke.

SEC. 3. Ont achakaya ka yakohmit elhpesashke Kaunte
achi kash yomma i ehveh akosh yomma he et im ai elhpiesa cha
hattak nan isht utta imponna tuklo keyoukmat atampa kia ato-
kule na yummakosh, tekba ka kot chukka atuk kulih kashofa
yamma kot ebukka ya nittak pokole tuechhina moma ho isht
annowa holisso ha hattak aitonaha chatuk mia tuechhina ka
kaunte achi kash anoka ka laplechi cha kanchashke, mikma
isht elhtoba yut kot chukka himona ako isht elhtahushke.

SEC. 4. Ont achakaya ka yakohmit elhpisashke nan elhpisa
ilappat alhupulle makinle hosh holittopat ittoyolashke.

Aiokpachi October 28, 1889.

B. F. SMALLWOOD,

Chata Okla i Miko Chito.

BILL XLI.

Kiamichi County ai anukaka nan atokole nah isht ayasha ya nan ulhpisa het Kunculleche.

SECTION 1. Chahta Okla nan opisa ittanaha chito ittafamat cheya ka yakohmet ulhpisashke yohme ket Kiamichi County aiannkaka ya nan atokole nan isht aiyash, tekba ka kelih kash-efa hohchifo chatuk yammak kunculle St. Louis mieh San Francisco telehina abaiya Goodland Station akq ont hik-keya cha, Goodland, nan atokole nan isht aiyasha hohchifashke.

SEC. 2. Ont achaka yakohmet ulhpisashke nan atokole nan isht ayasha Goodland ahe kash, ai ittafama ummona ket August winste ummona 1890. Yako mieba yemma ai ulhit misha mahaya ka yemma ko yemma ai ittafahamashke.

Mikma nen ulhpisa ilappat alhupalle mak inle hosh holletopat ittoyolashke.

Aiokppoche Oktoba 28, 1889.

B. F. SMALLWOOD,
Chahta Okla i Miko chito.

BILL XLII.

Chahta Okla ai achoffa toba benna yet akoniolma he nan ulhpisa het im imapisa.

Chahta Okla nan apisa ittanaha chito ittafamat cheya ka yakohmit ulhpisashke. Himak pila mahaya ka Chahta Okla ai achoffa toba benna ulhiba het okla ai achoffa toba bennat asilbha. Aioka ket Chahta Okla i Taliholesso shole ya Toleholesso tulhepa achoffa \$100 ho im atobbashke. Yohmikma yakohmashke achi pakaka takkale kako ai iyakkaya ho okla i tuli holesso shole et holisso (receipt) ima ho okla ai achoffa toba benna annumpa asilbha ya ittainichi hosh bohle ho keyou hokuno, nan isht asha Komitto et isht im asho kashke, mikma nan ulhpisa ilappat alhupulle hai a ai-ulhit mahaya ka holettopat ittoyola mak oke.

Aiokpachi November 6, 1888.

B. F. SMALLWOOD,
Chahta Okla i Miko Chito.

BILL XLIII.

Holisso apisa hochito holisso pisa ut ak-uniahma he ai immanan ulhpisa ya nan ulhpisa hut akulle.

Chahta okla nan apisa ittanaha chito ittafumat ebeya ka yakohmit ulhpeshke, Nofimba 1842, nan ulhpisa toba tok a ehike ka Chahta okla i nan ulhpisa holisso toba tok a Page (67) paknaka ya Chapta ummana micha Sekshan 5 mikmat kashkowa 4 afoyokka ket ittim annumpa ket yakomishke.

Chata i yakne ilappa holesso apisa hochito poyutta ka chukka chuffa naha hobkia holisso pisa achuffa ka misha keyou ho bohlahske ache yummat yakohmit ulkatushke. Chahta yakne ilappa holesso apisa hochito heyohle kakokma keyoukmat nahullo i yakne, (Istets,) akokma nana hob kia Chahta okla im iskele yosh isht ulhtoba ho holisso pisa chi poyutta ka Chukka chuffa nana hob kia holisso pisa ut achuffa ka misha keyou ho bohlahske.

SEK. 2. Chahta yakne ilappa holisso apisa hochito heyohle kak okma keyoukmat nahullo i yakne (Istets) ak okma nana hobkia chukka choffa nana hosh holisso pisa achuffa ka misha yo bohle tuk ma holisso apisa yumma i nushkoboka (Supotentan) ut isht ulhtoka holisso Satifikit atukma i moshole chi eha achuffa kak buno ho i bolitoblechashke, mikmat mihmakinle ho yumma isht alota chi ka isht awakayashke. Mikmanan ulhpisa ilapput alhupulli ka Akus ummona 1890, misha mahaya ai alhit bolitoput ittoyolashke.

Aiokpachi Tisimba 20, 1889.

B. F. SMALLWOOD,

Miko Chito.

BILL XLIV.

Kamishi Kaunti ai anukaka nan ai atokole ya nan ulhpisa hut konulleche.

Chahta okla nan apisa ittanaha chito ittafamat cheyu ka yakohmit ulhpisashke, Kamishi kaunti ai-nukaka ya nan atokole nan isht ai asha, Lakstun ut Kunullet Lakstan achi kash im okamable kowe iklunno ho iti abasha ai ittanaha yemmako pit

ahikkia cha iti abusha nan ai atokole hochifashke. Mikma nan ulhpisa illappat alhupulle hai yet ai alhet kullot ittoyulashke. Aiokpachi Nofimba 20, 1889.

B. F. SMALLWOOD,
Miko Chito.

BILL XLV.

Chata yakne ilappa tule ilaioka akula keniohmit a mahaya chi ka nan ulhpisa hut im issa.

Yakohmisake, Chahta okla hut nan ithana mikmat nana ilaioka isht ulhtaha he a Tuli holisso ut ibalhkchat i shabt mahaya he ut ai ulhpiesashke.

Yohme hatuko; Yakomishke, Tuli ilauka hokut ik ottuno kisha hosh yakni anukaka yatukma ai ahsashke. Yohme kia abaiocchi eba kulli keyou hokuno, isht ai oneholowa, himonese ai asha keyoukmat himak pila mehinte kak oh kia nan isht im ai chukma chi kut iksboshke, Yohme hatuko.

SEK. 1. Chahta okla nan apesa ittancha chito ittafmut chey ka yakohmit ulhpisashke. Chahta okla ai aebuffa kuna hosh Tuli kullo keyoukmat nake keyoukmat Tuli tobaksi okma nana ho abayuchi hokmut yumma i kowi achuffa folota ka atoksala be ut im ai ulhpisashke. Yohmi hakinle kia kaunti kunimma ho Tuli akola nana ho abayochi hatukmut yumma i kaunti i holisseche ako tikba holisso afukki hai ashke. Ont aebakaya ka yakohmi hokmak ashke. Tuli kuniohme hatukma akanehi ya akunia chi moma ka alhtaha hokma yumma ittiyulle ai ulhpiesa ka (pasint 6) ka Chahta, mieha Chikashah, ai ina ka im atobbashke yohmikma Chahta yet (pasint 6) achi kash, kashkowa tuchina kako (3-4) ako ishashke mikma Chikasha hut kashkowa aioshta (1-4) ako ishashke, Yohmi kia yak-ohme hokmak-ashke, Chahta okla nan isht im utta (Echon) ako tikba nan ittim apisa ittimikbi kut nan amia mieha akuniohme putta kut Tuli tobaksi kulle ya ittim atable chatuk ako ittilawi hashke.

Aiokpache.

B. F. SMALLWOOD,
Miko Chito.

CHAHTA OKLA
BILL XLVI.

Okla ai-achoffa tuba bunna nan ulhpisa Aktoba 21, 1882, toba tok mosholiehi nan-ulhpisa.

Okla i nan-apesa ma, Chi Kummiti piaba, Miko ehito et Aktoba 21, 1882 Chahta okla nan isht imai-ulhpiesa ya aiachoffa ilemihet nan-asilbha bohli-na, "nana-apesa tuk kia," achakala he im-issa yct meshola he ahait anumpa pi boh li tuk a achuk-malit anukfillit epitinsa mat, nan-ulhpisa anet iyakaya ileppak osh hlopulli hokbano ahnit echi-bohli ka ileppak oke:

SECTION I. Chahta okla i nan-apesa itanahet ehieyakq, yak-obmit ulhpisashke, Hatak kana hosh okla nan-isht im-ai-ulhpiesa ya aiachoffa ilemihet nan-asilbha bohli-na, okla i nan-apesa ak osh kanimibehit apesa hokma, yemmaak osh ont ai-ahlashke, yohmikma, Aktoba 21, 1882 nan-ulhpisa tuba tok et aoyunayt mosholashke. Nan-ulhpisa ileppet hlopulli mak-inle hosh holi-toput itoyalashke.

Ai-okpechi Aktoba 30, 1889.

BILL XLVII.

Kemmishena tuchina hosh ulhuka cha U. S. Kemmishena uhleha ulhti pota ai-imma micha nana inla ai-ilaiyukali ka nan-isht itimapesa he nan-ulhpisa.

Yakobmishke, Mey 28, 1880, kenkilts nan-ulhpisa i bhikbi tok makq aiyakaya hosh Yunatit Stets i Miko et himonasi batak vpi-homa i yakni ilappa yakmikehit in-talali ka micha oklushi uhleha ha "aighli mak osh imili-kabaali" kut, yemma im-ella uhleha, keyukmat isht ai-onchololi uhleha hut aiahashwa micha immih abilia ehi latok;

Atuko yakobmiske, Kenkilts nan-ulhpisa i bhikbi tok makq aiyakaya hosh Yunatit Stets i Miko et ont Septimba ma, Chahta okla ha Cholite itim-bhikbi kut, himonasi aiahashwa micha tikba ka im-issa tok a aienichi hosh im-issa tok;

Atuko yakobmiske, 1855, Choliti tohomba tok atikul 9 yemma Chahta Okla micha Chikasha okla aiena kut Talitoli ai-itibahalolli chatuk yakni ulhpisa 98 i hashi ai-opyaka imma yemma kashapa ho "Kufamant" et Wishita micha oklushi uhleha keyukmat hatak vpi-homa nana hoh kia ilaiasha-chashke, ahni hokmut yamih cha chi ho im pota tok;

Yohmi ak-inli kia Chahta okla micha Chikasha okla aien ket, yemma ont aiahanta bonna hokmut im ai-elpiesa chi ka im-issa tok;

Atuko yakohmishke, Siptimba 9, 1865, ash Holitopa D. N. Cooley hatak epi-homa nan-isht im utta, Holitopa Elijah Sells oka-mabli i Supt. Thomas Wister ikana chleha ai itapeha, Yunatit Stets in-toshka chipota i nan-elhtuka W. S. Harney, Chanel Grant i nan-elhtuka Kanrl Ely S. Parker aiena ka Yunatit Stets i Miko et Bot Kemmishena achi hosh atokoli cha nan-isht ai ghlika micha yummak ash Yunatit Stets i Miko elhtuba mak osh, Chahta okla i Kemmishena chleha ha ont imotavinechi ka Choliti et nanah inla ai-ilaiyuka yakohmi ket ai-ibafokit itiba-chuffa ka yakohmishke.

5. Chahta okla micha Chikasha okla aiena ket i yakni ash ai abashwa tuk, yemma akashapa ka oklushi nan aiya Kansas micha inlaka ai abashwa tuka ako in-talalishke; ont achakaya ka yakmib-chit itiba-chuffashke.

7. Nahullo nan-elhtuka, Echant, micha okla talaya i tisho, keyukmet yakni iluppak-inli anukaka nan-atahla chi ho kufamant et im-issa tok, keyukmet oklushi i nan-elhpisa mako aiya-kaya hosh iba-holhtina tok chleha, yummak illa hosh Talitoli anukaka ka ai-abashwa he et imai-elhpiesashke;

Atuko yakohmishke, Yunatit Stets Kemmishena achi kash ant haiyakama yakni lashi ai opyaka yakni elhpisa 98 talaya Chahta micha Chikasha aiena ket abinila he imai-elhpiesa kash, hatak epi-homa nan-aiya micha Chahta, Chikasha okla aiena i yuka-issa chleha aiena ket, mominehit nan-aunkfilli micha abinila he elhpisa, yummat Chahta, micha Chikasha okla aiena ket il a-hotihutichit ishi keyu hokma, micha Chahta, Chikasha aiena ket 1866, Choliti itim-ikbi tok atekel 3rd ka yakni elhpisa 98 i hashi ai-opyaka yakni talaya ka Yunatit Stets i kenchi ket chashpo ka nana ho akani-micha he akni tok ut, yummak achi ho halulli, yohmi cha Yunatit Stets i nan-elhpisa micha Choliti itim-ihikbi tok ahanchi kash yummak o ai-inutaka he atok;

Atuko yakohmishke, March 1, 1889, Kunkilus ut nan-elhpisa ikbi ho Muskoki micha Simangli i yakni aiena ket Chahta okla hut i yakni hashi ai-opyaka pila holhtina 98 talayaka ikvnechi ket nana ho akaniohma he atok a yummak-inli ho ai itil-

awa he atok akinli kia, chumpa putta hosh, hatak upi-homa vt abinila he atoka kobahaffishke ;

Atuko yakohmishke, Yunatit Stets vt Kunkilus March 2, 1889, nan-ulhpisa ihikbi ho, nanah himona mih-mak o Yunatit Stets i Miko vt aiyakaya hosh, Kummishuna tuchina ka atokoli kut, hatak upi homa poyutta kut i yakni anukaka holhtina 96 ka i hashi ai-opyaka pila ahalulli putta, micha nan-isht imai-ulhpiesa ai-ilaiyukali putta tuka, nana ka isht itim-apesa chi ho atokoli tuk ;

Atuko yakohmishke, Yunatit Stets vt nana ka ai-inlacha he ahni ka, micha hatak upi-homa i yakni hashi ai-opyaka pila ha Kufamant vt Talitoli i nan-ulhpisa abohli bunna, micha hashi ai-opyaka pila holhtina 98 ka hatak upi-homa nan-aiya vheha ak osh ai asha chi ho 1866 ash im-issa tok ak-inli kia, nanah inla ho akani-micha he ahni ka, yakohmi ai-abuishke ;

Mihma yakohmishke, Yunatit Stets nan-ai ahni kut, Chahta okla micha ilap ai-achuffa vheha ai-imma ho nana ka isht anukfilli hokma, ibai-okpanchi micha yohmi hokbano ai-ahni chatuk, yohmi hoka, yakohmashke.

SAKSHUN I. Chata okla i nan-apesa itanahut chieyaka, yakohmit ulhpisashke. Chahta okla i Miko chito vt ayohma he vt imai-ulhpiesa cha, abo-hakni hut ibai-okpunchi ho hatak okahomi ishko keyu tuchina ho Kummishuna atokoli-na Chahta okla ha akucha hosh hashi ai-opyaka pila yakni holhtina 98 micha 100 ai-itintakla imma micha Bok-homa, Canadian Bok itintakla yakni oka 7,713,239 ilappa isht itafamashke.

SAK. 2. Kummishuna vheha achi kash, Kunkilus vt March 2, 1889, nan-ulhpisa ikbi tok mak o ai-iyakaya hosh kummishuna vltukut aya, keyukmat Chahta okla i yakni hashi ai-opyaka pila holhtina 98 talaya nan-isht imai-ulhpiesa ai-ilaiyukali putta ka Yunatit Stets i kuncha he ahni ka nan-isht itim-apesashke : kummishuna vheha achi kash, yakni ilappa Okla-homa Talitoli ya bi ahni kut ai-iba-foka he ahni hokma, yichienut, amosholi hosh asa-nahanli-na, Chahta okla immih ha he ai-ulhpiesa tuk a im-issa hayashke.

SAK. 3. Kummishuna vheha achi kash, nan-ulhpisa ilappot nan ai ahni ka Chikasha okla hut ai-iba-chuffut, ita-kulla he a im-abnashke ; yohmi cha Yunatit Stets i nan-vltuka vheha ha

kani-mihchi hosh nana ka itim-apesa hokmut, chikosi nan-anoa ha Miko chito i bohlayshke, yohmi kia, kemmishuna achi kash nan-itim-apesa fuka, okla i nan-apesapakosh imai-okpunchi keyu hokano ik-holitopo-kashke; Miko chito ut ayohma he ut imai-elhpiesa cha kemmishuna ut kani-mihchi nana ka itim-apesa cha im-annoachi makinli ho okla i nan-apesa a itafamichashke.

SAK. 4. Kemmishuna vheha achi kash, okla nan-isht im ahanta takla kut isht im elhtuka yet nitak achefakma Teli holisso hannali micha kowi achefak-ma sint pokolitiashke; ilap inli hosh satifikia ikbi ho Miko ut im ai-okpunchi ho im elhtubashke, micha nanah kania ka isht elhtuba elhpesa aiena kut nan-isht elhpisa keyu Teli-holisso sboli ibbak fuka kut isht elhtuba chi hosh elhpisashke; ont achakayaka, yakohmit elhpisashke.

Nan-elhpisa iluppet ahlopulli makinli hosh holitopet itoyalashke.

Ai-okpuchi November 5, 1889.

BILL XLVIII.

Chahta okla i nan apesa aboba tuklo yakohmashke achi:

Yakohmishke, nan ai elhtukoa auoliha hinli hosh, okla iluppa im-annoahauchi, yohmikma St. Louis micha San Francisco. Teli-hina i nan-ulhtuka uhleha hut yohma he ahni-na, holisso kia afokut okla ha im-ottahunni kut, Kempeni achi kash, yummat, himak pila Yunatit Stets nan-opesu ut itafamak-ma Californila micha St. Louis Teli-hina boh-chihifo ho hatak upihoma i yakni a aolopullicha chi ka Konkilus ut imissa he ahnit, nan-asilhha i bohla chi kut anumpa atahli hosh aiash, yohmi kut St. Louis micha San Francisco Kempeni achi kash osh immih micha yummak osh nan-amikfihinli:

Mikma, yakohmishke, Teli-hina ataya he asilhha ka moma kut kowi 2000 ka ont ia, micha yakni Teli-hina atomba hinla ka mominechi; yohmi cha Teli-hina-ikbi kut Konkilus im-issa toko Teli-hina ulhtaha bachayaka ai-itapotulicchi micha-hatak upihoma i yakni angkaka ka Teli-hina tuba he ai-imma ka ila-mominechi cha, tikba he ai-imma ka ila-mominechi che, tikba ka St. Louis micha San Francisco Teli-hina boh-chihifo beka tou ut, Cali-

fornia micha St. Louis micha San Francisco aq̄ im-issa, yohmi cha inla ka putta ka im-okshihta. yohmi-na hatak epi-homa i yakni ahanchi kash ai-acheffa yet nana ka ,sht impalummi :

Yohmi ka yakohmishke. Yunatit Stets vt hatak epi-homa oklushi mia tahlapi ka afemmi 1866, anukaka Cholite itim ikbit im-issa ket, Teli-hina acheffa hosh Falemmi micha oka-mahli aieya hatak epi-homa i yakni achi achi kash ahlopullit Teli-hina yet bachaya he atok ; yohmikma hashi akucha micha ai-opyaka aiena ka Taletoli achi kash ahlopullit bachaya he atok ; Atoko yakohmishke, Falemmi micha okamahli aiena ka Teli-hina ahi atok a Missouri, Kansas micha Texas Teli-hina aiena kak osh Teli-hina ai-atabli tok, mihma hashi akuchaka micha ai-opyaka Teli-hina abachaya he atok a, Chahta Teli-tobaksi micha Teli-hina i kemepeni ak osh eshi tok osh himonase ka Teli-hina ai-atabli hosh ashwahanchishke.

Yohmi-ma, yakohmishke ; 1866 Cholite itim ikbit Teli-hina ataya he im-issa tok a ont atempa ka. Yunatit Stets kunkiles vt Teli-hina inlaka nitak ai-ilaiynkali ka, hatak epi-homa i yakni achi kash ahlopulla chi ho immi-hinsa tekokaniohmi ket tobet vltaha, yohmikma inla vt isht awakaya ; yohmi hatuko yakohmishke ; okla telaya ket Taletoli ileppa nan-akaniohmi putta ket okla lokoli acheffa ho ai-imominechi, micha inla putta kano imokshihta, yohmi chd Yunatit States vt 1866, Chohtite nan ai-itehi hinsa tok, micha Taletoli a im-ili-kahghli tok vt, Teli-hina inlaka imi-hinsa putta kesh koda-haffishke ;

Yohmi hatuktlo, yakohmashke, Chahta okla i nan-apesa aboha tuklo itafamat ehieyaka yakohmashke, St. Louis micha San Francisco Teli-hina hob-chihifo beka tok vt. California micha St. Louis Teli-hina achi kash, Teli-hina ataya he asilbaa tuka "aiabli mak osh ilai-isannali," micha yummak okut, hatak epi-homa ai-acheffa nan-isht im ai-vehokma nan-isht isht im ai-uhpissa ya ai-okpanichi micha yumma itimpakna chi hosh isht awakaya tuk a Cholite nan-ai-immi-hinsa tok a ont atompli hokano moshola he aq̄ apissali ; yohmi hatak o, Yunatit Stets kunkiles a inutaket ilim-otaninechi ket St. Louis micha San Francisco Teli-hina, yummat California micha St. Louis Teli-hina hob-chihifo, Teli-hina ataya he asilbha ya im-issa ho muhli hokma, kumpeni inla ket Talitole anukaka ka Teli-hina ai-ikba he tuk

kia imoktbli, micha nitak inla mihinti ka ai-itapeha achuffa ho Tuli-hina ai-imma putta ka, oklushi mia tablapi, aiachuffa vbleha het ai-inutaka hos hiela he :

Ont achakayaka, yakomishke nitak olbulaka St. Louis micha San Francisco Talitole anukaka nana akaniohmi tuk a epheinsa, yohmi ka Tuli-hina ahanchi kash hina ataya he asilbha chi hosh anumpa atahli tuk, micha ai-itapeha achuffa yummat yumma asilbha ket ai-itapeha inla ket Taletoli anukaka ka nana ka isht aiabashwa he abni tuk a micha nana ka atahlit nanishi ai-itimpakna he tuk a ataklemmichi micha nukshobli aiena he ako abni ; Ont achakayaka, Yunatit Stets kenciles a inutakt et ilahn-ahanchi ket St. Louis micha San Francisco Tuli-hina achi kash yummat Talitoli ileppa Tuli-hina ahlopullicha he a im issa toko halcilli-na himak a atummi pokali-tuklo akinli kia yumma ikbi tok keyu micha ikbi hosh ashwahanche keyushke ; Ontachakayaka, yakohmashke aboha tuklo yakohmashke achi ileppa Nashinul Sakliteli et hobachit Yunatit Stets i Miko micha Sakiiteli Intelia, abo-bakni i Miko micha abo-hanakhish im anumpa eeshi Yunatit Stets Emalika chieyaka pit i boblashke :

Ont achakayaka, yakohmashke resolution ituppt hlopulli mak-inlihosh holitopet itoyulashke.

Ai-okpnchi Nofimba 5, 1889.

BILL XLIX.

Aheka sipokni itiyupelucha he nan-ulhpisa toba tok yikobli nan-ulhpisa.

SEKSHUN 1. Chahta okla i nan-apesa itenabut chieaka, yakohmit ulhpiesashke. Nov. 6, 1888, "net ploset" iskali itiyupelucha he Kummishan vltuka he nan ulhpisa tobut holitopa tok, micha Channali 18, 1889, nan-ulhpisa tuba tok, akelli nan-ulhpisa tuba tok, itatuklo ka yikoblichishke.

SEK. 2. Ont achakayaka, yakohmit ulhpisashke, Net ploset i Kummishan achi kush, holisso, Lepot, Takit micha holisso nana hosh Kummishan nan-isht ai-asha tok yumma abalaya putta ka mominebit Nashinul Sakliteli nan-isht ai-utta

ashachina, nan-apesa okla hut apehinsashke. Nan-ulhpisa ilop
put hlopulli mak-inli hosh holitopot itoyulashke.

Aiokpuchi, Aktoba 30, 1889.

BILL L.

Kemmiti tuchina hosh ulhtaka-cha U. S. Kummishuna vleha
ulhti pota ai-imma micha nana inla ai-ilaiyukali nan-isht
itim-apesa chi "nan-isht amia" nan ulhpisa Nov. 5, 1889,
toba tok akashapa ka mosholichi nan-ulhpisa.

Chahta okla i nan-apesa itanahut chieyaka, Yakohmit ulh-
pisashke, Cmmmiti tuchina hosh ulhtuka cha, U. S. Kummish-
una vleha, ulhti pota ai-imma micha nana inla ai-ilaiyukali
nan-isht itim-apesa he "nan-isht amia" nan-ulhpisa Nov. 5, 1889,
toba tok vt; itim-anumpa ket yakohmi, "Chahta okla hut 1837,
Choleti ikbi hosh i yakni moyuma ka akash-koa ont isht ai-ushta
ka Chikasha okla ha i kanchi tok" achi, illepak atuk vt mosho-
lashke.

Ai-okpachi Nov. 9, 1889,

BILL LI.

Wak hobak Chahta yakni isht chukowoa he im-issa nan-ulhpisa,
imoktebli nan-ulhpisa mosholfehi nan-ulhpisa.

Chahta okla i nan-apesa itanahut chieyaka, yakohmit ulh-
pisashke, Wak hobak Chahta yakni ishtik-chukow ka he imok-
tubli; amba Nofimba micha Tisimba hashi anukaka kak illa he
nan-ulhpisa tobut ahlopulli tok osh Aktoba 30, 1888, fehna nitak
vt ont intaha cha, tlup inlit nan-ulhpisa tuba tok, yummut himak
okano mosholashke.

Nan-ulhpisa iluppvt hlopulli mak-inli hosh holitopot itoy-
ulashke.

Ai-okpuchi Nofimba 13, 1889.

BILL LII.

Wade Kaunti kot yakni kanullichehi nan-ulhpisa.

Chahta okla i nan-apesa itanahut chieyaka, yakohmit ulhpi-

sashke. Kaunti kot yakni Wade Kaunti kochut-qwakah kot yakni ut Tuli-hina ako pit kanullashke, yohmi cha Tuli-hina kot yakni isht aboh-chihifashke.

Wade Kaunti a kaunti kot isht ai-asha ummona kut Chanu-ali Manti ummona kak ashke. Nan-ulhpisa ilcppet hlopulli tuk a Tesimba 31, 1889, okmako holitopot itoyulat mahayashke.

Ai-okpuchi Nofimba 13, 1889.

BILL LIII.

Miko chito ut Intilia Tepatman a nan-a a kaniohmi ka im-aboya he im-abni nan ulhpisa.

Chahta okla i nan-apesa itanahut chieyaka, yakohmit ulhpi-sashke.

Robert L. Owen, U. S. Hatak upi-homa nan-isht im-utta a Chahta i yuka-issa kaniohmi ai-yukali hosh Choleti 1866, Atektul 3rd nan amia ka ai-iyakaya hosh Neshun akucha chi hosh ulhtuka tok ut otaiyani bokma ima-tubba chi ho yuka issa im iskali a ibbak foki tok a, nanah kania, micha kaniohmi ai-yukali ho ima-tubbi tok, micha holhtina kaniohmi, micha hoh-ehifo nana ai-yukali hosh im-ulhtuba tok, micha laua kaniohmi hosh ik im-ulhtuba tok amoyuma ka ai-in-tokoa micha iskali ut atumpet itonla yuba-na U. S. Hatak upi-homa nan-isht im-utta yut fala-miehit bohli tok okma; yemmat akaniohmi tok aiena ka Miko chito ut Intelia Tipatman a nan-anoah ima-hoyashke.

Nan ulhpisa ilcppet hlpulli mak-inli hosh holitopot itoyulashke.

Ai-okpuchi November 13, 1889.

BILL LIV.

Nan-ulhpisa osh im-issa keyu ho Yunatit Stets kot ahiohli-hinchi ka, Chahta okla micha aiachuffa ulheba aiena nan isht imai-ulhpiesa afehpoachi nan-ulhpisa.

Yakohmishke, 1866 Choliti tuba tok atikul 38, mako ai-iyakaya hosh nahullo yut Chahta okla ai achuffa nan-isht imai-ulhpiesa ai-ilaiyukoli putta, Bot i kania, nan-ulhtuka ishi, micha nan-ulhpisa kobafa putta ka Chahta i kot foki micha fokka, yoh-

mi kut Chahta ako atoba tok a ai-tilanit nan-imelhpihisut isht aue-hinchi toka hopakishke :

Atuko yakohmishke, Stephen Belvin et Chahta issish o ilai-eshi osh, achuffa A. E. Powell et iti-halelli bosh Chahta okla ai achuffa ya tuko ubi tok osh anumpa isht ai-onotayala-na ulhti 3rd j kot Chahta yakni isht aiasla he ont ai-ehpisa February a ont haiyaka-na, nan-isht im-asha chi ho Chahta i nan-ehltuka ehleha het yukachi tok ;

Atuko yakohmishke, Stephen Belvin achi kash nan-ehpisa kobafi tuk yemma osh inli ka Yumatit Stets im ulhtibkot Paris ahikiyaka nan-ai-im-ehpisa chi ho yukachi, yohmi kut 1866 Choliti tuba tok Atikt 38 ka ik-holitoplo, micha Belvin achi kash micha Chahta okla nan-isht imia-ehpisa aiena ka nan-isht ikahnoshke :

Yakahmishke, anumpa yemma hoyulba fehna ho, Kapetani Joe Everidge, Turner Everidge, micha Martin Everage aiena kut, nahullo achuffa Lather, yemma itihalelli bosh sitisin atok o ubi tok osh anumpa isht ai-onofoyulet, yuket Yumatit Stets i kot Paris, Texas ahikiya ka afoka tok osh, nan-atak-lemmi et Ban ai-jnutaka hesh bielishke :

Akma, yakohmishke, Aktoba 30, 1877 micha Aktoba 28, 1880 nan-ehpisa tohomba tok mako ai-iyakaya bosh Joe Nale Tobaksi Kaunti j Shalif osh nan-ehpisa ai-im-issa, micha hatak vpi-homa U. S. nan-isht im etta et im-ahni hatuk mako Tamaha Krebs C. N. okla aiachuff keyu nah-ehpisa asanali ehleha-micha nan-ehpisa keyu ho nan-isht ai ahanta tak putta ka, in chuka kaniohmi ka kenehi tok oke ;

Yohmi-ma okla aiachuffa keyu ehleha het chuka iyelli micha nan-imai-okpolokatuk aiena kut Joe Nale a U. S. Kot Mushkoki ahikiya ka afoboki tok ;

Yakahmishki, Adelpius Riddle et Mick Nichols iti-halelli osh Chahta okla ai-iba-chuffa osb Jacks Fork Co., ai-ahanta tuk osh illi tok, yohmi-na yemma nanah immih hatuk isht ahanta chi (administrator) ehltoka tuka, Huggins, Arkansas ulhti utta osh anumpa isht ai-onochit Mushkoki Kot a isht ona tuk oke; Yohmi-na illi tok nan-immi achi kash Kot achi kash yukachit Adolpus Riddle ibbak ai-imakoffit eshi cha illi achi kash ahalaya kut nan-

isht ikania chito ho isht tanpalat kunchi kut, Chahta i kot nan-isht ai-ahanta he aivhpiesa tak a nayuhmi isht ikahno ;

Mihmia yakohmishke, Sam Harris et Sam Brown Chahta ai-iba-ehffa ek-inli; micha itatuklo kut County aiahshwa yatuke-itim-okpoloket ahanta eha ebi tok, yohmi ka Chuch Parker Ft. Smith binili kut Morris Green micha isla ai-itapeha Gains County minti kut anumpa yemma ehomi ho "nena ka apesa tok a" Chahta okla i kot ako nan-isht imai-asha he et ai-elhpisa kut isht otani fehnashke ; Atuko yakohmishke, Sam Harris a Yunnatit Stets et nan-im apesa he ahuit Paris, Texas ettuma ahalleshke ;

YOHMI HOKA.

Chahta okla i nan-apesa itanahut ehieyaka, yakohmit elhpissashke. Chahta okla i Miko chito et ayohma ho et imai-elhpiesa eha Guthridge, Fleming ai-itapeha Paris Texas aiahshwa ka tohno-na kot achi kash ont ahoyoket micha kaniohmi hosh anumpa yemma ehomi putta ka, isht etta he imai-elhpiesa keyu ka, isht anumpahonlit, keyokmet Chahta okla micha ai-achffa chleha aiena nan-isht imai-elhpiesa ai-ilaiyakali micha Choliti aiena ka apchpoa-hanchashke ; Micha nan-isht ahanta tuk isht im-elhtuba ka, nana ka ai-im-elhtuba he et elhpisa tuk osh Miko chito a imotaiyani hokma, satifikit ima ho Teli-holiso \$1500.00 osh ; nan-isht elhpisa keyu Teli-holisse sholi ibbak fayuka tuk et isht elhtubashke, Naa-elhpisa ileppet hlopali mak-inli hosh holitopet itoyulashke.

Ai-okpuchi Nofimba 14, 1889.

BILL LV.

Kaunti i nan-elhtuka isht im-elhtuba imi-bafuki nan-elhpisa.

Chahta okla i nan apesa itanahut ehieyaka yakohmit elhpissashke.

Chahta yakni, Kaunti i nan-elhtuka chleha isht im-elhtuba imi-bafoka kut yakohmashke :

Kaunti Chuch,	-	-	-	-	-	\$100 00
Kaunti Klak,	-	-	-	-	-	50 00
Sbalif, micha apelvchi, aiyukali,	-	-	-	-	-	50 00

Tuli-holisso yakohmi kut isht im-ulhtuba im-issat ulhtahayommako ibafuka-hashke.

Nan-ulhpisa ilupput hlopulli mak-inli hosh holitoput itoyulashke.

Ai-okpachi November 14, 1889.

BILL LVI.

Shalif ut okla ai-achuffa keyu vbleha holhtina esha he nan-ulhpisa toba tok, masholichi nan-ulhpisa.

Chahta okla i nan-apesa itanahut chieyaka, yakohmit ulhpi-sashke.

Shalif ut okla ai-achuffa keyu vbleha holhtina esha he Nov. 6, 1888, nan-ulhpisa tobvt holitopa tok ut, himak a mosholashke.

Nan-ulhpisa ilupput hlopulli mak-inli hosh holitoput itoyulashke.

Aiokpache Nofimba 15, 1889.

B. F. SMALLWOOD, P. C. C. N.

BILL LVII.

Chanta okla i holisso apisa ai-imma nan-ulhpisa.

CHAFTA I.

SEKSHUN I. Nanithuna nan isht imasba.

Chahta okla i nan apisa ittafumat chiya kat yakmihchit apisashke.

Chahta okla nan ithuna nan isht atta yut, iluppak atukma isht atobvt hielashke. Yohmi kut mika chito ak osh miko hatukmakosh yamma pehlichit binilashke, micha holisso apisa i noshkoboka yut uchuffakma, ulhtih chulasti ut tuchenashke, ulhtih tuloha ka uchuffa aiuka hosh ai ulhtukashke nan apesa aboha ittatuklo kut ittibaithunahut chieya hosh holisso apisa i noshkoboka micha ulhtih chulasti vbleha aiena ku atokolashke, Yohmi na yammak okut nan ulhtukut hielu cfummi tuklashke micha ulhtomba chi kut ulhtukut im ulhtaha hokmakashke, Yohmik mut cfummi aiukali ka nan ulhtuka isht im ulhtoba, yakohmi aiuka ho okla ishashke, holisso apisa i noskoboka yut tuli holisso tuhlepa hunnali ho ishashke, yohmik mut ulhtih.

chulasti vheha hut tulli holisso tuhlepa nshta aina ai uka ho ishit oklashke, yohmi kut hushi tuchena aukakma ittakushkoa neshun i tulli holisso akucha hosh imulhtobashke.

SEK. 2. Holisso apisa i noshkoboka micha, micha vltih chulasti vheha aiena kut, nanulhpisa vt nana ho isht aiahashwa chi ho miba putta, ka aialhi cha chi ilekahli kut tulli holisso tuhlepa Sipokni tuhlapu, micha atoni vt tuklo ka ola keyu ho ban atukma Chahta neshun a imatahli na miko chito vt im aiokpuchi hokmakashke, Yohmik mut vcheffa aiukali kut Chahta okla i nan vltuka vheha hut anumpa kullo ishi chatuk mako ishit oklashke.

SEK. 3. Nan ithuna nan isht imasha vheha im isht hlampko, micha im atoksuli aiena kut, Yakohmi ai ukali kakashke :

1. Chahta okla i holisso apisa ai imma ka pehliehit afanalibinchashke.

2. Ilap isht imai vhpiesa, micha vlla nakni holisso apisa micha vlla tek holisso apisa, chukka lokoli kolisso apisa aiena kut isht imai vhpiesa nan vhpisa ho ikbashke, Yohmi kia nan vhpisa illuppak okuno, ai isonali keyu ho ikbashke.

3. Illuppa iyakaiya makosh holisso pisachi putta ai imomaka pisa hosh atokolashke.

4. Holisso apisa hochito pehlichu vheha ya nanitimapesa, Yohmi kia nan itimulhpisa illuppa chomi ka miko chito yut aiokpuchi micha nan ithuna isht asha vheha yut tuchena ona hosh hochifo takohlichu hokmako holi topashke.

5. Holisso pisachi kunima kia okishko hokma, keyukmut ikiaulhpeso hokma holisso pisacha chi satifikit imulhtaba tuk a im ishashke.

6. Holisso apisa putta kut holisso kuniohmi ho pisut nan aiithuna he ya imatokolashke.

7. Abeka lawa keyukmut ililli itimulmola hinla imma hosh asha hokmut vlla nakni holisso apisa keyu hokmut vlla tek holisso apisa hokia yukuplichu be vt imaiulhpiesashke.

8. Yohma he yut aiulhpesa ka yimmi hokmut chukka lokoli holisso apisa kunima kia issacha he vt imaiulhkpisashke.

9. Yohmi hokmako nanithana kut isht ahlampkot i Shalichit mahaya hinla ka yimmi hokmut chukka lokoli holisso apisa yut a hiola he ya imatokolashke. Anumpa teptoa 8 micha 9 kut

nana ahanchi illeppak okuno, ulhti ehulasti uhleha akbano kia, yammiheha he ut im aihlpiesashke.

10. Holisso apisa hiohli putta ka holisso pisut ai-asha kut kenimihchit isht aimahaya chi ka imapesashke, micha yohma he ut imai-elhpiesacha ella nakni holisso apisa hiohli hokono yammohmah he ut kenimak fehna ai-chihcha hinla hokmet, nana ikbi micha nana hokehi ittataklo illepput im elhechi micha abachit pihinsa he aiena ka im aiahni cha imapesashke.

11. Neshen ut attobi ut Stet anukaka ya holisso pisut ilhkola chi ka atokolashke ella holisso pisa illeppa ebobmi hokono aiyowa kut holisso apisa hoehito hiohli ka holisso apiset aiasha kago ai ayowet atokolashke, micha ella holisso pisa elhpesa kut, ulhtih taloha ka, holhtina kuniobmi hosh ai asha ka, nan-isht ithaiyana hosh atokolashke ella nakni micha ella tek ut ittilanwashke, micha holisso apisa i noshkoboka ak osh, alikehi impuna ho tohno na yammut ella holisso pisut ilhkola chi hosh elhtuka kash putta ka afanalichit pesa na ella yammak ash kenimatiksitopo yatuk achini hokmet. Yammak atuk ono kuchechi cha inla ho attobichit i bafukashke.

Nan-ithuna nan-ish im asha yet isht i chuwa (scal) osh itoyolashke isht i chuwa yamma holisso leppali.

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Achi hosh lepalashke, yammak oket itanahet chieya hosh nan-isht asha putta holisso ho ikbit ieshashka yohmi cha nan-elhtuka hatukmak osh holisso nana ho atahli putta ka im isht ichuwa yatukma isht atokolashke.

SEK. 1. Chahta yakni ai anukaka ka himonasi holisso apisa hiohli micha himak pilla ma elhtaba chi ai ukali ka nan-ithuna nan isht im asha uhleha hut, holisso apisa pehlichei uchuffa micha holisso pisachi ut tuklo ka takla keyu ho im atokola he ut im ai-elhpiesashke, yammak ach i kut holisso apisa pehlichei micha holisso pisachi yet nana-isht ahanta he putta micha nan ithuna kut kunima ont ai chli hokmako tohna hinla, micha kuniobmi hosh isht im elhtoba he putta ka anowachi hosh, stet ilayuka tuehena takla keyu ho ai-anukaka ka holisso nananoli ya takalichashke, micha Chahta yakni ai-anuka ka ya holisso nan anoli uchuffa ho takali chashke, holisso pisachi uhleha illepput holisso

pisachit ahanta tuk a ufemoni pokoli ka ona micha holisso pisachi impuna, batak aulhpisa aiena ka isht ulhtukowa ieshashke, yohmikmet holisso pisachi nakni uhleha hut colleague anowa achukma kunima ho nan aiithenct hlopulli tok yohmi cha German, Latin, Klik micha Flanchi im anumpa aiena ho abacha hinla, mikmet ohoyo holisso pisachi uhleha hut nan ai-ithena chaha i shali kunima keyukmet holisso pisachi ai-ithena achukma ho nan ai ithenct hlopulli tok osh, micha nabullo anumpa mikmet anumpa inla tuklo aiena ho abuchi hinla hokmakashke yohmi ka nana ayakohma ho abanchi illeppa putta ka ilaieshi hosh holisso pisachi bract asilhha hohkia. ubanumpa yimmi okmako im issa he ct im i shablashke, nan-ulhpisa illeppct holitopct ittoyola hayukma mibniakinli ho holisso apisa i noshkoboka ytt, yohma he ct im ai-ulhpiesa cha, holisso, apisa hiohli putta ka i pehlichehika ai uka ka, holisso ho ikbi hosh imanoawachi ket, Chahta okla himonasi a holisso apisa putta ka halala chi ho nanimapesa putta hatukma himak holisso apisa im cfemmi illeppct taiha hokma ont ai uhli hashke ahni ka im-otcnichashke, yohmi cha anonti nan-itimulhpisa himona ho ikbashke, yohmi ket ulla nakni holisso apisa micha ulla tek holisso apisa. Keyukmet holisso apisa chaha osh himakpila ulhtaha chi aiena illeppak o nan itimapsa ikbi bokut sekshun illeppa anumpa tapa ammona takali illeppa micha chapta illeppa sekshun tablapi kako ai yakaiyashke.

Paragraph 2nd: Himonasi okla putta i holisso apisa hichmaya illeppak okuno, nan ithena nan isht im asha uhleha hut yakohmashke ahni hokmet imai ulhpiesashke nan ittim ulhpisa yoka ikbi hokmet tikba ka kummiehit ittimapesa chatuk akinli chomi ho ikbi kia naulhpisa illeppa a miko ako aiyakaiya hosh Home mission iksa nan isht imasha ya ittimapesashke, nan ittimapesa he miha illeppck atukma yammiehi hohkia. Sekshun illeppa anumpa tupa ammona mikmet Chapta illeppa Sekshun telhapi hokuno ai akaiya keyu hashke, Yohmi cha neshun okut holisso apisa i pehliche, keyukmet holisso pisachi kunima hohkia imatoba he okuno ik apeso yohmi cha nanittim ulhpisa yamma chomi putta ka anumpa hut afoyuka ket achi ket, kunimapo hohkia, nan ittim ulhpisa atuka mokofa he ahn

hokmet keshi hunnali ket takanli moma ho itti haklechi tuk okmakashke, nan ittim vlpisa yamma anumpa illepput afoka keyu hokmet nan ittim vlpisa holittoppa keyumakashhe.

SEK. 5. Holisso apisa hiohli ka pehlichi vhleha ket, heshi tuchena ai yuka ka, kesh kolit imatobit isht mahaya ket, vfm-mi vchuffa ka telli holisso tuhlepa auwatuklo ai yuka hosh im-vlhtobut oklashke, holisso apisa hochito hiohli achi kash, holisso pisachi hiohmaya ket vfm-mi vchuffa ka tuli holisso tuhlepa ontuklo micha pokoli tuhlapa ka takla keyu hokmet, tuhlepa auwatuklo kuno ontia keyu ho, yammak inti ho chomi-chi hosh okla moma i telli holisso yatukma akucha hosh im-vlhtobashke, holisso apisa pehlichi vhleha het nan vlhtuka yammak atukma hieci na atffemmi bunashke micha holisso isht im asha vt yammak achi ho holisso ikbi hosh ittimapesashke yohmi kia holisso apisa pehlichi micha holisso pisachi vhleha ha anumpa het onotola na holisso apisa nan isht asha vhleha het vlpesa ahnit apesa hokmet kuchiehashke, yohmi kia anumpa isht ai onuchi, illeppa chomi putta kuno, holisso hosh tobt ittoyola na nitak nana micha kenima ho yammak atuka aponaklochit ai asha chi hokmet anumpa onotola ya tik-banli imanowachi na holisso apisa nan isht asha itikba hatukma ai illapibpocha he vt imavlpiesashke, yohmikma holisso apisa nan isht imasha vhleha het moyoma hosh ebeyet anumpa nana hosh onotoyola hatukokma isht imashashke, yohmi cha holisso apisa nan isht imasha vhleha yet ushta ona hosh yohma he ahni hosh itti baichuffa pulla hokmak anumpa itola yammak atukmet holitopashke.

SEK. 6. Holisso apisa hochito ya isht apelachachi hosh telli holisso vlpiset itoyola putta hokno, holisso apisa nan isht imasha vhleha het imapesa ho holisso apesa pehlichi vhleha het auditor yatukma im a hoyo na yammakoket, velint atukma im-atahli na telli holisso sholi yet yakmichi hosh atobashke, yohmi ket vfm-mi vchuffa aiukali ka September, November, February micha may heshi manti amona aiukali ka ittilanweehit Makoshi hosh holisso apisa pehlichi vhleha hatukma imatobashke, yohmi tuko holisso apisa imfm-mi vt ont tayaha ka holisso apisa pehlichi kenima ket, telli holisso yet atampet i tonla hokmet telli holisso sholi ako i faliminehke, seksben illepput hol

isso apisa pehliche nanitimulhpisa himona putta ka pit halanlashke.

SEK. 7. Chukka lokoli holisso apisa hiohli ka apisa chi bunna hosh ilepoffi putta ka, holisso apisa nan isht imasha vheha kut nan ithana hokma nana ka akostinichi bunna hosh afaatichit imomaku pisasheke yammak a chi keno miko chito micha vltih ebulasti vheha aiena hokut inla ho ilatobichit atokola he et im aiveapesashke, yohmi kut batak eabta okla aivechfi keyu ho atokoli hokma vhpesashke, yohmi kia nanvltuka vltomba illeppet nan impuna hatakosh nan imomaku pisa illeppa isht ahanta kut ithana hosh isht abta hinla hokmakashke, holisso pisachi bunna illeppa im momaku pisa kut, holisso itim-anumpuli, holissochi ispel miha, nabullo im anumpa abchi holisso, micha yakni paknaka isht anumpa, nan isht anowa holisso United States nan ishtanowa illeppa fehna kako, micha United States eabta yakni ittatklo illeppa i nanulhpisa i nushkebo-ka kaiha illeppa moyoma ka impuna hokma nana; ka aponahlohit akotinichashke, nan im momaku pisa hosh aisha ai-ittintakla yamma ilap akinli hush holisso pisachi bunna vheha ya holisso apisa nan isht im asha vheha yet kenimibichit imapesashke vltih moma ka nan imomaku pisa et ont ahlupullikma holisso pisachi vltuka aiukali kut nan impunna itti shashulli ka isht anukfilli hosh, vchafa atukla micha atuchena illeppa imapesashke vchuffa, achi illeppak osh caaha i shahli hashke, holisso pisachi vltuka putta ka holisso apisa nan isht imasha vheha hut, holhtina kenimapo ka atokoiichi hosh satifikit imatahlashke, holisso pisachi vheha ya chukka lokoli kanima ho i lokel chulasti et etachuffichi tuk okma yammak ash inli ho pit i belechashke, yohmi kia lokel chusti kenima kut holisso pisachi bunna pit chufficha hetuk et ik yammohmo ketuk okma, keyukmut pit chuffichi tuk kia Satifikit a ihlakoffi tuk okma holisso pisa nan isht imasha vheha hut batak vhpesa Satifikit ishiho chukka lokoli yammak atuka pit i chufficashke, nan imomaku pisa ahanchi kash illeppet vltih aiukali ont vemmikma isht aiashashke, illeppa atokvilit aiasha tukut holisso apisa nan isht imasha vheha hut nitak vchuffak ma telli holisso vtblapi micha howi holhtina keniohmi ho anoawa tuk met kovi vchuffakma sint vtblapi hosh im vltabashke nan imomaku pi-

sa illuppa ishta^aasha v^cfemmi v^cheffa ai itintakla ka ulhtih v^cheffa ka itunavut chieya kut nitak tuhlapī keno ont ikiyo kashke, nan imomaka pisa illuppa isht ai si a chi nitak naa micha kunima ai yukali ai-ita^afamut chiey^chi kut apesa cha, husbi tuchina kut asha moma h^o Neshen illuppa aianukaka holisso nannuli kunima h^o anowacachi makosh holisso ikbit fokashke yohmi tuk osh holisso apisa i nshkoboka, nan v^chtuka isht apelv^cchitelli aolisso ibbak foka yammako akuehit isht atobashke.

SEK. 8. Okla putta I holisso apisa v^cfemmi ai yuka li ka Septimba manti amona kako isht-iyashke, yohmi tuk mek chun hashi nitak pokoli micha pokoli tuchena ai itintakla h^o ont yukopet isht mahayashke, holisso apisa i nosh koboka micha ulhtih chulasti tuchena hokut v^cfemmi ai yuka holisso pisa tok, nan-ithena tok imomaka pisut ai asha ka holisso apisa ai yukoli ai ahashwa he vt im ai-vlhpesashke, yakohma chi ka nan-ithena nan-isht im asha v^chleha kut yakohmi hokmak osh, micha nitak nana h^o v^clhpesa ahnit apesa kut holisso apisa i noshkoboka micha ulhtih chulasti v^chleha aiena kut ataklama hosh ona he v^clhpesa h^o apesa tuk osh ilap fehna kut nan-ithena tok imomaka pisut ai-ashashke.

SEK. 9. Holisso apisa putta i noshkoboko yut v^cfemmi ai yukali ka, telli holisso v^chlepa ushta pokoli tuhlapī osh holisso apisa imma ho nara kut, isht a kenia he osh ibbak fokashke, yohmikma ulhtih chulasti v^chleha kut telli holisso v^chlepa ontuklo pokoli tuhlapī osh ibbak i fokashke, yohmi tuk mut kuni-michi tuk putta kut, nan-ithena he imma nan-isht im asha vt v^cfemmikma itafamut chieyakma v^chtukowa ka imtonichashke nana chinipoa ho nan-isht a kenia hinla asha kia nan-vlhpesa vt yamma ik atahlo tok a putt ka asha hokma iskeli nan isht atoba he osh ibbak foka tok illuppak ash^o akuehat isht v^chtobashke.

SEC. 10. Nan ithena he nan-isht im asha v^chleha hokut v^cfemmi v^cheffa ka himona hokono itv^cfahumashke, yohmi kut Tushka Homa ako ai-ita^afamashke yohmi kut nan apesa itafama tuk nitak hullo v^cheffa amona yamma ai-it^aitakla ho nan ithena nan isht im asha yokut itafamut chieyashke yohmi cha v^cfemmi yamma anukaka. Nan a kenlobmi tok nan anowa he putta im-asha tuk mut report atukma nana pesa chieya ka i boh^alashke, yohmi ka nan anowa bohli yammak okut, holisso apisa imma

nana kuniohmi ho iskulli a isht atobit isht mihinti tok putta ka vebafoblichit takolichi hashke yohmi ka nan ithuna nan-isht imasha vt moma kak atak okma keyu hokmut yamma ai-uehffa kunima hosh batak putta ka otoujebashke, yohmikmut nan anowa holisso yammak okut vfemmi ant ahlupalli ka kuniohmi putta ka vtonichashke, yohmikmut nan ithuna kut i shalit iya a kuniohmi micha holisso putta ont pihisa tok micha anonti nana kut yakohmi hokmut i shala hinla ahni tok putta hokut nan ithuna nan isht imasha illuppat yohma he ulhpesa ahni aputta hokut nan apisa oka yakohmi bokbano ahait anumpa im ahe vt imai-ulhpesashke yohmi kut nan ithuna nan isht imasha illuppak okut ilap nan isht asha tok anowa holisso ha micha holisso apisa pehlichit aiyuka nan anowa holisso ikbi tok putta ma ai-anichit, nan apesa okla hoka i bohlayshke.

SEK. II. Nan ithuna isht imasha i noshkoboka vt a yohma he ulhpesa ahni hokmut nan-ithuna isht asha oka itafemicha he vt im ulhpesa yohmi kut kunimako yammak ahinla ahnit atokoli tok ma ai itafama he oke.

HOLLISSO APISA I NOSHKOBOKA.

CHAPTA II.

SEKSHUN 1. Holisso apisa putta i noshkoboka ak osh, nan ithun nan isht imasha oka i nan ulhpisa ahlichit nan ulhtuka mak ash i hikia cha nana ho apesa tuk micha anumpa nana hosh yakohmashke ahnit nan ithuna nan isht imasha achi kash osh ai-yakaiya chi hosh apesa tuk putta ma nan ai-ahni yammak ai ahlichit isht mahayashke.

SEK. 2. Yohmikmut Chahta ulla vheha hut Chahta yakni haebakacha ya holisso ont apisut ai asha putta, i noshkoboka. hjobli putta micha ulla, okla putta immi yo nan isht ithuna osh maya putta ma holisso itimut nan ithunut mahaya micha a buna putta ma im akostinichi achukmashke.

ULHTIH CHULASTI.

CHAPTA III.

SEKSHUN 1. Ulhtih chulasti ai yukali kut holisso isht i chuwa okut nan isht im ai vta atukma itoyolashke, yohmi hosh holisso isht i chuwa yamma vli ha anumpa hut; Choctaw Nation.

District Trustee, achi hosh takalashke yohmikma a felqta ulhtih ai ahanta yammət Chahta i hohehifo nana hokmet yammak takalikma District achi hosh takalashke, ulhtih chulasti okut ulhtukut anumpa kello putta im ulhtaha mak-inli hosh holisso Telli holisso sholi et ibbak toka yamma ilap hohehifo ha i takalieha he o holisso yammət ibbak foyokashke yohmi cha nan ulhpisamika pulla ho ulhtih chulasti et holisso satifikit ikbi putta hokut ilap hohehifo ha ilap fehma hosh takalechicha i holisso isht i chuywa atukma lapalihinchashke.

SEK. 2. Chukka lokoli holisso apisa o holisso pisachi ulhcha hokut ulhtih kenima o holisso apisaebi tok o anowa holisso atukma atahlik ma lokil chulasti okut isht ulhtukowa anumpa ha atakulechi ho ulhtih chulasti et hoshi vcheffa aiyuka ka holisso Satifikit a ima hokma Chahta okla moma i telli holisso sholi akoshatobashke, Yohmik ma ulhtih chulasti vchleha hokut holisso pisachi nan anowa holisso ikbi na anumpa ahli achi met ulhtaha tok putta hosh ibbakfoka hokut achukmalit itahobi tok osh ilapo et imai ulhtih nan isht anowa holisso ikbit nan ithuna isht asha et vemmikma itafamet chiyakma yamma ai inichit bohlashke.

SEK. 3. Ulhtih chulasti vchleha hokut, nan ithuna isht asha okut ont vemmim itenaha ulhpisa itafamet chiyakma, vlla holisso pisa vchleha hobebifo, putta ka lokil chulasti et imatahali toka, nan ithuna isht asha atukma im anowacha chaske.

SEK. 4. Ulhtih chulasti vchleha hut ayohma he et imai ulhpisesacha, chukka lokoli kenima ka momut abeka hokma, keyukmet ililli itimelmoli osh itonla hokma, nana hokma holisso pisa ya yokobli cha he et imai ulhpiesashke.

SEK. 5. Ulhtih chulasti ai yukali kut ilap im ai ulhtih akinli, ka holisso pisachi, kenima ka anumpa hut isht ai onotola ho, anowa ka anumpa ishi hokmet ushalika fehna makinli i Siilbhichit pisa pullashke, anumpa isht aionotula kash et ahli pullakma, hatak yukuplechi cha, anonti holisso pisachi inla kut, nan ithuna isht imasha itikba onut holisso pisacha he ona hosh holisso ishi tuk et hikia hokma yammako atobechi na holisso apisa yammak ash, holisso pisachashka.

CHAPTER IV.

SECTION 1. Chukka lokoli putta kut hatak chukka

echuffa i noshkoboka o ulhtib ehulasti imai ulhtib ai anukaka ai atokoli ho lokil chulastict holisio pisa he effemmi anukaka lokil ehulasti ulhtuket hielashke.

SEK. 2. Lokil ehulasti et chukka lokoli ai ahanta yamma, Chahta ai echuffa keyu hokkia holisso pisacha he ona pulla kut anta hokma yammak holisso pisachachi ho imomaka pisa et imaiulhtib yammak inli ka effemmi ma itafamct ashakma pit chufichashke, Yohmikmet lokil ehulasti yammak okct, heshi echuffaema himona hokeno holisso apisa ya i nowct pisa pul-lashke, micha heshi echuffa holisso pisachi tuk holisso o. nan anowa yammak ma afanaliehit apusiiachit ulhpesa hokma anumpa ahli i takaliehi aiena he et imai ulhpiesashke, yohmik ma holisso pisachi tok v aheka toba yammak ash micha aiahi anumpa atakali tok yammah ash holisso pisachi akinli hosh ulhtib ehulasti a pit imabe at imai ulhpiesashke, Yohmik mut lokil ehulasti ehleha hokct holisso pisachi, kenima kut anumpa onotola hokma ai i Silha he micha nan illeppa afoyoka, ka iyakaiet ulhtib ehulasti oka imanowachashke. Yohvikmet lokil ehulasti ehleha hokct holisso pisachi ehleha hct i holisso apisa clla aiasha ka akuniohma he nan ulhpisa i toula kut ai ahiehi ka holisso pisa ehleha hokct, holisso pisachi a im antia holitobli, aiena ehi ka achukmalit nan imoktubli achukmashke.

SEK. 3. Lokil ehulasti ehleha hct nan ulhtoba nan kia ik sho ho tokclashke.

SEC. 4. Lokil ehulasti ehleha hctet ilap i chukka lokoli ai-yukali ka clla effemmi ontuklo micha auwa-entuchena ont ai ehli ka hoehifo a ishit holisso afukit tahlieha, yammak atukma ulhtib ehulasti oka holisso pisa im effemmi et ont tahakma im otunichashke.

CHUKKA LOKOLI HOLISSO APISA.

SEKSHUN. 1. Chukka lokoli kenima hokkia holisso pisachi a tohna hinla hokmet holisso apisa et i hikiashke, yammak okuno yohmi kia holisso apesa hiohli kut itibilika kut kowi tuchena aianukka kuno keyu kashke yakni kowi ulhpisa kut hina chito itti chvulli anowa yosh apisali achukma ai apesash-yammak okuno yohmi akinli kia tamaha ahni ho talaya hokuno kowi ulhpisa yammct isht ik imoktublokaske yohmi kut nan

vlhpisa illuppa afoyoka kut chapta 1st anum tuptoa 8 micha 9, mikmet Sekshun 3 nan ithena isht asha imma ut nau isht ahli im issa takali kako aiyakaiyashke.

SEK. 2. Chukka lokeli holisso apisa poyutta hokut vfu mmi aiyuka ka Siptimba minti ummona kako isht aiashe, yubmik met nitak aiyukali ka kushi kenalli henali ho phisashke nitak hullo aiena hokono keyu kashke, nitak moma ka hosbi kennili, kenima ho holisso hapiset isht iya mikmet ont afoha he aiena ket apesashke yamohmit mahaya hosh may hushi nitak ont isht aiopi kako ont im ai vhlashke amba ulhtih chulasti ut ahni hokmet holisso apsia yohmi ka nitak falaya keyu kia fobachashke.

SEC. 3. Chahta vlla poyotta hokut chahta yakni anukaka holisse apisa i kenia keyu hosh nanithena he imissa ahli ket chahta vlla ahli yammak ila hoke yohmi hoka himak pilla mahaya ka vlla Iki ishke i kiatin vhleha aiena ket holisso apisa yohmi kako tihlehinli pullashke.

SEC. 4. Vlla putta holisso pisa chi ho hohchifo ut holisso afoka tok putta kut ik aiahlo hokma vlla yamma iki keyukmet atoni aiena ket holisso pisa he tuk nitak i kenia putta ka nitak vchuffak ma sint pokolit iya ho atoba he ut ontola cha atobashke, yohmi kia nan vltoba onotoletatoba he illuppet hushi vchuffa ka telli holisso tuklo keno ont iya keyu kashke amba vbeka, kucha okpullo keyukmet ayohma he fehna ho nana ka isht ataklama hatuk okmuno keyu kashke, iskuli atoba he achi ket nan vlhpisa illuppa chapta VI micha sekshun 5 tehla pi miha takali kako aiyakaiya hashke nan vltoba he isht anumpa takali illuppak oket kaunti telli holisso akokno ikenniobmikia ikakuehokashke amba ulhtih kenima hatukma yamma i chulasti ako ibbek fokashke, yohmi cha iskuli ut ibbek foka cha akuni miheha he nan vlhpisa ut imissa tuk yammak o ai-ibafokashke ulhtih chulasti oket yohma he ut vlhpisa fehna hokma vlla kenuma ka nitak lawa, keyu ka holisso apisa foha chi ka imissa he ut im ai vlhpisashke.

SEC. 5. Chukka lokeli holisso pisachi vhleha het vlla vchuffa holisso pisachi ket hashi vchuffak ma telli holisso tuklo hosh im vltobashke yohmi ka vlla yet hushi achuffa yamma holisso pibinsa na nitak pokoli tuklo ka ontia hokma, amba yamma ona keyu hokmuno nitak vchuffak ka sint pokolit iya ho im vltobashke.

bashke, yohmi akinli kia holisso pisachi itishasholi kut ebaha i shahli amona kut telli holisso pokoli ushta akueha tuhlapu ontia keyu ho imelhtobashke, yohmikmut atukla kut telli holisso pokoli tuchena ontia keyu hosh imelhtobashke yohmikma ont atuchena kut telli holisso pokoli tuklo ontia keyu hosh imelhtobashke.

SEK. 6. Holisso pisa ut hashi micha nitak nana ho hikitiya tokma hashi iyakaya ka nitak atuka ont obmi hokmako hashi uchuffa isht ulhpisashke.

HOLISSO APISA HOCHITO.

CHAPTA VI.

SEKSHUN 1. Holisso apisa hochito putta i pehlichika Chahta yakni anukaka ya, holisso apisa pehlichit ahanta chi kut, nan isht ilekahli (Bond) o hatak tuklo kono takla keyu hosh apela-chit atoni telli holisso tuhlepa sipokni tablapu isht ileonuehit Miko chito ya im atabli na ai-okpuchi bashke, yohmi kut nana ho isht ai-abanta he a nan ulhpisa het miha mikmut nan-ithana nan isht im asha nan itimapesa tok aiena ka ai abichit ai yakaiyut ahanta chi makashke.

SEK. 2. Holisso apisa pehlichu uhleha hokut holisso yamma ehohmi ai yukali ka ishi eba nan isht ahanta kut, nan ithena nan isht imasha uhleha het nana ho aphisa tok ma miho ablichit isht ahanta shke. Yammohmi tok osh holisso pisa im ofemmi ut ont taiyahakma nan ulhtukou anowa ka nan ithena nan-isht im asha atukma im anowahanchashke, nan anowa holisso yamma ehohmi ulla holisso pisa hohchifo micha ufemmi kuniohmi, micha nan ithena kut kuniohmi, mikmut nana inla micha holisso apisa i nan-ulhpisa ma kuniomit inutakut hilli a putta mikmut nana ho chumpa ho iskuli ut kunia tok a achafolechi hosh takoblichit telli holisso kuniohmi hosh ibbuk foka tok micha kuniohmi ho kanchi tok putta mikmut ahaka atobi tok holisso putta ma, moyoma ka nan ithena isht im asha atukma imanowahanchashke.

SEK. 3. Ulla holisso pisa.

Holisso apisa Spencer Academy a ulla nakni osh tuhlepa uchuffa hashke, mikmut New Hope a ulla tek osh tuhlepa uchuffa bika hosh Chahta Chikisha i yakni ai asha ka a kuchut.

holisso apisa illeppa iyashke yohmikma pokoli chakali akucha chakali, bika h_o, nan ithena isht im asha, oket, Chahta yakni kaunti teloha ai okali ka yohmi h_o teblelashke, ahnit imape-sashke, yohmikmat nan ithena nan isht im asha illeppak ash ot holisso piset iya ehi ka nittak pokoli tuchena ket takali moma h_o Kaunti Judge ehleha h_g im anowa ehi ket vlla nakni micha vlla tek aiena ket keniohmi ai yuka hosh i kaunti a akuchit iya ehi ka im otunichashke, yohmikma kaunti chueh ash ot chukka lokoli holisso apisa atok ai yakali i tokolichit ai aowashke yohmikmet holisso imma ket iki ehleha keyumut, atoni ehleha hako holisso satifikit a imashke.

SEK. 4. Ulla yohmi ket holisso apisa ya ik chukowo kisha ka yammak asho holisso apisa pehliche et atokoli tok o anta tok elikehi impuna et yammak osh vlla yammut hak-nip achukma akeniohmi ka afanaliehit pisashke, yohmikmet nan ithena hinla im anukfila akeniohmi ka yakohmi hokmak osh, elhpesa binla ahnit nan ithena nan isht imasha et tok aiena ka ai akaiyut afanaliehit pihisashke, vlla yut ofummi akok vto isht im oktapo kashke yohmi kia nan ithena he ai-elhpesa ket ofummi tuhlapa shke yohmi kia vlla keniohmi ket ofummi falaya isbahli kia anta he holisso apisa pehliche et kecha hokbano ahnit nan ithena isht asha yamma im anowachi h_o keyu kuchi ho hokmet.

SEK. 5. Kaunti Chueh ehleha et vlla holisso pisa, ehi h_o atokiliehit aiowa to putta hoehifo micha kunima h_o holisso ha ai ishi hatuk aiena holisso apisa okla putta immi yamma bikia ka i pehliche a imotunichaske mikmet Shalifkaunti yamma anta hoehifo micha i holisso ai itola aiena ka ainiehit imanowachaske, yohmi tuk o vlla holisso pisa iya ehi tuk a holisso apisa et tiwa tuk a nitak pokoli ontia keyukmut holisso apisa et tiwa hayatuk o holisso ha ishi tuk okma nitak pokoli ona micha holisso apisa i pihliche ot im annowa tuka nittak pokoli ona h_o vlla yammak ashot holisso apisa ya ont ikhayako hokma holisso apisa i pehliche et a yohma he et im aielhpiesa cha Shalifkaunti yamma anta ka imanowachashke, yohmik ma Shalifokut vsha lika fehna ho kuniohmi h_o holisso apisa ya ikiyo hatukma akostinichit pisashke, Yohmi cha vlla et ilap fehna kak osh abeka, keyukmut i chukka achuffa kunima hosh abeka keyukmut Bok hofobi ho isht ataklama hokma nan

keyu hatuk o akoshtinichi hokmet yammak atuk o nitak tuhlap
 ka takla ho vlla yammak ash holiisso apisa kenima ho iya hetuk
 a ont bohlayshke, yohmi ket Shalif yammak yakohmit nowut
 ayet nan isht i kenia putta hokeno vlla yamma Iki keyukmet
 atoni aiena kak osh atobashke, yohmi ka atokseli illeppak o Sha-
 lif et aya hoketo nitak uchuffak ma telli holisso tuklo ho imulh-
 tchak met kowih achuffakma sint tuhlap hosh imulhtobashke,
 Yohmi ket atiya he ulhpesa pit apisali hina iya pullashke,
 yohmi cha Shalif ash ot nowut aya tuk nitak keniohmi tok aien
 ma anumpa kello isht onotala hosh aheka ya vlla Iki atoni atuk
 aiena ka ibolashke, yohmi kia vlla Iki keyukmet atoni atuk ash
 osh atobi ik beno hokma ulhtih yamma i sakit kot itikba ya
 aheka yammak atuka isht onacha, chuch nana ahli ka ont im
 otchichi hokma, yohmi ket nana akumniohmi ho aheka et toba
 tok putta ka imotchichi, miha iskeli lawa keniohmi mikmet
 nan isht ataklama nan isht i kenia aiena im otchichi hokma
 himak a chakalichit vlla Iki kayukmet atoni aiena ka ik hoyo
 kia chuch yammak ulhtoba pulla chi ka apesa, yohmi
 tok kia nan apesa kash ikimaiahlo hokma yohmi
 lokma kaunti i telli holisso sholi et aheka ontola yammak ash
 et kaunti kenima ho vta atakma yamma i telli holisso sholi et
 Shalif a imatobashke, yohmi ket kaunti chuch oket abek ahli
 miha ai ulhpesa pulla ahli hokma miha haunti nana atobi
 yammak oket shalif nan imulhtoba he ash holisso nan isht ai
 ahli o kot et apesa tok o ieshi hosh aheka yammak im ulhtoba
 he im ai ulhpesa atuk a ulhtobut aheka yamma ieshashke
 kaunti yammak inli ka vlla uchuffa ka atampa hosh holisso
 apisa iya he tuk et ikahlo ket asha hokma Shalif yammak oket
 mominchit himona uchuffa isht iyashke. Yohmi kia Sakit Kot
 kenima hohkia nan ulhpisa illeppa nana miha putta kako ai i
 yakaiye ho aheka et isht atoba tok o keyu hokeno ulhtoba he
 ik apesokashke.

SEK. 6. Hatak chukkachvffa kenima hohkia hommona uch-
 vffali ka vlla ya tuklochit chahta i yakni holisso apisa hochito
 hiohli kak okma, keyuumut nahullo i yakni okma nana ka okla
 putta i telli holisso osh ulhtoba chi ho ikbahle kashke.

ULLA ULHTAKLA HOLISSO APSA.

SEKSHON. 1. Ulla nakni pokoli tuhlap hosh Armstrong

Academy a niashashke yohmik ma ulla pokoli talhapi hosh Wheelock holisso apisa ya niashashke yohmi tuk osh holisso pisa kut ont foha hohkia ulla ut i kenomi keyukmut i kana aiabli o ont takla anta hinla ka iksho hokma holisso apisa pehliehi akinli kak osh pehlichit apesashashke.

SEK. 2. Ulla ulhtakla okuto im vummi ai imma kako isht imoktupa kut ikshokaske, nar. ithuna he ut vummi tuhlapikak ashke amba nan ithuna nan isht imasha akosh ahni hokmut ulla kunimi kut holisso apisa ya abanta moma he a imahni keyukmut kochicha he ut imavhpesashke, ulla holisso pisa nana hohkia na ithuna nan isht asha akosh ahni keyukma holisso apisa ya ikkuchecho kashke.

SEK. 3. Nan ithuna isht asha vheha hut ulla lawa kuniohmi hosh holisso apisa hochito iya he a apesa tok yammak inli ohmi ho kaunti chvch vheha hokut ulla a hoyashke yohmi kut ilbasha moma i shahli ako hoyo pullashke, yohmi cha vchvffa ka atampa kia yamma chohmi hokuto chukka vchvffa ya akochashke.

SEK. 4. Yohmikma Shalif ai yukali kut ulla holisso pisa chi illuppa itavbit tahli cha holisso apisa kenima ho iya he vhpisa tok a isht ona pullashke yohmikmut shalif okut nitak vchvffakma telli holisso tuhlapu micha nana i kenia tek irtokowa hokno ahaka ai ahli ka kaunti telli holisso Sholi a imotunjechi hokma yammak osh atobashke.

SEK. 5. Ulhtakla holisso apisa pehlechi vheha hokut, holisso apisa hochito pehliehi ut (Bond) imvltaha he nan vhpisa illupput mcha tuk yammak inli ho yammiheshashke, yohmikmut nan anowa holisso hoka nav ithuna isht asha oka jbohla he atuka yammakinli ebomashke, nan vhpisa illupput hlopuli bayut holitoput ahlit itoyolashke, yohmikma nan vhpisa inla kut moma hokma akashapa akanima-hosh nan vhpisa i sunali holisso apisa aiima akuniohma he aputta ka yohmi hokmut yammut kobafa mak oke.

Aktoba 31, 1890.

Miko ut aiokpuchi tok.

BILL LVIII.

Nan ulhtuka hikia hosh ileok ponit ile kalakshi ehi, mikmut iskeli yo fot iti-eliehit abanta tok isht im ahleka he nan ulhpisa.

SEKSHUN 1. Chalita ai uchuffa kenima hosh nan ulhtoka holitopa micha okla hut a yimmi ho nan isht imulhtomba kak osh nan ulhtoket Chahta okla i nan ulhpisa ai anutaka hosh hikia tok, a keyokmet nananoli keyukmet chuli osh Chahta okla i ket o ai uchuffa atok osh ai ulhpisa keyu ho iskeli kuniohmi keyukmet nan osh iskeli a itivella hinla fehna ho ho ishi keyukmet isha he et ulhpisa ahai yohmi ket nan-ulhtoka, nan anoli okma keyukmet chuli okma nana ket ulhtuket anumpa kello a isht imelhtaha ha yosh nana ket illoppak achi ahni ho micha imatoba hinla ket kena hoh kia imia ket im anuk fila micha nan ulhtuka hikia tok. Nan isht ai utta atuk, yammak o foloehit isht ilapelachi hosh, nan anoli, keyukmet chuli okma nana hatuk osh, yohmi tuk met nan ik ai ulhpeso ahli mako isht ulhpesa cha chuli hochito et anumpa onachi na ulhtukowa hokmet nan isht imahleka ket ulhtoba onotola ket telli holisso tchlepa uchuffa ola takala keyu ho atobachi ket imulhpisashke, yohmi tuk osh nan atoba he a tuket, ikatobo ho nitak uchuffa ket o shohbi hokmet tchlepa, uchuffa ka ontia keyu hosh, nalibilka ho onotola achuk mako famashke.

SEK. 2. Chahta okla moma nana atekoli okma keyukmet kuniohmi i tokowa hosh nan atekoli okma nana chi ho Chahta i nan ulhpisa et miha ho nan atokola he ulhpesa Chahta yakni ai ahanta atukma batak nana hosh ok poni bunna hosh nana kia iskelli iti ulla he fahna keyukmet oka homi keyukmet iskelli okma nana ho isht haksichi bunna ket yammak atuk mako ilap ahnit fot, i konia he tuk a fololichi bunna hosh micha ilap ai ahni ho fot ima he im ahni hosh yammichi tuk putta ket nan-ulhpisa koboffi mako isht ulhpesa na chuli hochito et anumpa onocht na ulhtokawa hokmet nan-ulhpisa illoppa amona takali nan isht im ahleka kuniohmi ahe mia takali kak inli ho isht imahlekashke. Nan ulhpisa illupput hlopulli na ai-okpuchi mak-inli ho ai ahlit kulot hohtoput itoyolashke.

November 8, 1890, Miko et ai-okpuchi tok.

Nanatokoli isht asha tuk holisso yammut miko ebito mieba nan ulhtoka hochito putta ulhtuka tok holisso putta kut ikai okpuloko ka he nan ulhpisa.

Chahta okla nan apesa itunahut chieya ka yakohmit ulhpisashke,

SEKSHUN 1. Miko chito ulhtuka ho, nanatokoli poyutta ka keyukmut nanulhtuka hochito kenima keyukmut moma hosh ulhtuka tok, holisso ha chuch chito kenima ho imona he ulhpesa ka shalif keyukmut apelaehi kenima kut isht imonashke, yohmik ma chuch ebite ahanchi kash ot shalif yammut nan atokoli holisso hochito mieba akuniohmi hosh ibbek foka ulhkama achukma keyukmut ai okpuloka ehobmi aputta hokma nana ka ulhtukowa holisso shalif a imashke.

SEK. 2. Chuch chito ashot nanatokoli holisso yammut miko chito keyukmut nan ulhtuka hochito inla putta ulhtuka holisso yammut ibak fokka mak inli hosh itomibi kullo achukma ikokpolo hosh keyukmut, afoka he ulhpisa ka fokashke, yohmik ma nan inla kia yamma ibafoka keyu amba miko chito atokoli keyukmut okla moma i nanulhtuka a atokolit isht ai asha tok holisso yammak ila hosh foyokashke yammohmi ho chuch chito osh holisso hash ot itombi okma keyukmut afoka he ulhpesa yamma foyoka ho ieshi kut ashana achukma ho ieshashke. Yohmi tuk osh nitak kenohmi kago holissoehi chito ako ibbok foka he a nan ulhpisa het miha hatuk mago yamibchaske, Yohmi kut chuch chito oket holisso yamma cheyohmi kut ibbek foyoka ai uhli kut hatak nana kia ikpisachokmet nana hosh kuniohmi hobkia kana het pisa he potela he aiena ka ik imahnokashke.

SEK. 3. Yohmi tuk osh ont ai ulhpiesakma chuch chito ash ot ilap fehna akinli hosh nan atokoli holisso hash ieshit holissoehi chito atukma ibbek ont fokashke, yohmikma holissoehi chito ashot, chuch chito oket shalif vbleha ha, kenimichit holisso ai ulhtukowa, ima he miha tuka yamakinli ohmi ho chuch chito holisso kashofa imashke.

SEK. 4. Yammohmi tuk o holissoehi chito ash ot nanatokoli holisso hash ibakfokashke, yohmikma anumpeshi ut.

kenimihchit holisso ha ima he achi kash inli obmi holissochi chito a imas hke.

SEK. 5. Chuch chito okut shalif vbleha ha holisso kashofa ima kut holbet toba ka mihmakimli ka ikbit ishi bano tuk osh, nan atokoli holisso yammak ash, holissochi chito a ibbuk foki hayokmut holisso shalif ima tok holbet toba ishi tuk ash ot aboha nakfish im-anumpeshi a ibbuk fokashke.

SEK. 6. Chuch chito kenima hokut abeka hokma keyukmut nan inla kia isht ataklama cha nanatokoli holisso, mikmut holisso shalif vbleha ha ima tok holba ihsi aiena hoka ilap fehna ash holissochi chito micha aboha nakfish im-anumpeshi ibbuk foka he anumpa vba takali kut im achi kasho, yohma hekeyu hokmet nan keniohmit aya hekeyu kut ashlinka ho holisso chi chito a im-anowachashke yohmikma holisso chi chito ashot ilap fehna hosh. Kenima chuch chito yammut ai etta hatuk a iyashke yohmicha nanatokoli holisso micha shalif holisso ima tok holba putta ishi tuka ont im ishashke yohmikmut holisso isht vltakowa imashke yamohmi tuk mut nanatokoli holisso micha holisso holba tok ishi tok putta yammak ash o moma ka aboha nakfish anumpeshi a imashke, yohmi kia holissochi chito keniohmit nan vlpisa vt a keniohma he miha tuk a aya he keyu hokma sinit i miko akosh nan vltoka hochito kenima kak osh holissochi chito nana a keniohma he a tuka vltumbet iya he a atokolashke.

SEK. 7. Yohmi kut nan atokoli i chuch kenima kut nan atokoli isht asha tuk holisso hoka satifikit ibbit a takalicha he tuk vt ik yohmo keyukmut yammano takalichi hohkia kenimihchit vltuka ibbuk foka he nanulhpisa vt miha tuk a aiallichei ikbenokit ahanta tuk okmut keyukmut a kenimapo ka ik yohmo tuk okmut, nanulhpisa kobuffi ikai vlpeso ai ahli makq isht vlpisat chuli hochito vt anumpa anuchi na vltokowa nan isht imableka onotola kut telli holisso tuhlepa vchuffa kuno takla keyukmut telli holisso tuhlepa tvhlapi kuno ontia keyu ka atoba ebi kut onotolashke, atuko nan vltoba onotola taka, ik atobo nitak vchuffa kut taba hokma fuma pokoli tuhena akucha chakkli kuno takla keyukmut tuhlepa vchuffa ontia keyu hosh inali bieka ho on otola achukma mako fumashke.

Nofimba, 13, 1890, Miko vt aiokpuchi tok.

BILL LX.

Chahta okla aivechffa yosh anumpa kullo ishit United States ibafoka aiemma.

Chahta yakni i nan apisa ittanahat cheiya ket yakmiechit apisashki yohmi ket chahta hatak upi homma okla ya aia ehaffa yammut issish ai imma hosh aivechffa hokma, kiyokmut nan elhpisa yosh im issa bu aiv chaffa hokma kiyokmut okloshi a chi kasho ohoyo ai itti haleli hatok makosh isht ibafoka cha chahta okla i nan elhpisa hatokma i notaket ahanta tok osh United States ibafoka ket anumpa kullo ishi tok okma kiyokmut himak pilla ma anumpa kullo yaumak atokma ishi hokma, nana hob kia, chahta okla i nan elhpisa hatakma i notaket nan elhtoka nana kia ik isho kashke micha neshonahan chi kash aiang ka ka ya nan atokoli nana hob kia bot ikim a kuniyo kashki mecha chata okla i nan elhpisa ai inotaka kot hiohli kunima hob kia ehuli elhtoket ik binuilokashke nan elhpisa ilappat hloppli mak inli hosh holitopat ittoyolashke.

Oktoba 25, 1890, Fehna aiokpa chi tok.

BILL LXI.

Hoshok basha kani pila ai-imma Nofimba 1st, 1882, nan elhpisa tok sikshen 2, ya alhpoksia.

Chahta yakni i nan apisa ittunahat chi-iyaa ket yakmieh chit apisashke yohmi ket nan-elhpisa ilappat hlupulli haiyokano oktak hastok okma keyokmat kowi hushok nana hokkia kanchi kiyokmat nana isht ittatoba chi hokma nana hosh yakni haiyaka akokma kiyuk mat sitisin i holihta anoka ka yo a bashli hokma nana hob kia tun vchuff akma telli holisso vchaffat iya kaunti ya imatoba shke, kaunti tuloba ka shalit hiohli ket nan-elhtoba hi ahanchi kasho ittabobi cha ilap ut tok salitok isht im elhtoba ka telli holisso achaffakma sint pokoli ho a ko chit ishi eha kaunti nana ho hashok abasha tuk okma yamma i kaunti telli holisso shole hik kia hatokma imatoba shki yohmi na kaunti ya isht apila cha shki yohmi kia sitisin nana hosh ilap akinli isht ilapila eha chi hosh hashuk boshli hokoo. Nan-elhpisa ilappa isht a mia hosh elhtoba ik onocho

kashke nan-ulhpisa ilappat hlupulli mak-inli hosh holitopat ittoyolashki.

October 30, 1890, fihna ai-okpuchi tok.

BILL LXII.

Chahta okla nan-apisa itafamat chi-yaka yakohmit ulhpisashke yohmi kut nipi ka chi Chahta i yakni anokaka hiohli ai asha kut aba chi hosh chumpa putta kat wak micha shok ha aiena basba micha isht i chowa micha kana ho i chompa apotta kat holisso chit ishi bieka hashki yohme tok osh hashi taha ai-okalikma kaunti kanima ho nipi akanchit abanta hatok mat kaunti yamma kot i holisso chi a holisso yammak ash ibak fola-shke.

SAK. 2. Yamomik ma kaunti kot i holissochi ahliha hoket holisso yohmi ka achokmalit ishi na okla potta kat apibisashke.

SEK. 3. Nan ulhpisa ilappa akanima ho ik ai ahli cho hokmat nanik ai ulhpe yeso. Makq isht alhpisa cha nan isht imhlika kat ulhtoba osh onotolat atohobashke, yohmi kat telli holisso \$5.00 kano takla kiyokmat \$25.00 kano ontia kiyo ho atoba shke, yohmik ma Chahta ai achuffa kiyo hosh holisso ishi osh nipi kanchi atokokmat o holisso ishi tok at i kobafashki.

SEK. 4. Nan ulhpisa ilappat hlupulli makiuli hosh ai ahliit kulot itoyola shke.

Nov. 13, 1890, miko aickpachi.

W. N. JONES,
P. C. C. N.

BILL 15.

Chahta yakni ilappi i na ulhtoka intruders aiima Atoksali yat akaniobma he otanichi nan ulhpesa.

Chahta Okla i nan upesa ittanaha chito ittafamat chiya ka yakohmit ulhpesashke.

Shalif et imaiulhpiesa cha "Intruders" micha chahta ebaholhtina keyo nana akaniobmi ya miko chito imotanichi hach

kat Judge nana bohkia anumpa kallo imaiishi hosh Permit isha kiyu putta micha I Petition a hatak bohchifo atakohli aivlhpiesa tuka alotola bekeyo micha Shalif keyukmat nan ulhtoka nana bohkia nan Ulbpesa hosh amia ho "Intruders" micha chahta iba holh tina keyo ainiima atoksala chi hosh ulhtoka yosh Nation liappa koeba hea imanoachi toko ikaihalho bokma miko chito yat imaiivlhpiesa cha mehmakinli ho United States hatak upi homma nana ishtimutta ya imanoachashki. Nan ulbpesa ilappat ameha kako iakaya hosh imannoah bokmat kanalla hea asilhashki. Shalif kanim ma bohkia nan ulbpesa ilappat ameha ka ikaihalho bokmat nan ulbpesa kobaffi isht ulhpesashki. Michi Circuit Court itikba yo anumpa isht aionotola hosh Tali holisso pokoli Talhapi, ka ola kiyu hosh anoti Taliholisso Talhepa achaffa kano misha keyo hosh nana ai ikalho tuk putta ka isht aionotolashki Nan ulbpesa ilappat lhopulli hayat ai alhit holit-topashki.

Nofimba 14, 1887, Aiokpachi.

THOMPSON MCKINNEY,

Miko Chito.

(ENGLISH) BILL LXIV.*

An Act for the better securing the safety of the election returns in the election of Principal Chief, and of the National officers.

Be it enacted by the General Council of the Choctaw Nation assembled.

SECTION 1. That at every election for Principal Chief, or for any or all of the National officers, upon the delivery by the Sheriff or his deputy, to the proper Supreme Judge of the poll books of such Sheriff's county, said Judge shall give to such Sheriff a receipt, naming each poll book received, and particularly describing the same, whether securely sealed, mutilated or not.

SEC. 2. The Supreme Judge shall at once deposit such poll books in a secure box or other safe receptacle, in which there shall be kept no other thing except the poll books containing the returns of election for Principal Chief, or for national officers. He shall retain said poll books in said box or receptacle, under lock and key, until such time as he is by law required to transmit them to the National Secretary. While said books are in his possession the Supreme Judge shall not exhibit the same to any one, nor permit any person, under any pretext, to inspect or to handle them.

SEC. 3. At the proper time such Judge shall, in person, take said poll books to the National Secretary, who shall give

* Skipped by mistake by the compilers and mistake noted just in time to insert here.

to such Judge receipts in all respects similar to those required herein to be given by the Supreme Judge to the various Sheriffs.

SEC. 4. Upon the delivery by the National Secretary to the Speaker of the House of such poll books, said Speaker shall give similar receipts to said Secretary.

SEC. 5. It shall be the duty of each Supreme Judge to preserve duplicates, made at the time, of all receipts so given by him to the various Sheriffs. These duplicates he shall deliver to said Speaker of the House in person, as soon as practicable after he has delivered the poll books to the National Secretary.

SEC. 6. In case any Supreme Judge is unable, by reason of sickness or other unavoidable casualty, to deliver the poll books and duplicate receipts in person to the National Secretary and Speaker of the House, respectively, as herein above required, then he shall at once notify the National Secretary of such inability. The National Secretary shall thereupon proceed in person to the place where such Supreme Judge may be, and then receive from him the poll books and duplicate receipts, and deliver to him receipts as herein above required, and the National Secretary shall then deliver the books and duplicate receipts to the Speaker, as aforesaid. In case of the inability of the National Secretary to act as provided in this section, then the President of the Senate shall designate some one of the national officers to act in his stead.

SEC. 7. And be it further enacted, That if any judge of election fail to certify to any poll books, or, after having certified thereto, refuse to deliver the same, in manner and form as prescribed by law, then, in either such event, he shall be deemed guilty of a felony, and he shall, upon indictment and conviction thereof, be punished by a fine of not less than one hundred dollars (\$100) nor more than five hundred dollars (\$500), and in case he fails to pay the fine assessed within one day, he shall receive not less than thirty-nine (39) nor more than one hundred lashes well laid on his bare back, and this act shall take effect and be in force from and after its passage.

APPROVED, November 13, 1890.

W. N. JONES, P. C. C. N.