

L A W S  
OF THE  
CHOCTAW NATION  
IN  
ENGLISH AND CHOCTAW  
FROM  
1886 TO 1891 INCLUSIVE.

«LAWS».

OF THE

CHOCTAW NATION

MADE AND ENACTED BY THE.

GENERAL COUNCIL,

— FROM —

1886 TO 1890 INCLUSIVE.

1890.

INDIAN CITIZEN PRINT,  
ATOKA, I. T.

INDEX

INDEX.

	PAGE.
Atoka County, Election Precinct Established - - - - -	23
Atoka County, Election Precinct Established - - - - -	23
Boarding Schools, In reference to - - - - -	37
Boundary Lines of Certain Counties - - - - -	40
Bribing of Voters - - - - -	52
Choctaw Beer Prohibited - - - - -	3
Circuit Court 3rd District Changed - - - - -	7
Compilation of the Choctaw Laws - - - - -	17
Coal Weighers, In reference to - - - - -	21
Coal Contracts, In reference to - - - - -	23
Crippled and Blind - - - - -	24
Citizenship—the manner of application - - - - -	25
Citizenship—repealed. - - - - -	27
Citizenship—Quantity of Blood necessary - - - - -	8
County Officers, Increase of salary of - - - - -	37
Deputy Sheriffs, In relation to - - - - -	6
District Trustees - - - - -	47
Election Returns. This act will be found at end of book, on page - - - - -	61
Hunting Cattle on Sunday - - - - -	20
Inspectors, Two additional - - - - -	4
Intruders to be Dealt With by Officers - - - - -	9
Impeachment Cases, Defining the manner of - - - - -	12
Intermarriage - - - - -	17
Interpreters, for the General Council - - - - -	22
Jackson County, established - - - - -	4
Jackson County, One representative allowed - - - - -	5
Jurors in 3rd District, In relation to - - - - -	7
Jones' Precinct, established - - - - -	40
Joint Resolution, - - - - -	28

	PAGE.
Kiamichi County, Court Ground changed - - -	27
Kiamichi County, Election Precinct changed - - -	26
Kiamichi County, Election Precinct changed - - -	37
Leased District, In reference to appointment of Three Commissioners - - -	30
Leased District, Repealing portion of preamble - - -	33
Local Trustees - - -	47
Larceny, Detection of - - -	53
Missionary - - -	16
Melitia Law, suspended - - -	24
Mineral Sources - - -	38
M., K. & T. R'y Co. - - -	25
Non-Citizen under Permit - - -	9
National Auditor, The duties of - - -	11
Non-Citizens as Herdsmen - - -	14
National Treasurer, Security of - - -	15
National Treasurer, Security of - - -	23
Neighborhood Schools - - -	51
Officers' time to qualify - - -	18
Oath of Allegiance - - -	39
Orphan Schools - - -	51
Public Schools, Increasing the salary of Superintendent	3
Prairie Hay, In reference to - - -	16
Public Building, Protection of - - -	16
Permits, In reference to - - -	20
Pastures, Leasing of, prohibited, - - -	21
Principal Chief, To call upon Interior Department - - -	34
Ranger, Salary of - - -	6
Senatorial District, Pushmataha District - - -	5
Suits now pending in 3rd District - - -	6
Sheriff of Jackson county - - -	8
Shipping of Hay - - -	39
School System - - -	41
Superintendent of School - - -	46
Students to be Sent to School - - -	19
U. S. Courts, In relation to - - -	35
Wire Fences - - -	12
Wade County - - -	34
Witnesses, Pay of - - -	19

# LAWS OF THE CHOCTAW NATION,

FROM 1886 TO 1890 INCLUSIVE.

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## 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.

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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.

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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.

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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, Jacksfork 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.

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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-

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 1863, 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-

CHOCTAW NATION.

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 20, 1888.

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

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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.

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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 immediatly 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.

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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,

CHOCTAW NATION.

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

Choctaw 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.

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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.

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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.

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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.

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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 employes 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-

vite 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.

## LAWS OF THE

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 Kochot 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 II.

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 Toombs 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,

## LAWS OF THE

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 Mick 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. SMALLWOOD, 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 simular 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 bay.

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.

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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 Kiamitia 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 Kiamitia 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 Hamma, 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.

##### 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.

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1890.

Hattak upi Aiachuffa Holisso ai I Chule,  
ATOKA, I. T.

INDEX

# INDEX.

	PAGE.
Aboha nakfish a Chaksin Kaunti imissa	3
Anumpitola ulhtih atuehchina ai imma	6
Atoka Kaunti nan ai atokole hilechi	24
Atoka Kaunti nan ai atokole hileche	24
Ahika sipokni ittiy opelachi ai imma	35
Aboha tuklot yak ohmashke ache	33
Chahta biya imoktaple	3
Chole ai imma ulhti atuehchina	7
Chaksin Kaunti Shalif ai imma	8
Chahtokla ebahulhtina benna ai imma	8
Chahteba hulhtina keyou ai imma	9
Chahta micha Chikasha ai imma Cholite	16
Chahtokla I nan ulhpesa holesso	18
Chahtukla ai achetta toba banna	27
Chahtokla I holesso apisa ai imma	40
Chukka lokole holesso apisa	49
Chahta ai achetta mokofa ai imma	58
Chaksin Kaunte ya atokole	4
Holisso apisa i Nushkoboka isht imulhtoba	3
Holetta hochito pascha ai imma	12
Hashshok bashle ai imma	16
Holesso pisa nahullo i yakne iyahe ai imma	20
Holisso-pisa hochito holisso pisa	28

	PAGE.
Holesso Apisa Chito - - - - -	57
Hashshok bashle ai imma - - - - -	58
Inspekta tuklo moma atokole - - - - -	4
Ittihulalle ai imma - - - - -	17
Immomukpulo - - - - -	25
Kaunte I nan ulhtoka, ulhtoba im ibafokka - - - - -	39
Kamishuna tuchehina micha U. S. Kamishuna - - - - -	30
Kamishe Kaunte Kot yakne kunelle - - - - -	26
Kamishi Kaunte nan ai atokole kunelle - - - - -	27
Kamishe Kaunte nan ai atokole kunelle - - - - -	28
Meleshe ai imma nan ulhpisa mosholechi - - - - -	25
Miko Chito yot Tepatment nan annowa imahoyo - - - - -	37
Nan ulhtoka yat ilapahne ulhina ha atoksale - - - - -	59
Nan ulhtuka kuechei ai imma - - - - -	12
Nan ulhtoka anumpa kello isha he ai imma - - - - -	18
Nan anole isht im ulhtoba ai imma - - - - -	19
Nittakhullo wak hoyo ai imma - - - - -	22
Nan apisa okla anumpa i toshole ai imma - - - - -	22
Nan ulhtoka elekalaksheche ai imma - - - - -	55
Nipi kachi ai imma - - - - -	59
Okla moyoma im aboha ai imma - - - - -	16
Okla ai achuffa toba bunna nan ulhpisa - - - - -	30
Okla ai achuffa keyou hulhtina ya koboffi - - - - -	40
Pamit ai imma - - - - -	20
Sinita et Pushmataha ai ulhtoka he imi issa - - - - -	5
Shalif apilache ai imma - - - - -	6
Sakit Kot Pushmataha ha Kunelleche - - - - -	7
Sitisin keyou ulhpoba apisache ai imma - - - - -	14
Tele holesso shole i holessoche nan isht im ai etta - - - - -	10
Tele holesso shole isht ilapilache - - - - -	15
Tele holesso shole atone - - - - -	23
Tele tobaksi ai imma nan ittim apisa - - - - -	23
Tele il aioka kula he ai imma - - - - -	29
Ulhte Chulastes - - - - -	47
Ulhpora Konia holessoche isht imulhtoba - - - - -	9
Ulhpora ai impa kunah impota ya oktaple - - - - -	22
Wak hobak ai imma nan ulhpisa ha mosholeche - - - - -	36
Wete Kaunte Kot a Kanelleche - - - - -	36
Yakne Pota ai imma (lease) - - - - -	36
Yenatet Stet Kot ai imma - - - - -	37

## CHAHTA OKLA

—I NAN ULHPISA—

1886 MICHA 1890 ONT AIULHEHE.

—o—  
BILL I.

Nan it hana i Superintendent" isht imulhtoba ya ishaleh  
chit ibefokki Nan Uhpisa,

Chahta Okla Nan vpesa ittanaha Chito ittafamat chiya ka  
yakohmit Uhpesashke Nan ithana i "Superintendent" isht im-  
ulhtoba yat afammi achaffa ka tali holisso talhepa ushta hashki,  
achi ilappat lhupulli hyat aiallit hlittopashki.

October 12, 1886 Aiokpachi,

T, McKINNEY,

Chahta Okla I miko chito.

—o—  
BILL II.

Oka hawashko chahta bea achi keyukmat peh nana hosh  
hataka inlachit baksschi hukma nana hinla ikikbo kachi nan  
ulhpisa. Chata okla nan vpesa ittanaha chito ittafamat chiya  
ka yakohmit ulhpesashke, hatak kana hosh aka hawashko chah-  
ta bea achi keyeokmat nana inla kat hat oka haksecha henla ho-  
ikbit ahanta ka ilappat imoktabelishki. Nana yamma chiyohmi  
ka nan ulhtoka yat oupanit kancha he et imai ulhpisa yamoh-  
mikma yamma isht aya hatuk okma ikbi okma nana hatuk ok-

mat oka homi yatuk akinli ho aiittilaucit na palammi onnoto-lashki achi ilappat lhupulli hayat aialhit holittopashki.

October 18, 1886 Aiokpachi.

T. McKINNEY,  
Chata okla i miko chito.

BILL III.

County et Jackson honchifohosh tobo nan ulhpesa.

Chahta okla nan upesa ittanaha chito ittafamat chiya ka yakohmit ulhpesashki, Kaunti achaffa kat Kaunti tuchena Kiamitia micha Okchamali Atoka Kaunti aiena ka atoshafa hosh Jackson Kaunti hohehifo hosh tobat ibafokkashki, yohmi kat yakni hlafa isht ottayani kat yakohmashki. Lhabeta yat Bok homma asitili fehna 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 ulhp 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 Bok 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 alashki.

October 26, 1886 Aiokpachi.

T. McKINNEY,  
Miko Chito.

BILL IV.

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

SECTION 1- Chahta okla nan upesa ettanaha chito ittafamat chiya ka yakohmit ulhpesa shki. Miko chito et himakma In-

spector tuklo ka atokoli heat imaiulhpesa, 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 ulhpesa October 1883 toba tokako aieyakaykaya hosh ulhtokashki.

SEC. 3. Ont achakaya ka yakohmashki, yohmi ka "Inspector" Non ulhtoka eishi yammat November 6, 1883, Nan ulhpesa aiyakkaiat ulhtoka tok at M., K. & T. tali hina micha afelamolli putta 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 et aboha Nakfish achaffa kat emulhtoka he nan ulhpesa.

Chahta okla nan upesa ittanaha chito ittafamat chiya ka yakohmit ulhpesashki, himaka pelah hokano Jackson County okat aboha nakfish achaffa kat fot I kania alheha hatukmat atokoli ho imayalhtoka heyokat imciulhpisa achi ilappat lhupulli haya aialhit holittopashki.

October 29, 1886 Aiokpachi.

T. McKINNEY,  
Miko Chito.

BILL VI.

Senatorial "District" Pushmataha achi Nan ulhpesa.

Chahta Okla nan upesa ittanaha Chito ittafamat chiya ka yakohmit Uhpesashki, yohmikmat ilappat lhupulli hayat himak pelah ha holitt opashki okchamamall Kaunti micha Jackson

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

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

October 29, 1886, Aiokpachi.

T. McKINNEY,  
Miko Chito.

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BILL VII.

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

Chahta Okla nan upesa ittanaha chito cahhta yakni aiittafamat cheya ka yakohmit elhpeshashi anumpa Nana ho isht aionettola yohkia anumpa onottola yat Okehamali Kaunti Koat micha Atoka Kaunti micha Kiamitia Kaunti, Jack Fork Kaunti aiena ka ahanta atuk ohkia, anumpa onnotola micha nana unanoli aiena kat Jackson Kaunti anokakayoahanta hatuk mat Jackson Kaunti Koat akopet afoyoka shki. Yobmikma anumpa ettola holisso poyutta ka Jackson Kaunti I Kaunti Judge atukmat Kaunti ahanchi kash i holissochi ya imashki. Yohmi kia anumpa onottola micha nana imanoli aiena kat Jackson Kaunti Anokaka ahanta ho keyu hok mono anumpa ettola yat yammak inli ho ettoyua tukmat nana ka isht anokfillih shki. Achi ilappat lhupulli hayat February 1, 1887 aichlit ia ka holittopashki.

October 27, 1886 Aiokpachi.

T. McKINNEY,  
Miko chito.

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BILL VIII.

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

Okehamali Kaunti et Shalif apelachi yat imoshtashki Atoka, Kiamitia, Jocks Fork micha Jackson Kaunti aiena dat Shalif apelachi yat imushta banshki. Yohmikma nan elhpesa ilp-

pa anotakat elhtoka tuk okato isht imelhtoba yat \$50.00 Tali holisso pokoli tahlapi basoh Nation Treasury akocha hosh imelhtobashki Shalif moma ishahli et certificate atukma emashki achi ilappat lhupulli hayat February 1, 1887 aichlit ia ka holittopashke anumpa Bohli, Billy Williams.

October 30, 1885 Aiokpochi.

T. McKINNEY,  
Chahta Okla I miko Chito.

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BILL IX.

District ont atuekhna ya Jurors et kanohma chi Nan Ulhpesa.

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

Circuit Court, Third Judicial District, aiittafama August amona 1887 micha yamma aichlit ia ka Jury et yakohmashke. Okehamli kaunti et Jury imontochenashke. Atoka yut Jury imontochena; Jack's Fork et imontochena; Kiamitia et Jury imontochena; Jackson kaunti et Jury imontochenashki.

Ont achakaya ka yakomit elhpeshashi, Yakomashki achi ilappat lhupulli haya nan elhpesa ilappak oka akashapa kaniohmi ka ai isanali hokato Akshashki yohmek ma elappat lhupulli hayat March 1, 1887, aichlit ia ka aichlit holittopashke.

October 30th, 1886, ai okpachi.

THOMPSON McKINNEY,  
Miko Chito.

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BILL X.

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

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

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

ut Tiak Hili Jackson kaunti, C. N. Ako ahikkiashki, achi ilappat lhupulli hayat aialhit holittopashki.

Nov. 1, 1886, aiokpachi.

THOMPSON McKINNEY,  
Miko Chito.

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BILL XI.

Jackson Kaunti I Shalif ut elbtoka cha Pushmataha District Circuit Court atukma nana isht ahanta ebi nan elhpesa.

Yobmi ka Jackson kaunti I Shalif atukmat elhtokat im elhtayaha cha Pushmataha District Circuit Court "atukma nan isht ahanta chikat Shalif tekba yataka Receipt," micha nan isht aiahanta holisso micha Hattak ebi ittialla he aielhpiesa moyoma kat ebbak afoyokashki. Nan elhpesa nana hosh yakohmashki achi ilappa ai isanali putta kat akshoshki yohmi na yakohmashki achi ilappat lhupulli hayat February 1, 1887, aialhit ia ka holittopashki.

Nov. 1, 1886, aiokpachi.

THOMPSON McKINNEY,  
Miko Chito.

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BILL XII.

Chahta okla i nan upesa ittanaha chito ittafamat chiya ka yakohmit elhpesashke,

SECTION 1. Himak pela hokano Chahta yakni ilappa aibaholhtina keyu hosh Chahta ebaholhtina bannat nan upesa ya anumpa nan asilhha ibohli kat Chahta issish kashapa isht untuchena ho ishikat nan anoa aielhpiesa ho isht ilaiaitokoli hokmakashki.

SEC. 2. Achakaya ka yakohmit elhpesashke, Chahta yakni ilappa ebaholhtina 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 elhpesashki, Kana Hohkia nan elhpesa kobaffi anumpa elhtokowa onotola hokato Chehta. Yakni ilappa aibaholhtina ik tobokashki.

SEC. 4. Achakaya ka yakohmit elhpesashki, Chahta yakni ilappa ibaholhtinat imelhtaba yosh Nation ilappa maya kano nan elhpesa ilappat ikatakammicho kashki.

SEC. 5. Achakaya ka yakohmit elhpesashki, Nan elhpesa ilappat lhupulli hayat aialhit holittopashki.

THOMPSON McKINNEY,  
Miko Chito.

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BILL XIII.

Ranger isht imelhtoba yat Tali holisso pokoli Tahlapi hachi nan elhpesa.

Chahta okla I nan upesa ittanaha chito ittafamat chiya ka yakohmit elhpesashki, Chahta yakni anokaka Kaunti I Ranger heohlit aiasa kat isht imelhtoba yat nan elhpesa yat imissa yatok a ishikmak anoti Tali holisso pokoli talhapi hosh Nation I Tali holisso Sholi ya ai imelhtobashki Yamohma chika Kaunti i holissochi atukmat Satifeket atukma ima ho isht imelhtoba yat hashi tuchena aiy okak ma imelhtobashki nan elhpesa ilappat lhupulli hayat aialhit holittopashki.

Nov. 5, 1886, aiokpachi.

THOMPSON McKINNEY.

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BILL XIV.

Chahta okla I nan upesa ittanaha Chito Chahta yakni aittafamat eniya ka yakohmit elhpesashke.

Chata yakni ilappa ibah holhtina keyu hosh ittatoba I permit keyukmat pamit kaniohmi hohkia anotakat Nation ilappa aiatta keyukmat nana toksali hosh ahanta ebi kat ilap nan isht ai okpa ebi kat ilap aitta chokka achuffa ka misha keyu kashki, ittatoba yosh Tamaha keyukmat Tamaha ushi yo ahanto ebi kat aittatoba chokka atalaya chika Tamaha chokka atalaya aielhpesa tuklo hokano misha keyokashki.

SEC. 2. Chahta yakni ilappa ibah ohltina keyo hosh aitta chokka keyukmot chokka haniohmi hohkia italayat inla ipota he ahmi, keyukmat ipota tuk ukma nana hokmat nan elhpesa ilappat lhupulli tuka nitak pokoli hanali aittintakla ka kan-

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

SEC. 3. Holehta chito keyukmat Hohleta napa hohkia Chahta yakni ilappa ibaholhtina keyo ho immi hokato nan elhpesa 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 ut kanalli chaski.

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

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

Oct. 28, 1887, aiokpachi.

THOMPSON McKINNEY,  
Miko Chito.

— — —  
BILL XV.

Chahta yakni ilappa i nan elhtoka Intruders aaimma atoksali yat akaniohma he otanichi nan elhpesa.

Chahta okla i nan epesa ittanaha chito ittafamat chiya ka yakohmit elhpesashki.

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BILL XVI.

Tali Holisso Sholi I holissochi nan isht Aietta otanichi nan Uhpesa.

Chahta okla I nan epesa ittanaha chito ittafamat chiya yakohmit elhpesashki.

Chahta okla I Tali Holisso sholi I holissochi yat nan elhpesa ilappa Auet iakaya kako ai eyakaya keyo hokato iskali isht hoyo nana kia ikba hiat imaelhpiesa keyo kashki.

SEC. 2. Achakaya ka yakomit vhpesashki, "Nation" I Tali holisso Sholi I holissochi yat imaelhpiesa cha hashi ont

Atuchena ia Amona ka Nation" ilappa Angkaka nan elhtoka biobli putta ka isht imelhtoba yat nan elhpesa 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 elhpesa ka imashki. Ulhti micha Nation" I nan elhtoka Aiena bokano Tali holisso sholi I holissochi yat iskali isht hoyo a Apissalichit Aaimmi hatuka pit imashki, Nan elhtoka inla putta isht imelhtoba Yokano Kaunti Aiokali I Judge. Ako pit ima na Nan vhpesa ilappat ameha kako iakaya hosh Nan elhtoka Ai okali ka imashki Nation I holissochi chito ut imaelhpiesa cha kana ho nan isht elhtoka 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 Micho nitak nana ho At okali tuk putta kat Tali holisso Sholi I holissochi ya imann-woachashki.

SEC. 3. Achakaya ka yakohmit elhpesashki. Nan-elht oka nana hohkia Okla moma imiskali ittahobbi. 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 eakaya hosh nan elhtoka ahan chi kash isht imelhtoba chika iskali isht hoyo ya imashki.

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

SEC. 5. Achakaya ka yakohmit elhpesashki. Nan elhpesa ilappat Feb. 1, 1888, hikiyat iya ka Aialhit holittopaski. November 7, 1887, Aiokpachi.

T. McKINNEY,  
Miko Chito.

Tali Fabassa hohlehta micha hohlehta chito putta Aiumma nan elhpesa ya ibafokki nan elhpesa.

Chahta ok la I nan rpesa ittanaba ebite itt afamat ebiya ka yakohmit elhpesashki Hatak kana hobkia "citizen" ohkia I hohlehta chito ya inle immi ya ittikielieha hi at im ai elhpiesa keyo kashki, hohlehta Abanchi kash putta kat ittinkakla yat patha kat iyi pokoli tuklo ola keyo kashki. Nan elhpisa ilappa kobaffi putta ka Kaunti "Judge" et ay obma hiat im ai elhpiesa cha Shalit a at-ohno na chalit kenablechi na aittan-owa he putta kat haya-kashki.

Nan elhpesa ilappat lbopulli hay at Ai alhit holitt opashki.  
November 8, 1887, Aiokpachi.

THOMPSON MCKINNEY,  
Miko Chito.

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BILL XVIII.

Nan elhtoka kuchi ai imma otanebi nan elhpesa.

SECTION 1. Chahta okla I nan rpesa ittanaha chito ittafamat ebiya ka yakohmit elhpesashki. Chahta yakni ilappa I "citizen kanimma hohkia tuche na ka ona hokmat Nation." keyukmat ulhta I nan elhtoka kanimma hohkia Miko Chito akkeyo hokma nan elhtoka hekeyat nana ikai elhpeso hokma Miko Chito ya im otanichashki, yohmi cha yammak inli ho ehohmechi hosh Miko Chito yat ikai elhpeso hokma nan rpesa ya imotanichashki yohmikmat yammak inli ohmi ka holissochi chito I holisso afokkashki.

SEC. 2. Anumpa onichi ahanchi kash o chehmi kat "Nation ilappa I Judge" kanimma ho anumpa kallo aiishi cha nana ho isht ikai elhpeso hatukma otanichashki, micha nan an-oli achukma tuklo hosh im aien ashki. Miko Chito yat imai elhpiesa cha ilappa aiumma kat isht ai elhpiesa ehika ammpa kallo nana hobkia ono cha hia nan elhpesa ilappat imisashki.

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

fama ehika nitak pokoli hosh takli moma ho im anoachashki. Yohmi cha nana kaniohmi ho nan elhtoka hekeya tuk et ik kucho ka hinla ahni hokmat ilotanichashki. Yohmi kia nan elhtoka ahanchi kash nan isht aikashofa he ai elhpesa ka ilotan-ehi keyo hosh ikhaya-kotuk okma anta hetuka ehohmi ho Miko Chito yat yammak atuka afanalicha-shki yohmi cha Miko Chito yat ittichapa in an anoli ya imahaponaklochkma elhtoka hikiya heat ai elhpesa keyo ahani hokmat kuchashki. Yohmi kia nan elhpesa yosh amia hokiyo hokano Miko Chito yat nan alhtoka nana kia ikkucho kashki.

SEC. 4. Anumpa nana hobkia ilappako anotaka hosh ittola hokma Miko Chito yat anumpa nana micha nan annowa yohmikmat ilap et nana ho aiimanukfila aiena kat amominchi hosh Holissochi chito ya pit ema na yammak atuk ma hoiisso putta ka nan rpesa ittafamat ebiyakma aboha nakfish im anumpa eshi ya ibbak fokashki.

SEC. 5. Nan elhtoka yat kucha he ai elhpesa ka aboha nakfish nan apesa yat ahni hokmat nan elhtoka kuchi anumpa ha atahli cha aboha Akni ya pit imashki, yohmicha aboha nakfish et ehikosi kat kaniohmi kako ai elhpesa hinla hokma nan elhtoka kuchi aiumma isht asha ehika atokolashki yohmikmat anumpa ennotola yatuk et nitak nana ho haiaka ehika im rpesa cha isht im an owa holisso atahli cha aboha akni I Miko ilap hoh ehifo ya takalichi na achakaya ka holissochi chito yat ilap hoh ehifo ya takilichi cha, nan elhtoka kuchi banna anumpa hash holba yo aiinichi cha anumpa onotola yatuket nitak elhpesa 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 yatuk et ikhaiyako hokmano nan isht imanowa micha nan elhtoka kuchi anumpa hatuka hobachit ikbi cha anumpa onotola yammak aitta ya kanah hat afammi auahanali ka ont iya kat anta hokma imashki.

SEC. 6. Nan elhpesa ilappa alhecha ehikat holisso shali akosh apelachi kanohmi ai ena hosh elhpesa ka aboha akni I Miko akosh ahni hokma nan elhtoka kuchi I Kot yammak nana ho abanna ka moma atoksalashki. Holisso shali apelachi ahanchi kash abanna keyo ahni hokmat aboha akni I Miko yat kuch.

ashki, yohmi cha nan elhtoka kuchi kot chiya ka aboha akni akosh imaielb piesa cha nan isht aialbi-cha chi ka ilaieshashki. Michi anumpa ittola tuka isht ai opi ka ittiba anukfillashki. Yohmi akinli kia anumpa onotola tuk ut ikhaiako, 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 onucha shki. Yohmikma aboha akni I Miko ya holissochi yat anumpa kallo anuchashki yohmikma anumpa ittola yatukma af analiehit, michi nan elhpesa. Nan anowa aiena kako iyakkaya hosh nan elhtoka kuchi ai imna ka isht at-oksashki. Okla moma kat isht imaielb piesa hinla abni hokmat anumpa ittola tuka nitak inla ho isht asha hiat imaielb piesashki. Yohmi cha nan elhpesa hosh amia hokma anumpa ittola ilappa aiimma ka nana ponaklo putta kat imaielb piesacha ponaklashki, yohmi kat kot inla nana ponaklo chatuka aiittilaiwichi hosh ponakak-la hiat imaielb piesashki yohmi bekano yohmi aknili kia fot ikania putta kat anumpa ittola nana hatukma yammak inli kat nan elhtoka kuchi I kot ahanchi kash afokkashki.

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

SEC. 9. Nan elhtoka kuchi kot ut nana isht asha tuk putta ka aboha akni I holissochi yat hobachit ishi cha nitak himmak apesa he mako holissochito nan isht ai utta ya afokkashki. Nan elhpesa ilappat lhopulli 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 elhpoba apesachi iktohno ka chi nan elhpesa.

Chahta Okla Inan epesa ittana-ha chito ittafamat chiya ka yakohmit elhpesashki. Citizen achaffa hokma kanohmi hokma nana hohkia. Citizen keyo achiffa hohhma atampa hakma nana

hohkia wak, Issoba haksobish falaya, chukf issi Kosoma, shukha michi nan elhpoba nana hoh kia apisachi tobna hiat imaielhpisa keyo kashki, michi "Nation" anokaka ilappa nan elhpoba hay-aka asha nana hohkia hoyo, ittahobi, akanimma hohkia iktohno kashki, Holhta yo apitat epeta chi hokmano nan elhpesa ilappat imoktabli keyo kashki. Hatak achaffa keyumat hatak kan-ohmi nana hohkia nan elhpesa ilappa Kobaffi hokma Cirenit Court" itikba anumpa isht aafionotola cha elhtoba onnot, tola kat Tali holisso Talhepa Tuklo pokoli Talhapi ka ola keyukmat Tali holisso Talhepa Talhupi kano misha keyo hosh elhtoba onotelashki, isht elhtoba ahanchi kash iklanna kat Nation ai-imma i Tali holisso sholi ako imiashki yohmikma iklanna kat nan anoli tuk ako imashki achakaya ka yakohmit elhpesa shki. Nan elhpiesa ilappa auct iakaya ka nan elhpesa, Keyukmat nan elhpesa akashapa nana hohkia aisanali hokmat akshona nan elhpesa ilappat lhopulli hayat ai alhit holittopashki. Nov. 9, 1887.

THOMPSON McKINNEY, Miko Chito.

#### BILL XX.

Tali holisso sholi isht apelachi Aiimma nan elhpesa.

Chahta Okla I nan epesa ittana-ha chito ittafamat chiya ka yakohmit elhpesashki Tali holisso Talhepa ushta hosh afammi achaffa aiokaikma Tali holisso sholi ut nan elhtokat hikiyat nana isht elapelacha chi ka ittolashki Issoba obinili hochito ut Tali holisso sholi atonit abinachit impat maya chika isht elhtoba-shiki. Yohmi hoka Taliholisso shol ut afammi achaffa aiokalikma isht elhtoba ahanchi kash kanohmi ho isht elapelachi tuk ut nan ut nan epesa ya imotanichashki nan elhpesa ilappat lhopulli hokma ashajika miko chito yat ai akaya hosh Tali holisso sholi ut kana hachi ka meha ho Issoba obinili chito tuklo ka atokoli na Tali holisso Sholi amia kako anotaka hosh toksalashki Issoba obinili chito tikba elhtoka yataka ittauklo keyukmat kanimapo ka Tali holisso sholi ut imolhtoka banna keyo hokma isht elhtoko ya akshochashki nan elhpesa ilappat lhopulli hayat ai alhit holittopashki.

November 9, 1887 Aiokpachi.

THOMPSON McKINNEY, Miko chito.

## BILL XXI.

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

Chahta okla I nan epesa ittanaho chito ittafamat chiya ka yakohmit elhpeshashi.

Chahta, Chikasha ittataklo iyakni halalli aiiimma isht anowa Treaty, Article 11, 1866, toba tok et ik alho ma. Ahalaya tuk micha anotaka tuk putta kat aienat ikalshoshi. Yohmi hoka Treaty micha Article holisso tokahhanchi kash nana amia kat akshashi. Yohmikma uba anumpa eshi, micha hatak kashkoa nana hohkia yammam amia hokano isht ai alhi et ikimikshoshi. Nan elhpesa ilappat lhopulli hayat, ai alhit holitopashi.

Nov. 9, 1887, aiokpachi.

THOMPSON McKINNEY,  
Miko Chito.

## BILL XXII.

Hashok bashli aiiimma Nov. 1, 1882, nan elhpesa toba tok akalli nan elhpesa.

Chahta okla I nan epesa ittanaha chito ittafamat chiya ka yakohmit elhpeshashi.

November 1, 1882, kash nan elhpesa tok et citizen keyo micha Permit attobbi putta ka hashok bashlit Pini apitat kanima akancha he imissa yatuk et akshashi, himakma yakohmashi. Citizen keyo micha Permit attobi putta kat hashok basha ya ilap abanna illa kat citizen o imaiishi hashkik. Nan elhpesa ilappa kobaffi putta kat Nation ilappa kuchashke.

Nan elhpesa ilappat lhopulli hayat aihlit holitopashi. November 10, 1887, aiokpachi.

THOMPSON McKINNEY,  
Miko Chito.

## BILL XXIII.

Okla putta imaboha aiiimma nan elhpesa.

Chahta okla I nan epesa ittanaha chito ittafamat chiya ka

yakohmit elhpeshashi. Hatak kana hohkia Nation ilappa an-okaka okla putta im aboha ya kanimihchit ai opanichi, hokma elhti yamma I chuli hochito akosh anumpa onuchi na elhtoba anotola kat Tali holisso pokoli talhapi ka ola keyokmot Talhepa achaffa ka misha keyo kashki, micha aboha ahanchi kash kanimihchi hosh apanichi tuk mat yamma ai okali ka atobbashki yohmi cha nana aiopanichi tuk micha elhtoba onnotola tuk putta kat Atobba hikiyo hokma innali bieka ho fama pokoli Talhapi ka ola keyokmat Talhepa achaffa hokano misha keyo hosh onnotolashki. Nan elhpesa ilappat lhopulli hayat aihlit holitopashke.

November 10, 1887, aiokpachi.

THOMPSON McKINNEY,  
Miko Chito.

## BILL XXIV.

Ittihalalli aiiimma November 9, 1875, nan elhpesa toba tuka akalli nan elhpesa.

Chahta okla I nan epesa ittanaha chito ittafamat chiya ka yakohmit elhpeshashi, Nahullo yat Chahta aboyo ittihalalli aiiimma November 9, 1875, kash nan elhpesa toba tok et yakohmi hosh alhkatashki. Kaunti iholissochi illa hosh ittihalalli imissa holisso ha imatahshashi. Yohmikma nahullo yat Tali holisso pokule tuklo, akuchcha Talhapi ho Atobbi chatuk aibafo-ka na Tali holisso Talhepa achaffa ho at obbashki. Yokmikma kaunti I holissochi et ittihalalli imissaholisso kuchi micha iskali ya elhtoba tok putta ishi kat isht imulhtoba yat Tali holisso tuklo 50-00 hashki, inla kano County I Tali holisso shole akobbak fokkashke November 9, 1875. Nan elhpesa yat holitopashi. Nan elhpesa ilappat lhopulli hayat ai alhit holitopashi.

Nov. 10, 1887, aiokpachi.

THOMPSON McKINNEY,  
Miko Chito.

## BILL XXV.

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

Yakohmishke, nan apisa yet Nofimba 3rd, 1885, ash nan ulhpisa ikbit holitoblechi tok Chahta Okla i nan ulhpisa yet 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 ebi ka Satifikit ima tok na tok-sale het momat ulhtobat-toba tok oke, yammohme hoka; auit iyakaya kak osh holesso tohomba tuka nan ulhpisa makashke.

Chahta Okla Nan apisa ittanaba chito ittafamat cheya ka yakohmit ulhpisashke yohmi ket holesso toba tok ahanchi kash yammak fibna akinle ka Chahta Okla i nan ulhpisa yat, moyomat afoyokka 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 het Koniohme kako anumpa kallo im ulhtaha he nan ulhpisa.

SECTION 1. Chahta Okla nan apesa ittanahat cheya ka yakohmet ulhpesashke. Yohme ket Ulhtih micha Kaunte i nan ulhtuka ulhiha ha Chash ebite yat satifikit ima tuk a Aktoba nittak ummona hokmako anumpa kollo im ulhtaha cha ilapo atoksala he ai ulhpeyesha ulhtuka tuk aioka kat nana akaniohme na kucheche keyuo hokma tuksahanle na afomme tuklashke.

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

Sec. 3. Ont achakaya ka yakohmet ulhpesashke, Okla hosh atokule tuko nan ulhtuka ulhiha horoto himak pila Aktoba nittak ummona 1890. Ont imai ulhashke, yohmikma nan apesa kiyumat Miko Chito osh atokole tuk ulhiha het Nofimba nittak ummona 1890, kako ont im ai ulh-lhashke.

Sec. 4. Ont achakaya ka yakohmet ulhpesashke nan ulhpesa ilappat abohakne ulhiha abohanakfish ulhiha Miko Chito micha i nan ulhtuka ulhiha, ulhtih Chuch mich Chuch ebite ulhiha aiena hokono miha keyou kashke, nan ulhpisa ilappat lhupulle makinle hosh holittopat at ittoyolashke.

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 ittanahat cheya ka yakohmet ulhpisashke yohme ket Aktoba 26th 1883, 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 nan ulhpesa chinipowa kobaffe nishan ai itti-sannale putta nan anole yosh ulhtih kot ont ahatta ket nittak achaffa aiokale ka Tele holesso achaffat iya ho Kot yamma i Choch, ak osh holisso ima ho micha ket yamma i holissoche hohehifo micha i seal aina kot alapale ho nishan i taleholesso shale ako ai im ulhtobashke; "yohme hakinle kia" hattak ut ilapo bika nun ittim akoniohme tuko Kot ut ahika ikbi putta hokeno Okla i Teleholesso shale ya ik ik im aiulhtoba kashke. Ont achakaya ka yakohmashke, nan ulhtuka ulhiha nan anoli im annowa ulhiha keyonkmat kunch hohkia kot yamma aya he im ulhpiesa hosh ont anta.

keyonkmat im annowa kiyou hosh ont antta he yoba tuk osh  
atta cha anumpa keniohme ka nan anole hoketo ishit imelhto-  
ba immissa paknaka takkale yamma ikahalayokashke Nofimba  
7, 1887 nan elhpisa toba toket moshole na nan elhpisa ilappak  
osh alhupulle makinle hosh holittopat ittoyolashke.

Aiokpache Nofimba 6, 1888.

B. F. SMALLWOOD.

Chahta Okla I Miko Chito.

BILL XXVIII.

Himakma ulla hollisso pisa tuchina ket na-hulli-yakni hollisso  
apesa ia he im-issa nan elhpisa.

Chahta okla nan apesa itanahut Chieyakā yakohmit elh-  
pistshke. Yokni ket cheki ka chahta i nan-elhpisa apoksiachit  
itahobi tok Pech 61 micha kashkoa 6, ulla hollisso pisa na-hulli-  
yakni ia he ai-imma yummak atuk et kashofa-na, ileppak osh  
elhtubot fokashke—okla i hollisso apisa hiohli i noshkoboka yak  
osh, ulla nackni auah-tahlapi micha ulla tek auah-tuklo aiena ket  
na-hulli-yakni hollisso apisa ia chi ka atokola he yet imai-elhpi-  
sashke, yohmi ket hannaliaiyukali hosh Chahta yakni, uhlti mia  
kanohmi ileppak atukma ai-itakash-koshke.

Nan-elhpisa ileppet hlopulli makinli hosh holitopot itoya-  
lashke.

Ayukpuchi Nofimba 1, 1888.

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

BILL XXIX.

Pamit ai-imma nan elhpisa.

Chata okla nan apesa itanahut chieyakā yakohmit elhpis-  
shke. Hatak kana hosh nanishko ilaiyuka micha na-nawashoha  
itaiyuka nana hoh kia Chahta yakni anukaka ka ai atchlit ahan-  
ta chi haketo Pamit ikesho kashke, yohmik ma, okla aiocheff keyn  
ket oklo ai-acheffa keyou mak-inli ka Pamit ik-imatahlo kashke:  
Nan-elhpisa yet moma keyukmat akashapa kaniohmi hosh nan  
elhpise ilappa auet ai-isanal ket takali hokmat moma kashofa-

na, nan-elhpisa ileppak osh hlopulli makinli hosh holitopot it-  
toyolashke.

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-elhpisa.

Chahta okla nan-apesa itanahut chieya ka yakohmit elhpis-  
shke. Yohmi ket nitak hullo ikowato-ka he ai-imma nan-elh-  
pisa Pech 170 Sakshan 36, cheki ka okla i nan-elhpisa apoksi-  
achit itahobi tok halafa atukla takali ka; himak a anumpa yak-  
ohmi ho ibafokit akelli, "keyukmat wak hoyo, hliohli, micha  
itahobi aiena ka, yohmi he et im ai-elhpiesa keyukcashke."

Yohmi ak-inli kia nan-elhpisa ileppet elhpoa ya itahobit  
im-elhtaha yosh pehlinchit apesanchi tak o nitak hullo et cla  
hokaano miha keyu kashke. Nan-elhpisa ileppot hlopul-  
li makinli hosh holitopot itoyulaske.

Ayukpuchi Nofimba 2, 1888.

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

BILL XXXI.

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

Chahta okla i nan-apesa itanahut chieya ka yakohmit elhpis-  
shke, Yohmi ket Chahta i nan-elhpisa chiki ka apoksiachit  
itahobi tok, hollisso putta, 89, micha kashkoa 1st, Teli-tobaksi  
wekichi ai-imma i nan-elhpisa hlafa ont 3rd anumpa "ahiohli"  
achi yummak kashafana, anumpa "Shaft" keyukmat "akola"  
achi kak osh elhtubot takalashke, mikma hlafa ont 4th hollisso  
putta holhtina micha kashkoa yummak ash inli ka anumpa  
"yumma" achi, anet achakaya ka ileppak osh ibafokeshke, micha  
ik-kaniohmi nana kia awekichi ahiohli ai-asha he ai-elhpiesa tuk  
et onna-hinli hashi kanelli 7 Hiket opyaka hashi kanulli 5 ka  
ont aiahli; yummak keyukmat Kampeni i wekichi eleha hut

toksabanli ai-ahli ka ant ai-ablichashke. Chahta okla nan isht im-etta Agent et nan-elhpisa ilappa ikablichho putta ka Miko Chito im anowacha he et im ai-elhpiesashke.

Nan-elhpesa ileppet hlopulli mak inli hosh holitopot itoyulashke.

Ayukpuchi Aktoba 26, 1888.

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

BILL XXXII.

Uhpoo ai-impaa ya im-elhtuba chi hosh kana ik-impota-ka he nan-elhpisa.

SECTION 1. Chahta okla nan-apesa itanahet chieaka yakohmit elhpisushke, Hatak kana hoh kia im-elhtuba chi hosh kanah inla yet wak keyukmat nan elhpoo inla nana hoh kia ai-impacha chi ka, elhpoo ai-impaa ya impota he et im-ai-elhpiesaa keyu kashke.

SEC. 2. Hatak kana hosh nan-elhpisa ilappa kobuffit ahanta tuk osh elhtukoa hokmat Tuli holisso Tahlepa tuklo Pokoli Tahlapa \$250 ka ola keyukmat, Tahlepa Tahlapa \$500 misha keyu ho aheka onotoiashke. Yohmik-na okla nan isht apesa chi ho okla i Tuli holisso sholi ako ibbak fokashke; Kaniohmit aheka ya atubba he keyu hokma elhpoo ai-impaa yatuk ak osh kania-na abeka micha kot atoksali tuk aiena ka isht elhtubashke. Nan elhpisa 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 elhpisa.

Chahta okla i nan-apesa itanahet chieya ka, yakohmit elhpisushke, Abo-hakni micha nakfish itatuklo ket okhisa-toni micha nan-elhtuka ilaiyuka atokoli chatuk mako ai-itolanechi hosh, aboha toklo ket atokoli hosh anumpa tosholi yet im-asha-

hikashke; yumma elhtuka ka aboha yumma pehlicbi asha kak osh anumpa kullo ya onochashke. Nitak ai-yukali isht im-elhtuba yet aboha yumma ai-achuffa isht im-elhtuba yak-inli ho ai-itolanashke; aboha ya itanahet chieya ai-yukali ka anumpa tosholi elheha ahanchi kash yummat, ai-batakla chieya-na bili-yashke, micha nan-apesa ai-achuffa kanima ket ahnikma anumpa ha toshohonlashke. Nan-elhpisa ileppet ahlopulli mak-inli hosh holitopot itoyulashke.

Ayukpuchi Aktoba 26, 1898.

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

BILL XXXIV.

Chahta Okla I Taleholosso shole ya atonachi Nan elhpisah het toba tok a nan elhpisa het akulle.

Chahta Okla nan apisa itanaha chito itafamat cheya ka yakohmet elhpisashke, Nofimba 9, 1887, a nan elhpisa toba cha holitopa tok sekshan atakla ka afoyokka kat Chahta Okla I taleholosso shole ya atona chi apisa tok yammet yakohmit elhkata-shke. Issuba ombinile tuklo yammat Taleholosso shole ako ai I autaka hosh heyelashke, mikmat tikba kash issuba ombinili chakkale hosh elhtukat hile taka ibafokkashke mikma yakoh-mashke, achi ilappat elhpisat ahupulle ka ahhet holettopat ittoyolashke.

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 elhpisa toba tok a nan elhpisa het akulle.

Chahta Okla nan apisa ittannaha chito itafamat cheya ka yakohmet elhpisashke. Chahta Okla I nan-elhpisa holisso toba tok (page 85), micha lhafa isht ontuchehina ka micha anumpa tobakse kulle achi pammak filna annumpa yakohme hosh ibafokkashke (micha tale akulle) mikma nan elhpisa hot alhkatak-

mat ittim annumpa kot yakohmashke Nan ittim apisa (contract) at nan elhpisa ilappak-atukma ai I nutakat toba poyottak kut Tesemba 31. Aioka ho ont ai elhhashke, yohmikma Tabakse micha Tale kulle aina hokoto afamme hannalli ho ont ai elhhashke yohmikma ilappak atukma ai I nutaka putta ka neshan isht im elhtoba (Royalty) at hashe achuffa aioka ka elhtoba he ai elhpesashke.

Mikma nan elhpisa ilappat alhupulle ka ai alhet iya ka ai alhet holettopat 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 ka nan elhpisa hut hilechit imissa.

Chahta Okla nan apesa ittanaha chito ittafumat Cheya ka yakohmit elhpesashke. Atoka County, ai anukaka micha Atoka Tamaha ya I falamme pila imma koweh pokole ushta fokka micha Austin Wever. I chukka ya Im Oka-mable imma koweh achuffa fokka ho nan atokole nan isht ayasha et hikkeyashke micha Nosape nanih nan atokole nan isht ayasha hoh chitashke.

Mikma nan elhpisa ilappat Alhupulle Ka ayahit iya kat 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 elhpesa hut helechit.

Chahta Okla nan apesa ittanaha Chito ittafumat Cheya ka yakohmet elhpesashke. Atoka County Chahta yakne, ai annkaka ya nan atokule nan isht aiyasha at Atoka Tamaha I falamme hashe akucheba ai ittintakla imma kowe pukole tuklo

akueh cha untukle fokka micha George Lawys ai atta ya I ho-paka kut elhpesa talhepa Achuffa fokka ho Lhabeta Isketine holisso apisa chukka at hikeya yammako abikkeya cha Lhabita Isketine nan atokole nan isht ayasha hohohifoshke.

Mikma nan elhpesa ilappat lhupulla ka ai elhet 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 apilache nan elhpisa hut imissa.

Chahta okla nan apisa ittanaha chito ittafumat cheya ka yakohmit elhpisashke. Yohme kut Chahta okla ai achuffa kanah hosh imomukpulo yatuk osh konioht ilapilacha he keyou micha isht ilapelache et ik inuksho mikma ikhopokoyo micha imanukfilikono aina ka Tale holisso Pokole telhape aioka ho Okla i tele holisso shole ako ai im elhtobashke. Yohmikma ilap i Kaunti Chuch elhiha aioka kak osh ai elhpisa ahnit aiopachit Satifikit ima hokmakashke, micha yammak osh nan elhpisa ilappa ai iyakkaya ho isht ilapilache iskule isha chi tuk a apisanchit yakohme ahna he et im ai elhpiesashke. Yohmikma nan elhpesa ilappa moma hokma keyoukmat akashampa hokma nana hokia asante kut tukba alhupulle tok et akshot mosholashke. Yohmikma nan elhpisa ilappat alhupulle ka ai elhit iya ka aiyahit holettopat ittoyolashke.

Aiokpache Nofimba 7, 1888.

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

BILL XXXIX.

Milishi Nan elhpisa ha nan elhpisa hut yikoble.

Chahta okla nan apisa ittanaha chito ittafumat cheya ka yakohmit elhpesashke, Yohmi kut Nofimba 3, 1883, a Chahta

okla het milishi et elhtokat I heyela he nan elhpisa et alhpulet hojitopa tok a yammak atuk et Yekopashke. Yakomashke Ache ilappat alhpulle ka ai elhit iya kat holittopat ittoyulashke.

Aiokpache Nofimba 7, 1888.

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

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BILL XL.

Kamishi kaunte, C. N., anukaka ya kelih kashofa kot yakne ya nan elhpisa het kanulleche.

SECTION 1. Chahta Okla nan apisa ittanaha chito ittafamat cheya ka yakohmit elhpisashke Kamishi kaunti ai anukaka ya kelih kashofa kot yakne yat Kanallit kaunti achi kash anukaka ya St. Louis micha Sanfrancisco, tale hina abaiya Goodland Station ako ont hikkiya cha Goodland kot yakne hohehifashke.

SEC. 2. Ont achakaya ka yakohmit elhpisashke, Goodland kot yakne achi kash kot ai ittafoma emmona ket Chanoele mate emmona 1890, micha yomma ai elhit misha mahaya ka heshi inla aioka mate emmona ka ai ittafahamashke.

SEC. 3. Ont achakaya ka yakohmit elhpisashke Kaunte achi kash yomma i chrech akosh yohma he et im ai elhpiesa cha hattak nan isht etta imponna tuklo keyoukmat atampa kia atokule na yemmakosh, tekba ka kot chukka atuk kelih kashofa yomma kot chukka ya nittak pokole tuchehina moma ho isht annowa holisso ha hattak aitonaha chatuk mia tuchehina ka kaunte achi kash anoka ka lapclechi cha kanchashke, mikma isht elhtoba yet kot chukka himona ako isht elhtaheshke.

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

Aiokpachi October 28, 1889.

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

BILL XLI.

Kiamichi County ai anukaka nan atokole nah isht ayasha ya nan elhpisa het Kanulleche.

SECTION 1. Chahta Okla nan opisa ittanaha chito ittafamat cheya ka yakohmet elhpisashke yohme ket Kiamichi County aiannkaka ya nan atokole nan isht ayash, tekba ka kelih kashofa hohehifo chatuk yammak kunelle St. Louis mich San Francisco telebina abaiya Goodland Station ako ont hik-keya cha, Goodland, nan atokole nan isht ayasha hohehifashke.

SEC. 2. Ont achaka yakohmet elhpisashke nan atokle nan isht ayasha Goodland ache kash, ai ittafoma emmona ket August winste emmona 1890. Yako micha yomma ai elhit misha mahaya ka yomma ko yemmak ai ittafahamashke.

Mikma nen elhpisa ilappat alhpulle mak inle hosh holittopat ittoyolashke.

Aiokppoche Oktoba 28, 1889.

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

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BILL XLII.

Chahta Okla ai achoffa toba bunna yet akonioma he nan elhpisa het im imapisa.

Chahta Okla nan apisa ittanaha chito ittafamat cheya ka yakohmit elhpisashke. Himak pilat mahaya ka Chahta Okla ai achoffa toba bunna elhiha het okla ai achoffa toba bunnat asilbha. Aioka ket Chahta Okla i Taliholesso shole ya Toleholesso telehepa achoffa \$100 ho im atobbashke. Yohmikma yakohmashke achi pakvaka takkale kako ai iyakkaya ho okla i tuli holesso shole et holisso (receipt) ima ho okla ai achoffa toba buna annumpa ashla ya ittainichi hosh bohle ho keyou hokuno, nan isht asha Komite et isht im asho kashke, mikma nan elhpisa ilappat alhpulle hai a ai-elhit 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-uniama he ai immanan elhpisa ya nan elhpisa het akulle.

Chahta okla nan apisa ittanaha chito ittafamat cheya ka yakohmit elhpesushke, Nofimba 1842, nan elhpisa toba tok a chike ka Chahta okla i nan elhpisa holisso toba tok a Page (67) paknaka ya Chapta ummana micha Sekshan 5 mikmat kashkowa 4 afoyokka kut ittim annumpa kut yakomishke.

Chata i yakne ilappa holessso apisa hochito poyutta ka chukka cheffa naha hobkia holisso pisa achetta ka misha keyou ho bohlayshke ache yummat yakohmit elhkateshke. Chahta yakne ilappa holessso apisa hochito heyohle kakokma keyoukmat nahullo i yakne, (Istets,) akokma nana hoh kia Chahta okla im iskele yosh isht elhtoba ho holisso pisa chi poyutta ka Chukka cheffa nana hoh kia holisso pisa ut achetta ka misha keyou ho bohlayshke.

SEK. 2. Chahta yakne ilappa holisso apisa hochito heyohle kak okma keyoukmat nahullo i yakne (Istets) ak okma nana hohkia chukka choffa nana hosh holisso pisa achetta ka misha yo bohle tak ma holisso apisa yumma i nushkoboka (Supotentan) ut isht elhtoka holisso Satifikit atukma i moshole chi cha achuffa kak bno ho i holitoblechashke, mikmat mihmakinle ho yumma isht alota chi ka isht awakayashke. Mikma nan elhpisa ilapput alhupulli ka Akus emmona 1890, misha mahaya ai albit holitopet ittoyolashke.

Aiokpachi Tisimba 20, 1889.

B. F. SMALLWOOD,  
Miko Chito.

## BILL XLIV.

Kamishi Kaunti ai anukaka nan ai atokole ya nan elhpisa het konelleche.

Chahta okla nan apisa ittanaha chito ittafamat cheyu ka yakohmit elhpisashke, Kamishi kaunti ai-nukaka ya nan atokole nan isht ai asha, Lakstan ut Kenullet Lakstan achi kash im oka mahle kowe iklunno ho iti abasha ai ittanaha yummak<sub>o</sub> pit.

ahikkia cha iti abusha nan ai atokole hochifashke. Mikma nan elhpisa illappat alhupulle hai yut ai alhet kullot ittoyolashke. Aiokpachi Nofimba 20, 1889.

B. F. SMALLWOOD,  
Miko Chito.

## BILL XLV.

Chata yakne ilappa tele ilaioka akula keniohmit a mahaya chi ka nan elhpisa het im issa.

Yakomishke, Chahta okla het nan ithana mikmat nana ilaioka isht elhtaha he a Teli holisso ut ibalhkchat i shabt mahaya he ut ai elhpiesashke.

Yohme hatuko; Yakomishke, Teli ilauka hokut ik ottuno kisha hosh yakni anukaka yatukma ai ahsashke. Yohme kia abaiochi cha kulli keyou hokuno, isht ai oncholowa, himonese ai asha keyoukmat himak pila mehinte kak oh kia nan isht im ai chukma chi kut ikshoshke, Yohme hatuko.

SEK. 1. Chahta okla nan apesa ittanaha chito ittafamat chey ka yakohmit elhpisashke. Chahta okla ai achetta kena hosh Teli kello keyoukmat nake keyoukmat Teli-tobaksi okma nana ho ahaychi hokmut yumma i kowi achetta folota ka atoksala he ut im ai elhpisashke. Yohmi hakinle kia kaunti kenimma ho Teli akola nana ho ahayochi hatukmut yumma i kaunti i holisseche ako tikba holisso afukki hai ashke. Ont achakaya ka yakohmi hokmak ashke. Teli keniohme hatukma akanchi ya akunia chi moma ka alhtaha hokma yumma ittiyelle ai elhpiesa ka (pasint 6) ka Chahta, micha Chikashah, ai ina ka im atobbasbke yohmikma Chahta yut (pasint 6) achi kash, kashkowa tuchina kako (3-4) ako ishashke mikma Chikasha het kashkowa aioshta (1-4) ako ishashke, Yohmi kia yak-ohme hokmak-ashke, Chahta okla nan isht im utta-(Echen) ako tikba nan ittim apisa ittimikbi kut nan amia micha akoniohme putta kut Teli tobaksi kulle ya ittim atahle chatuk ako ittilawi hashke.

Aiokpache.

B. F. SMALLWOOD,  
Miko Chito.

## BILL XLVI.

Okla ai-achuffa tuba banna nan ulhpisa Aktoba 21, 1882, toba tok mosholichi nan-ulhpisa.

Okla i nan-apesa ma, Chi Kummitti piaba, Miko chito et Aktoba 21, 1882 Chahta okla nan isht imai-ulhpiesa ya aiachuffa ilemihet nan-asilhha bohli-na, "nana-apesa tuk kia," achakala he im-issa yut moshola he ahnit anumpa pi bohlo li tuk a achukmalit anukfillit epihinsa mat, nan-ulhpisa anet iyakaya iluppak osh hlopulli hokbano ahnit echi-bohli ka iluppak oke:

SECTION I. Chahta okla i nan-apesa itanahet chieyaka, yakohmit ulhpisashke, Hatak kana hosh okla nan-isht im-aiulhpisa ya aiachuffa ilemihet nan-asilhha bohli-na, okla i nan-apesa ak osh kanimihchit apesa hokma, yummak osh ont ai-ahlashke, yohmikma, Aktoba 21, 1882 nan-ulhpisa tuba tok et moymyt mosholashke. Nan-ulhpisa iluppak hlopulli mak-inle hosh holiopot itoynlashke.

Ai-okpuchi Aktoba 30, 1889.

## BILL XLVII.

Kummishuna tuchina hosh ulhtuka cha U. S. Kummishuna ehleha ulhti pota ai-imma micha nana inla ai-ilaiyukali ka nan-isht itimapesa he nan-ulhpisa.

Yakohmishke, Mey 28, 1830, kenkiles nan-ulhpisa i hikbi tok mako aiyakaya hosh Yunatit Stets i Miko et himongasi hatak epi-homa i yakni ilappa yakmikehit in-talali ka micha oklushi ehleha ha "aighli mak osh imili-kahanli" kut, yemma im-ulla ehleha, keyukmat isht ai-onchololi ehleha hut aiahashwa micha immih abilia ebi Latok;

Atuko yakohmiske, Kenkiles nan-ulhpisa ihikbi tok mako ai-iyakaya hosh Yunatit Stets i Miko et ont Septimba ma, Chahta okla ha Cholite itim-ihikbi kut, himongasi aiahashwa micha tikba ka im-issa tok a aienichi hosh im-issa tok;

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

Yohmi ak-inli kia Chahta okla micha Chikasha okla aien kut, yemma ont aiahanta bonna hokmet im ai-ulhpiesa 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-mahli i Supt. Thomas Wister ikana ehleha ai itapeha, Yunatit Stets in-toshka chipota i nan-ulhtuka W. S. Harney, Chancel Grant i nan-ulhtuka Kan'l Ely S. Parker aiena ka Yunatit Stets i Miko et Bot Kummishuna achi hosh atokoli cha nan-isht ai ahlika micha yummak ash Yunatit Stets i Miko ulhtuba mak osh, Chahta okla i Kummishuna ehleha ha ont imotaninchi ka Choliti et nanah inla ai-ilaiyuka yakohmi kut ai-ibafokit itibachuffa ka yakohmishke.

5. Chahta okla micha Chikasha okla aiena kut i yakni ash ai ahashwa tuk, yemma akashapa ka oklushi nan aiya Kansas micha inlaka ai ahashwa tuka ako in-talalishke; ont achakaya ka yakmih-chit itibachuffashke.

7. Nahullo nan-ulhtuka, Echani, micha okla talaya i tisho, keyukmet yakni iluppak-inli anukaka nan-atahla chi ho kufamant et im-issa tok, keyukmet oklushi i nan-ulhpisa mako aiya-kaya hosh iba-holhtina tok ehleha, yummak illa hosh Talitoli anukaka ka ai-ahashwa he et imai-ulhpiesashke;

Atuko yakohmishke, Yunatit Stets Kummishuna achi kash ant haiyakama yakni hashi ai opyaka yakni ulhpisa 98 talaya Chahta micha Chikasha aiena kut abinila he imai-ulhpiesa kash, hatak epi-homa nan-aiya micha Chahta, Chikasha okla aiena i yuka-issa ehleha aiena kut, mominchit nan-auukfilli micha abinila he ulhpisa, yemmat Chahta, micha Chikasha okla aiena kut il a-hotihuehit ishi keyu hokma, micha Chahta, Chikasha aiena kut 1866, Choliti itim-ikbi tok atekul 3rd ka yakni ulhpisa 98 i hashi ai-opyaka yakni talaya ka Yunatit Stets i kunchi kut chashpo ka nana ho akani-micha he aknli tok et, yummak achi ho halalli, yohmi cha Yunatit Stets i nan-ulhpisa micha Choliti itim-ihikbi tok ahanchi kash yummak o ai-inutaka he atok;

Atuko yakohmishke, March 1, 1889, Kenkiles et nan-ulhpisa ikbi ho Muskoki micha Simanoli i yakni aiena kut Chahta okla hut i yakni hashi ai-opyaka pila holhtina 98 talayaka ik-unchi kut nana ho akanihoma he atok a yummak-inli ho ai itil-

awa he atok akinli kia, chumpa putta hosh, hatak epi-homa et abinila he atoka kobabaffishke ;

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

Atuko yakohmishke, Yunatit Stets et nana ka ai-inlacha he ahni ka, micha hatak epi-homa i yakni hashi ai-opyaka pila ha Kufamant et Talitoli i nan-elhpisa abohli benna, micha hashi ai-opyaka pila holhtina 98 ka hatak epi-homa nan-aiya ehleha ak osh ai asha chi ho 1866 ash im-issa tok ak-inli kia, nanah inla ho akani-micha he ahni ka, yakohmi ai-ahnishke ;

Mihma yakohmishke, Yunatit Stets nan-ai ahni ket, Chahta okla micha ilap ai-acheffa ehleha ai-imma ho nana ka isht anuk-fili hokma, ibai-okpanchi micha yohmi hokbano ai-ahni chatuk, yohmi hoka, yakohmashke.

SAESHUN 1. Chata okla i nan-apesa itanahet chieyaka, yakohmit elhpisashke. Chahta okla i Miko chito et ayohma he et imai-elhpiesa cha, abo-hakni het ibai-okpanchi 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 eka 7,713,239 ilappa isht itafamashke.

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

SAK. 3. Kummishuna ehleha achi kash, nan-elhpisa ilapput nan ai ahni ka Chikasha okla het ai-iba-cheffut, ita-kulla he a im-ahnashke ; yohmi cha Yunatit Stets i nan-elhtuka ehleha ha

kani-mihchi hosh nana ka itim-apesa hokmet, chikosi nan-anoa ha Miko chito i bohlashke, yohmi kia, kummishuna achi kash nan-itim-apesa fuka, okla i nan-apesapakosh imai-okpanchi keyu hokano ik-holitopo-kashke ; Miko chito et ayohma he et imai-elhpiesa cha kummishuna et kani-mihchit nana ka itim-apesa cha im-annoachi makinli ho okla i nan-apesa a itafamichashke.

SAK. 4. Kummishuna ehleha achi kash, okla nan-isht im ghanta takla ket isht im elhtuka yet nitak acheffakma Teli holisso hannali micha kowi acheffak-ma sint pokolitiashke ; ilap inli hosh satifikit ikbi ho Miko et im ai-okpanchi ho im elhtubashke, micha nanah kania ka isht elhtuba elhpesa aiena ket nan-isht elhpisa keyu Teli-holisso sholi ibbak foka ket isht elhtuba chi hosh elhpisashke ; ont achakayaka, yakohmit elhpisashke.

Nan-elhpisa ilapput ahlopulli makinli hosh holitoput itoyalashke.

Ai-okpanchi November 5, 1889.

#### BILL XLVIII.

Chahta okla i nan apesa aboba tuklo yakohmashke achi:

Yakohmishke, nan ai elhtukoa anoliba hinli hosh, okla ilappa im-unnoahanchi, yohmikma St. Louis micha San Francisco. Teli-hina i nan-ulhtuka ehleha het yohma he ahni-na, holisso kia afoket okla ha im-ottahanni ket, Kompeni achi kash, yummat, himak pila Yunatit Stets nan-apesa et itafamak-ma Californila micha St-Louis Teli-hina hoh-chihifo ho hatak epi-homa i yakni a aolopullicha chi ka Kunkilus et imissa he ahni, nan-asilhha i bohla chi ket anumpa atahli hosh aiash, yohmi ket St. Louis micha San Francisco Kompeni achi kash osh immih micha yummat osh nan-amikfihinli :

Mikma, yakohmishke, Teli-hina ataya he asilhha ka moma ket kowi 2000 ka ont ia, micha yakni Teli-hina atomba hinla ka mominchi ; yohmi cha Teli-hina ikbi ket Kunkilus im-issa toko Teli-hina elhtaha bachayaka ai-itapotulichi micha hatak epi-homa i yakni anukaka ka Teli-hina tuba he ai-imma ka ila-mominchi cha, tikba he ai-imma ka ila-mominchi che, tikba ka St. Louis micha San Francisco Teli-hina hoh-chihifo beka tou et, Cali-

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

Yohmi ka yakohmishke. Yunatit Stets et hatak epi-homa oklushi mia tahlapi ka afummi 1866, anukaka Cholite itim ikbit im-issa ket, Teli-hina acheffa hosh Falummi 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, Falummi micha okamahli aiena ka Teli-hina a-hi atok a Missouri, Kansas micha Texas Teli-hina aiena kak osh Teli-hina ai-atahli 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-atahli hosh ashwahanchishke.

Yohmi-ma, yakohmishke; 1866 Cholite itim ikbit Teli-hina ataya he im-issa tok a ont atempa ka. Yuuatit Stets kenkiles et Teli-hina inlaka nitak ai-ilaiyukali ka, hatak epi-homa i yakni achi kash ahlopulla chi ho immi-hinsa tekokaniohmi ket tobut elhtaha, yohmikma inla et isht awakaya; yohmi hatuko yakohmishke; okla telaya ket Taletoli iluppa nan-akaniohmi putta ket okla lokoli acheffa ho ai-imominch, micha inla putta kano imokshihita, yohmi cha Yunatit States et 1866, Chohtite nan ai-itehi hinsa tok, micha Taletoli a im-ili-kahahli tok et, Teli-hina inlaka imi-hisisa putta kush koba-haffishke;

Yohmi hatuktlo, yakohmashke, Chahta okla i nan-apesa aboha tuklo itafamat chieyaka yakohmashke, St. Louis micha San Francisco Teli-hina hoh-chihifo beka tok et. California micha St. Louis Teli-hina achi kash, Teli-hina ataya he asilhaa tuka "aiabli mak osh ilai-issannali," micha yummak oket, hatak epi-homa ai-acheffa nan-isht im ai-vehokma nan-isht isht im ai-elhpisa ya ai-okpanichi micha yumma itimpakna chi hosh isht awakaya tuk a Cholite nan-ai-immi-hinsa tok a ont atompli hokano moshola he ako apissali; yohmi hatuk o, Yunatit Stets kenkiles a inutakut ilim-otaninchi ket St. Louis micha San Francisco Teli-hina, yummat California micha St. Louis Teli-hina hoh-chihifo, Teli-hina ataya he asilhha ya im-issa ho mehli hokma, kempeni inla ket Talitole anukaka ka Teli-hina ai-ikba he tuk

kia imoktbli, micha nitak inla mihinti ka ai-itapeha acheffa ho Teli-hina ai-imma putta ka, oklushi mia tahlapi, aiacheffa ehleha hut ai-inutaka hos hiela he :

Ont achakayaka, yakomishke nitak olbulaka St. Louis micha San Francisco Talitole anukaka nana akaniohmi tuk a epheinsa, yohmi ka Teli-hina ahanchi kash hina ataya he asilhha chi hosh anumpa atahli tuk, micha ai-itapeha acheffa yummat yumma asilhha ket ai-itapeha inla ket Taletoli anukaka ka nana ka isht aiahashwa he ahni tuk a micha nana ka atahlit nanisht ai-itimpakna he tuk a ataklummichi micha nukshobli aiena he ako ahni; Ont achakayaka, Yunatit Stets kenkiles a inutak et ilahn-ahanchi ket St. Louis micha San Francisco Teli-hina achi kash yummat Talitoli iluppa Teli-hina ahlopullichha he a im issa toko halelli-na himak a afummi pokali-tuklo akinli kia yumma ikbi tok keyu micha ikbi hosh ashwahanche keyushke; Ontachakayaka, yakohmashke aboha tuklo yakohmashke achi iluppa Nashinel Sakliteli et hobachit Yunatit Stets i Miko micha Sakiiteli Intelia, abo-hakni i Miko micha abo-hanakhfish im anumpa eeshi Yunatit Stets Emalika chieyaka pit i bohlashke:

Ont achakayaka, yakohmashke resolution iluppet hlopulli mak-inlihosh holitopot itoyulashke.

Ai-okpnehi Nofimba 5, 1889.

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BILL XLIX.

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

SEKSHUN 1. Chahta okla i nan-apesa itenahet chieaka, yakohmit elhpiesashke. Nov. 6, 1888, "net ploset" iskali itiyupelucha he Kummishan elhtuka he nan elhpisa tobut holitopa tok, micha Channali 18, 1889, nan-elhpisa tuba tok, akulli nan-elhpisa tuba tok, itatuklo ka yikoblichishke.

SEK. 2. Ont achakayaka, yakohmit elhpisashke, Net ploset i Kummishan achi kash, holisso, Lepot, Takit micha holisso nana hosh Kummishan nan-isht ai-asha tok yumma abalaya putta ka mominchit Nashinel Sakliteli nan-isht ai-utta

ashachina, nan-apesa okla h̄ut apehinsashke. Nan-ehpisa il̄ep p̄ut hlopulli mak-inli hosh holitop̄ut itoyulashke.

Ai-okp̄uchi, Aktoba 30, 1889.

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BILL L.

K̄emmiti tuchina hosh elhtaka-cha U. S. K̄em̄mishuna eleha elhti pota ai-imma mīcha nana inla ai-ilaiyukali nan-isht itim-apesa ch̄i "nan-isht amia" nan elhpisa Nov. 5, 1889, toba tok akashapa k̄a mosholichi nan-elhpisa.

Chahta okla i nan-apesa itanah̄ut chieyaka, Yakohmit elhpisashke, C̄em̄miti tuchina-hosh elhtuka cha, U. S. K̄em̄mishuna elheha, ulhti pota ai-imma mīcha nana inla ai-ilaiyukali nan-isht itim-apesa he "nan-isht amia" nan-elhpisa Nov. 5, 1889, toba tok et; itim-anumpa k̄ut yakohmi, "Chahta okla h̄ut 1837, Choleti ikbi hosh i yakni moyuma k̄a akash-koa ont isht ai-ushta k̄a Chikasha okla h̄a i kanchi tok" achi, ill̄epak atuk et mosholashke.

Ai-okp̄uchi Nov. 9, 1889,

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BILL LI.

Wak hobak Chahta yakni isht chukowoa he im-issa nan-elhpisa, imok̄t̄bli nan-elhpisa mosholichi nan-elhpisa.

Chahta okla i nan-apesa itanah̄ut chieyaka, yakohmit elhpisashke, Wak hobak Chahta yakni ishtik-chukow ka he imok̄t̄bli; amba Nofimba mīcha Tisimba hashi anuk̄aka kak illa he nan-elhpisa tobt̄t ahl̄opulli tok osh Aktoba 30, 1888, fehna nitak et ont intaba cha, il̄ep inlit nan-elhpisa tuba tok, ȳem̄mut himak okano mosholashke.

Nan-elhpisa il̄ep̄p̄ut hlopulli mak-inli hosh holitop̄ut itoyulashke.

Ai-okp̄uchi Nofimba 13, 1889.

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BILL LII.

Wade Kaunti kot yakni kan̄el̄ichi nan-elhpisa.

Chahta okla i nan-apesa itanah̄ut chieyaka, yakohmit elhpi-

sashke. Kaunti kot yakni Wade Kaunti koeh̄ut-owakah kot yakni et Teli-hina ako pit kan̄el̄ashke, yohmi cha Teli-hina kot yakni isht ahoh-ch̄ih̄ifashke.

Wade Kaunti a kaunti kot isht ai-asha em̄mona k̄ut Chanu-ali Manti em̄mona kak ashke. Nan-elhpisa il̄ep̄p̄ut hlopulli tuk a Tesimba 31, 1889, okmako holitop̄ut itoyulat mahayashke.

Ai-okp̄uchi Nofimba 13, 1889.

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BILL LIII.

M̄iko chito et Intilia Tapatman a nan-a a kaniohmi k̄a imahoya he im-ahni nan elhpisa.

Chahta okla i nan-apesa itanah̄ut chieyaka, yakohmit elhpisashke.

Robert L. Owen, U. S. Hatak epi-homa nan-isht im-etta a Chahta i yuka-issa kaniohmi ai-yukali hosh Choleti 1866, Atekel 3rd nan amia k̄a ai-iyakaya hosh Nesh̄unakucha ch̄i hosh elhtuka tok et otaiyani hokma ima-tubba ch̄i h̄o yuka issa im iskali a ibbak foki tok a, nanah kania, mīcha kaniohmi ai-yukali h̄o ima-tubbi tok, mīcha holhtina kaniohmi, mīcha hoh-chifo nana ai-yukali hesh im-elhtuba tok, mīcha laua kaniohmi hosh ik im-elhtuba tok amoyuma k̄a ai-in-tokoa mīcha iskali et at̄mp̄ut itonla yuba-na U. S. Hatak epi-homa nan-isht im-etta yet falamichit bohli tok okma; ȳem̄mat akaniohmi tok aiena k̄a M̄iko chito et Intilia Tapatman a nan-anoah ima-hoyashke.

Nan elhpisa il̄ep̄p̄ut hlopulli mak-inli hosh holitop̄ut itoyulashke.

Ai-okp̄uchi November 13, 1889.

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BILL LIV.

Nan-elhpisa osh im-issa keyu h̄o Yunatit Stets kot abiohli-hinchi k̄a, Chahta okla mīcha aiacheffa elheha aiena nan isht imai-elhpiesa apehpoach̄i nan-elhpisa.

Yakohmishke, 1866 Choliti tuba tok atikel 38, mako ai-iyakaya hosh nahullo yet Chahta okla ai achuffa nan-isht imai-elhpiesa ai-ilaiyukoli putta, Bot i kania, nan-elhtuka ishi, mīcha nan-elhpisa kobafa putta k̄a Chahta i kot foki mīcha fokka, yoh-

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

Atuko yakahmishke, Stephen Belvin et Chahta issish o ilai-eshi osh, achuffa A. E. Powell et iti-halulli hosh Chahta okla ai achuffa ya tuko vbi tok osh anumpa isht ai-onotayula-na ulhti 3rd i kot Chahta yakni isht aiasha he ont ai-elhpiesa February a ont haiyaka-na, nan-isht im-asha chi ho Chahta i nan-elhtuka ehleha hrt yukaehi tok;

Atuko yakohmishke, Stephen Belvin achi kash nan-elhpisa kobafi tuk yummak osh inli ka Yunatit Stets im ulhtihkot Paris ahikiyaka nan-ai-im-elhpisa chi ho yukaehi, yohmi kut 1866 Choliti tuba tok Atikel 38 ka ik-holitoplo, micha Belvin achi kash micha Chahta okla nan-isht imia-elhpiesa aiena ka nan-isht ikahnoshke:

Yakahmishke, anumpa yumma hoyulba fehna ho, Kapetani Joe Everidge, Turner Everidge, micha Martin Everage aiena kut, nahullo achuffa Luther, yumm et itihalulli hosh sitisin atok-o vbi tok osh anumpa isht ai-onotoyulut, yukut Yunatit Stets i kot Paris, Texas ahikiya ka afoka tok osh, nan-atak-lummi et Ban ai-inutaka hosh hielishke:

Akma, yakohmishke, Aktoba 30, 1877 micha Aktoba 28, 1889 nan-elhpisa tohomba tok mako ai-iyakaya hosh Joe Nale Tobaksi Kaunti i Shalif osh nan-elhpisa ai-im-issa, micha hatak rpi-homa U. S. nan-isht im etta et im-ahni hatuk mako Tamaha Krebs C. N. okla aiachuff keyu nah-elhpisa asanali ehleha-micha nan-elhpisa keyu ho nan-isht ai ahanta tuk putta ka, in chuka kaniohmi ka kunchi tok oke;

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

Yakohmishki, Adelphus Riddle et Mick Nichols iti-halulli osh Chahta okla ai-iba-chuffa osh Jacks Fork Co., ai-ahanta tuk osh illi tok, yohmi-na yumma nanah immih hatuk isht ahanta chi (administrator) elhtoka tuka, Huggins, Arkansas ulhti etta osh anumpa isht ai-onochit Mushkoki Kot a isht ona tuk oke; Yohmi-na illi tok nan-immi achi kash Kot achi kash yukaehit Adolphus Riddle ibbak ai-imakoffit eshi cha illi achi kash ahalaya kut nan-

isht ikania chito ho isht tahpalat kunchi kut, Chahta i kot nan-isht ai-ahanta he ai-elhpiesa tuk a nayuhmi isht ikahno;

Mihma yakohmishke, Sam Harris et Sam Brown Chahta ai-iba-chuffa ek-inli; micha itatuklo kut County aiahashwa yatuko-itim-okpolokut ahanta cha vbi tok, yohmi ka Chuch Parker Ft. Smith binili kut Morris Green micha inla ai-itapeha Gains County minti kut anumpa yumma chomi 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 Yunatit Stets et nan-im apesa he ahuit Paris, Texas attuma ahalellishke;

#### YOHMI HOKA.

Chahta okla i nan-apesa itanahut chieyaka, yakohmit elhpissashke. Chahta okla i Miko chito et ayohma he et imai-elhpiesa cha Guthridge, Fleming ai-itapeha Paris Texas aiahashwa ka tohno-na kot achi kash ont ahoyokut micha kaniohmi hosh anumpa yumma chohmi putta ka, isht etta he imai-elhpiesa keyu ka, isht anumpahonlit, keyukut Chahta okla micha ai-achuffa ehleha aiena nar-isht imai-elhpiesa ai-ilaiyukali micha Caoliti aiena ka ahepooa-hanchashke; Micha nan-isht ahanta tuk isht imelhtuba ka, nana ka ai-imelhtuba he et elhpisa tuk osh Miko chito a imotaiyani hokma, satifikit ima ho Teli-holiso \$1500.00 osh; nan-isht elhpisa keyu Teli-holisso sholi ibbak fayuka tuk et isht elhtubashke, Nan-elhpisa ilupput hlopuli mak-inli hosh holitoput 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 chieyaka yakohmit elhpissashke.

Chahta yakni, Kaunti i nan-elhtuka ehleha isht im-elhtuba imi-bafuka kut yakohmashke.

Kaunti Chuch, \$100 00

Kaunti Klak, 50 00

Shalif, micha apeluchi, aiyukali, 50 00

Teli-holisso yakohmi ket isht im-ulhtuba im-issat ulhtaha yummako ibaftka-hashke.

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

Ai-okpachi November 14, 1889.

BILL LVI.

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

Chahta okla i nan-apesa itanahet chieyaka, yakohmit ulhpisashke.

Shalif et okla ai-achuffa keyu ehleha holhtina esha he Nov. 6, 1888, nan-ulhpisa tobet holitopa tok et, himak a mosholashke.

Nan-ulhpisa iluppit 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.

CHAPTA I.

SEKSHUN 1. Nanithena nan isht imasha.

Chahta okla i nan apisa ittafemat chiya kat yakmihehit apisashke.

Chahta okla nan ithena nan isht atta yet, iluppak atukma isht atobet hielashke. Yohmi ket mi ka chito ak osh miko hatukmakosh yamma pehlichit binilashke, micha holisso apisa i noshkoboka yet vcheffakma, ulhtih chulasti et tuchenashke, ulhtih teloha ka vchuffa aiuka hosh ai ulhtukashke nan apesa aboha ittataklo ket ittibaithenahet chieya hosh holisso apisa i noshkoboka micha ulhtih chulasti ehleha aiena ke atokolashke, Yohmi na yammak oket nan ulhtuket hiehi efummi tuklashke micha ulhtomba chi ket ulhtuket im ulhtaha hokmakashke, Yohmik met efummi aiukali ka nan ulhtuka isht im ulhtoba, yakohmi aiuka ho okla ishashke, holisso apisa i noskoboka yet tuli holisso tehlepa hunnali ho ishashke, yohmik met ulhtih

ehulasti ehleha het telli holisso tehlepa nshta aina ai uka ho ishit oklashke, yohmi ket hushi tuchena aukakma ittakushkoa neshun i telli holisso akucha hosh imulhtobashke.

SEK. 2. Holisso apisa i noshkoboka micha, micha ulhtih chulasti ehleha aiena ket, nanulhpisa et nana ho isht aiahashwa chi ho miha putta, ka aialhi cha chi ilekahli ket telli holisso tehlepa Sipokni tehlap, micha atoni et tuklo ka ola keyu ho ban atukma Chahta neshun a imatahli na miko chito et im aiokpuchi hokmakashke, Yohmik met vchuffa aiukali ket Chahta okla i nan ulhtuka ehleha het anumpa kullo ishi chatuk mako ishit oklashke.

SEK. 3. Nan ithena nan isht imasha ehleha im isht hlampko, micha im atokseli aiena ket, Yakohmi ai ukali kakashke:

1. Chahta okla i holisso apisa ai imma ka pehliechit afan-ahinebashke.

2. Ilap isht imai ulhpisa, micha ulla nakni holisso apisa micha ulla tek holisso apisa, chukka lokoli kolisso apisa aiena ket isht imai ulhpisa nan ulhpisa ho ikbashke, Yohmi kia nan ulhpisa iluppak okeno, ai isunali keyu ho ikbashke.

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

4. Holisso apisa hochito pehlichit ehleha ya nanitimapesa, Yohmi kia nan itimulhpisa iluppa chomi ka miko chito yet aiokpuchi micha nan ithena isht asha ehleha yet tuchena ona hosh hochifo takohlichit hokmako holitopashke.

5. Holisso pisachi kenima kia okishko hokma, keyukmet ikiulhpeso hokma holisso pisacha chi satifikit imulhtaha tuk a im ishashke.

6. Holisso apisa putta ket holisso keniohmi ho pisut nan aithena he ya imatokolashke.

7. Abeka lawa keyukmet ililli itimulmola hinla imma hosh asha hokmet ulla nakni holisso apisa keyu hokmet ulla tek holisso apisa hokia yukuplichit he et imaiulhpiesashke.

8. Yohma he yet aiulhpesa ka yimmi hokmet chukka lokoli holisso apisa kenima kia issacha he et imaiulhkpisashke.

9. Yohmi hokmako nanithana ket isht ahlampkot i Shalichit mahaya hinla ka yimmi hokmet chukka lokoli holisso apisa yet a hiola he ya imatokolashke. Anumpa tuptoa 8 micha 9 ket

nana abanchi illeppak okeno, ulhti chulasti chleha akbano kia, yammicheha he ut im aihlpiesashke.

10. Holisso apisa hiohli putta ka holisso pisut ai-asha kut kunimihchit isht aimahaya chi ka imapesashke, micha yohma he ut imai-elhpiesacha ulla nakni holisso apisa hiohli hokono yammohmah he ut kunimak fehna ai-elhibeha hinla hokmut, nana ikbi micha nana hokchi ittataklo illeppet im elhuchi micha abachit pihinsa he aiena ka im aiahni cha imapesashke.

11. Neshun ut attobi ut Stet anukaka ya holisso pisut ilhkola chi ka atokolashke ulla holisso pisa illeppa ehohmi hokono aiyowa kut holisso apisa hochito hiohli ka holisso apisut aiasha kako ai ayowut atokolashke, micha ulla holisso pisa elhpesa kut, ulhtih taloha ka, holhtina kuniohmi hosh ai asha ka, nan-isht ithaiyana hosh atokolashke ulla nakni micha ulla tek ut itilanwashke, micha holisso apisa i noshkoboka ak osh, alikehi impuna ho tohno na yammut ulla holisso pisut ilhkola chi hosh elhtuka kash putta ka afanalichit pesa na ulla yammak ash kunimatiksitopo yatuk achini hokmut. Yammak atuk uno kuchechi cha, inla ho attobichit ibafekashke.

Nan-ithena nan-ish im asha yut isht i chuwa (seal) osh itoy-olashke isht i chuwa yamma holisso leppali.

#### BOARD OF EDUCATION, CHOCTAW NATION.

Achi hosh lupalashke, yammak okut itanahut 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. 4. Chahta yakni ai anukaka ka himonasi holisso apisa hiohli micha himak pilla ma elhtaba chi ai ukali ka nan-ithena nan isht im asha chleha hut, holisso apisa pehlichichieffa micha holisso pisachi ut tuklo ka takla keyu ho im atokola he ut im ai-elhpiesashke, yammak achi kut holisso apisa pehlichichieffa micha holisso pisachi yut nana-isht abanta he putta micha nan ithena kut kunima ont ai chli hokmako tohna hinla, micha kuniohmi hosh isht im elhtoba he putta ka anowachi hosh, stet ilayuka tuchena takla keyu ho ai-anukaka ka holisso nananoli ya takalichashke, micha Chahta yakni ai-anuka ka ya holisso nan anolichieffa ho takali chashke, holisso pisachi chleha illeppet holisso

pisachit abanta tuk a efumoni pokoli ka ona micha holisso pisachi impuna, hatak aielhpisa aiena ka isht elhtukowa ieshashke, yohmikmut holisso pisachi nakni chleha hut colleague anowa achukma kunima ho nan aithenut hlopulli tok yohmi cha German, Latin, Klik micha Flanchi im anumpa aiena ho abacha hinla, mikmut ohoyo holisso pisachi chleha hut nan ai-ithena ebaha i shali kunima keyukmut holisso pisachi ai-ithena achukma ho nan ai ithenut hlopulli tok osh, micha nahullo anumpa mikmut anumpa inla tuklo aiena ho abuchi hinla hokmakashke yohmi ka nana ayakohma he abanchi illeppa putta ka ilaieshi hosh holisso pisachi benet asilhha hokkia, ebanumpa yimmi okmako im issa he ut im i shahlashke, nan-elhpisa illeppet holitoput ittoyola hayukma mihniakinli ho holisso apisa i noshkoboka yut, yohma he ut im ai-elhpiesacha, holisso, apisa hiohli putta ka i pehlichehika ai uka ka, holisso ho ikbi hosh imanoawachi kut, Chahta okla himonasi a holisso apisa putta ka halala chi ho nanimapesa putta hatukma himak holisso apisa im efummi illeppet taiha hokma ont ai chli hashke ahni ka im-otnichashke, yohmi cha anonti nan-itimulhpisa himona ho ikbashke, yohmi kut ulla nakni holisso apisa micha ulla tek holisso apisa. Keyukmut holisso apisa chaha osh himakpila elhtaba chi aiena illeppak o nan itimapsa ikbi hokut sekshen illeppa anumpa tapa ammona takali illeppa micha chapta illeppa sekshen tablapikako ai yakaiyashke.

Paragraph 2nd: Himonasi okla putta i holisso apisa hichingya illeppak okeno, nan ithena nan isht im asha chleha hut yakohmashke ahni hokmut imai elhpiesashke nan ittim elhpisa yoka ikbi hokmut tikba ka kummichit ittimapesa chatuk akinli ehomi ho ikbi kia nanulhpisa illeppa a miko ako aiyakaiya hosh Home mission iksa nan isht imasha ya ittimapesashke, nan ittimapesa he miha illeppak atukma yammihchi hokkia. Sekshen illeppa anumpa tepa ammona mikmut Chapta illeppa Sekshen telhapi hokeno ai akaiya keyu hashke, Yohmi cha neshun okut holisso apisa i pehlichichieffa, keyukmut holisso pisachi kunima hokkia imatoba he okeno ik apeso yohmi cha nanittim elhpisa yamma ehomi putta ka anumpa hut afoyuka kut achi kut, kunimapo hokkia, nan ittim elhpisa atuka mokofa he ahnr

hokmet hushi hunnali ket takanli moma ho itti faklechi tuk okmakashke, nan ittim elhpisa yamma anumpa illeppe afoka keyu hokmet nan ittim elhpisa holitoppa keyumakashhe.

SEK. 5. Holisso apisa bihli ka pehlichi ehleha ket, hushi tuchena ai yuka ka, kesh kolit imatobit isht mahaya ket, efemmi echuffa ka telli holisso tuhlepa auwatuklo ai yuka hosh im elhtobut oklashke, holisso apisa hochito bihli achi kash, holisso pisachi bihmaya ket efemmi echuffa ka telli holisso tuhlepa ontuklo micha pokoli tuhlapa ka takla keyu hokmet, tuhlepa auwatuklo keno ontia keyu ho, yammak inli ho chomichi hosh okla moma i telli holisso yatukma akueba hosh im elhtobashke, holisso apisa pehlichi ehleha het nan elhtuka yammak atukma hieli na acfemmi hunalashke micha holisso isht im asha et yammak achi ho holisso ikbi hosh ittimapesashke yohmi kia holisso apisa pehlichi micha holisso pisachi ehleha ha anumpa het onotola na holisso apisa nan isht asha ehleha het elhpesa ahnit apesa hokmet kuchichashke, yohmi kia anumpa isht ai onuchi, illeppa chomi putta keno, holisso hosh tobt ittoyola na nitak nana micha kenima ho yammak atuka aponaklochit ai asha chi hokmet anumpa onotola ya tikbanli imanowachi na holisso apisa nan isht asha itikba hatukma ai illapipocha he et imaelhpiesashke, yohmikma holisso apisa nan isht imasha ehleha het moyoma hosh ebeyet anumpa nana hosh onotoyola hatukokma isht imashashke, yohmi cha holisso apisa nan isht imasha ehleha yet ushta ona hosh yohma he ahni hosh itti baichuffa pulla hokmak<sub>o</sub> anumpa itola yammak atukmet holitopashke.

SEK. 6. Holisso apisa hochito ya isht apelachachi hosh telli holisso elhpiset itoyola putta hokeno, holisso apisa nan isht imasha ehleha het imapesa ho holisso apesa pehlichi ehleha het auditor yatukma im a hoyo na yammakoket, welint atukma imatahli na telli holisso sholi yet yakmichi hosh atobashke, yohmi ket efemmi echuffa aiukali ka September, November, February micha may hushi manti amona aiukali ka ittilanwechit Makoshi hosh holisso apisa pehlichi ehleha hatukma imatobashke, yohmi tuko holisso apisa imcfemmi et ont tayaha ka holisso apisa pehlichi kenima ket, telli holisso yet atampet i tonla hokmet telli holisso sholi ako i faliminchke, sekshen illeppe hol

isso apisa pehlichi nanitimelhpisa himona putta ka pit halanlashke.

SEK. 7. Chukka lakoli holisso apisa bihli ka apisa chi bunna hosh ilepoffi putta ka, holisso apisa nan isht imasha ehleha ket nan ithana hokma nana ka akostinichi bunna hosh afanatichit imomaku pisasheke yammak a chi keno miko chito micha elhtih chulasti ehleha aiena hoket inla ho ilatobichit atokola he et im aieapesashke, yohmi ket hatak chahta okla aiechuffi keyu ho atokoli hokkia elhpesashke, yohmi kia nanelhtuka elhtomba illeppe nan im puna hatukosh nan imomaku pisa illeppa isht ahanta ket ithana hosh isht ahanta hinla hokmakashke, holisso pisachi bunna illeppa im momaku pisa ket, holisso itim-anumpuli, holissochi ispel miha, nabullo im anumpa abuchi holisso, micha yakni paknaka isht anumpa, nan isht anowa holisso United States nan ishitanowa illeppa fehna kako, micha United States chahta yakni ittatumlo illeppa i nanelhpisa i neshkebo-ka kaiba illeppa moyoma ka impuna hokma nana; ka aponaklochit akotinichashke, nan im momaku pisa hosh aisha ai-ittintakla yamma ilap akinli hush holisso pisachi bunna ehleha ya holisso apisa nan isht im asha ehleha yet kenimichit imapesashke ulhtih moma ka nan immoket pisa et ont ahlupullikma holisso pisachi elhtuka aiukali ket nan impunna itti shashulli ka isht anukfilli hosh, echuffa atukla micha atuchena illeppa imapesashke echuffa, achi illeppak osh caaba i shahli hashke, holisso pisachi elhtuka putta ka holisso apisa nan isht imasha ehleha het, holhtina kenimapo ka atokoiichi hosh satifikit imatabiashke, holisso pisachi ehleha ya chukka lokoli kanima ho i lokel chulasti et etachuffichi tuk okma yammak ash inli ho pit i helechashke, yohmi kia lokel chusti kenima ket holisso pisachi bunna pit chufficha hetuk et ik yammohmo ketuk okma, keyukmet pit chuffichi tuk kia Satifikit a ihlakoffi tuk okma holisso pisa nan isht imasha ehleha het batak elhpesa Satifikit ishigo chukka lokoli yammak atuka pit i chufficashke, nan imomaku pisa ahanehi kash illeppe ulhtih aiukali ont efemmikma isht ai ashashke, illeppa atoksulit aiasha tuket holisso apisa nan isht imasha ehleha het nitak echuffak ma telli holisso tuhlapa micha howi holhtina keniohmi ho anoawa tuk met kowi echuffakma sint tuhlapa hosh im elhtabashke nan imomaku pi-

sa illeppa ishtaiasha efemmi echeffa ai itintakla ka ulhtih teh effa ka itenahet chieya ket nitak tchlapi keno ont ikiyo kashke, nan imomaka pisa illeppa isht ai si a chi nitak naaa micha kenima ai yukali ai-itafamet chieyehi ket apesa cha, hushi tuchina ket asha moma ho Neshen illeppa aianukaka holisso nana-nli kenima ho anowaeachi makosh holisso ikbit fokashke yohmi tuk osh holisso apisa i nshkoboka, nan elbtuka isht apeltchitelli aolisso ibbak foka yammako akuchit isht atobashke.

SEK. 8. Okla putta I holisso apisa efemmi ai yuka li ka Septimba manti amona kako isht-iyashke, yohmi tuk met chun hashi nitak pokoli micha pokoli tuchena ai itintakla ho ont yukoput isht mahayashke, holisso apisa i nosh koboka micha ulhtih chulasti tuchena hoket efemmi ai yuka holisso pisa tok, nan-ithena tok imomaka pisut ai asha ka holisso apisa ai yukali ai ahashwa he et im ai-elhpiesashke, yakohma chi ka nan-ithena nan-isht im asha ehleha het yakohmi hokmak osh, micha nitak nana ho elhpesa ahnit apesa ket holisso apisa i noshkoboka micha ulhtih chulasti ehleha aiena ket ataklama hosh ena he elhpesa ho apesa tuk osh ilap fehna ket nan-ithena tok imomaka pisut ai-ashashke.

SEK. 9. Holisso apisa putta i noshkoboka yet efemmi ai yukali ka, telli holisso tehlepa ushta pokoli tchlapi osh holisso apisa imma ho nana ket isht a kenia he osh ibbak fokashke, yohmikma ulhtih chulasti ehleha het telli holisso tehlepa ontaklo pokoli tchlapi osh ibbak i fokashke, yohmi tuk met kenimichi tuk putta ket, nan-ithena he imma nan-isht im asha et efemmikma itafamet chieyakma elltukowa ka imtonichashke nana chinipoa ho nan-isht a kenia hinla asha kia nan-elhpisa et yamma ik atablo tok a putt ka asha hokma iskeli nan isht atoba he osh ibbak foka tok illeppak asho akuchit isht elhtobashke.

SEK. 10. Nan ithena he nan-isht im asha ehleha hoket efemmi echeffa ka himona hokono itcfahamashke, yohmi ket Tushka Homa ako ai-itafamashke yohmi ket nan apesa itafama tuk nitak hullo echeffa amona yamma ai-ititakla ho nan ithena nan isht im asha yoket itafamut chieyashke yohmi cha efemmi yamma anukaka. Nan a keniohmi tok nan anowa he putta imasha tuk met report atukma nana pesa chieya ka i bohlayshke, yohmi ka nan anowa bohli yammak oket, holisso apisa imma

nana keniohmi ho iskeli a isht atobit isht mihinti tok putta ka ebafohlichit takolichi hashke yohmi ka nan ithena nan-isht imasha et moma kak atuk okma keyu hokmet yamma ai-echeffa kenima hosh hatak putta ka ottonichashke, yohmikmet nan anowa holisso yammak oket efemmi ant ahlupulli ka keniohmi putta ka etonichashke, yohmikmet nan ithena ket i shalit iya a keniohmi micha holisso putta ont pibisa tok micha anonti nana ket yakohmi hokmet i shala hinla ahni tok putta hoket nan ithena nan isht imasha illeppat yohma he elhpesa ahni aputta hoket nan apisa oka yakohmi hokbano ahnit anumpa im ahe et imai-elhpiesashke yohmi ket nan ithena nan isht imasha illuppak oket ilap nan isht asha tok anowa holisso ha micha holisso apisa pehliehi ai yuka nan anowa holisso ikbi tok putta ma ai-anichit, nan apesa okla hoka i bohlayshke.

SEK. 11. Nan ithena isht imasha i noshkoboka et a yohma he elhpesa ahni hokmet nan-ithena isht asha oka itafomicha he et im elhpesa yohmi ket kenimak yammak abinla ahnit atokoli tok ma ai itafama he oke.

### HOLLISSO APISA I NOSHKOBOKA.

#### CHAPTER II.

SEKSHUN I. Holisso apisa putta i noshkoboka ak osh, nan ithen nan isht imasha oka i nan elhpisa ahliehi nan elhtuka mak ash i hikia cha nana ho apesa tuk micha anumpa nana hosh yakohmashke ahnit nan ithena nan isht imasha achi kash osh ai-yakaiya chi hosh apesa tuk putta ma nan ai-ahni yammak ai ahlichit isht mahayashke.

SEK. 2. Yohmikmet Chahta ella ehleha het Chahta yakni bashakucha ya holisso ont apisut ai asha putta, i noshkoboka hiohli putta micha ella, okla putta immi yo nan isht ithena osh maya putta ma holisso itimet nan ithenut mahaya micha a buna putta ma im akostinichi achukmashke.

### ULHTIH CHULASTI.

#### CHAPTER III.

SEKSHUN I. Ulhtih chulasti ai yukali ket holisso isht i chuwa oket nan isht im ai vta atukma itoyolashke, yohmi hosh holisso isht i chuwa yamma ehli ha anumpa het; Choctaw Nation.

District Trustee, achi hosh takalashke yohmikma a felota ulhtih ai ahanta yammət Chahta i hohehifo nana hokmət yammak takalikma District achi hosh takalashke, ulhtih chulasti okət ulhtukət anumpa kello putta im ulhtaha mak-mli hosh holisso Telli holisso sholi et ibbak foka yamma ilap hohehifo ha i takalieha he o holisso yammət ibbak foyokashke yohmi cha nan ulhpisa mika pulla ho ulhtih chulasti et holisso satifikit ikbi putta hokət ilap hohehifo ha ilap fehma hosh takalechicha i holisso isht i chuwa atukma lapalihinehashke.

SEK. 2. Chukka lokoli holisso apisa o holisso pisachi ulheha hokət ulhtih kenima o holisso apisachi tok o anowa holisso atukma atablik ma lokil chulasti okət isht ulhtekowa anumpa ha ataklechi ho ulhtih chulasti et hushi echuffa ayuka ka holisso Satifikit a ima hokma Chahta okla moma i telli holisso sholi akosbatobashke, Yohmik ma ulhtih chulasti ehleha hokət holisso pisachi nan anowa holisso ikbi na anumpa ahli achi mət ulhtaha tok putta hosh ibbakfoka hokət achukmalit itahobi tok osh ilapo et imai ulhtih nan isht anowa holisso ikbit nan ithuna isht asha et efemmikma itafamət ebiyakma yamma ai inehit bohlashke.

SEK. 3. Ulhtih chulasti ehleha hokət, nan ithena isht asha okət ont efemmi itenaha ulhpisa itafamət ebiyakma, ulla holisso pisa ehleha hohehifo, putta ka lokil chulasti et imatabali toka, nan ithena isht asha atukma im anowacha chaske.

SEK. 4. Ulhtih chulasti ehleha hət ayohma he et imai ulhpisesacha, chukka lokoli kenima ka momət abeka hokma, keyumət ililli itimelmoli osb itonla hokma, nana hokma holisso pisa ya yokobli cha he et imai ulhpiesashke.

SEK. 5. Ulhtih chulasti ai yukali kət ilap im ai ulhtih akinli, ka holisso pisachi, kenima ka anumpa hət isht ai onotola ho, anowa ka anumpa ishi hokmət eshalika febna makinli i Silhhiehīt pisa pullashke, anumpa isht aionotula kash et ahli pullakma, hatak yukuplechi cha, anonti holisso pisachi inla kət, nan ithena isht imasha itikba ont holisso pisacha he ona hosh holisso ishi tuk et bikia hokma yammako atobechi na holisso apisa yammak ash, holisso pisachashka.

#### CHAPTA IV.

SEKSHUN 1. Chukka lokoli putta kət hatak chukka

echuffa i noshkoboka o ulhtih chulasti imai ulhtih ai anukaka ai atokoli ho lokil chulasti et holisso pisa he efemmi anukaka lokil chulasti ulhtukət hielashke.

SEK. 2. Lokil chulasti et chukka lokoli ai ahanta yamma, Chahta ai echuffa keyu hohkia holisso pisacha he ona pulla kət anta hokma yammak holisso pisachachi ho imomaka pisa et imaiulhtih yammak inli ka efemmik ma itafamət ashakma pit echefichashke, Yohmikmət lokil chulasti yammak okət, hushi echuffaema himona hokno holisso apisa ya i nowət pisa pullashke, micha hushi echuffa holisso pisachi tuk holisso o, nan anowa yammak ma afanalichit apasiachit ulhpesa hokma anumpa ahli i takaliehi aiena he et imai ulhpiesashke, yohmik ma holisso pisachi tok v abeka toba yammak ash micha aiahi anumpa atakali tok yammah ash holisso pisachi akinli hosh ulhtih chulashti a pit imaha et imai ulhpiesashke, Yohmik mət lokil chulasti ehleha hokət holisso pisachi, kenima kət anumpa onotola hokma ai i Silha he micha nan illeppa afoyoka, ka iyakalet ulhtih chulasti oka imanowachashke. Yohmikmət lokil chulasti ehleha hokət holisso pisachi ehleha hət i holisso apisa ulla aiasha ka akuniohma he nan ulhpisa i toula kət ai glichi ka holisso pisa ehleha hokət, holisso pisachi a im antia holitobli, aiena chi ka achukmalit nan imoktubli achukmashke.

SEK. 3. Lokil chulasti ehleha hət nan ulhtoba nan kia ik sho ho tokselashke.

SEK. 4. Lokil chulasti ehleha hokət ilap i chukka lokoli ai yukali ka ulla efemmi ontuklo micha aywa-ontuchona ont ai ebli ka hohehifo a ishit holisso afekit tahlich, yammak atukma ulhtih chulasti oka holisso pisa im efemmi et ont tabakma im otunichashke.

#### CHUKKA LOKOLI HOLISSO APISA.

SEKSHUN. 1. Chukka lokoli kenima hohkia holisso pisachi a tohna hinla hokmət holisso apisa et i hikiashke, yammak okno yohmi kia holisso apesa hiohli kət itibilika kət kowi tuchena aianukka keno keyu kashke yakni kowi ulhpisa kət hina chito itti chenulli anowa yosh apisali achukma ai apesash yammak okno yohmi akinli kia tamaha ahni ho talaya hokno kowi ulhpisa yammət isht ik imokteblokaskə yohmi kət nan

elhpisa illuppa afoyoka ket chapta Ist anum tuptoa 8 micha 9, mikmet Sekshen 3 nau ithena isht asha imma et nau isht ahli im issa takali kako aiyakaiyashke.

SEK. 2. Chukka lokuli holisso apisa poyutta hokut et mmi aiyuka ka Siptimba minti emmona kako isht aishke, ychmik met nitak aiyukali ka kushi kenalli hñali ho phisashke nitak hullo aiena bokono keyu kashke, nitak moma ka hoshi kennli, kenima ho holisso hapiset isht iya mikmet ont afoha he aiena ket apesashke yamohmit mahaya hosh may hushi nitak ont isht. aïopi kako ont im ai elhlashke amba ulhtih chulasti et ahni hokmet holisso apisa yohmi ka nitak falaya keyu kia fehachashke.

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

SEC. 4. Ulla putta holisso pisa chi ho hohchifo et holisso afoka tok putta ket ik aihlo hokma ulla yamma iki keyukmet atoni aiena ket holisso pisa he tuk nitak i kenia putta ka nitak tehffak ma sint pokolit iya ho atoba he et onetola cha atobashke, yohmi kia nan elhtoba onotolatoba he illeppep hushi tehffa ka telli holisso tuklo keno ont iya keyu kashke amba ube-ka, kucha okpullo keyukmet ayohma he fehna ho nana ka isht ataklama hatuk okmeno keyu kashke, iskeli atoba he achi ket nan elhpisa illuppa chapta VI micha sekshen 5 tehla pi miba taka li kako aiyakaiya hashke nan elhtoba he isht anumpa takali ill-eppek oket kaunti telli holisso akokeno ikenni ohmikia ik akuchokashke amba ulhtih kenima hatukma yamma i chulasti ako ibbek fokashke, yohmi cha iskeli et ibbek foka cha akeni mihcha he nan elhpisa et imissa tuk yammak o ai-ibafokashke ulhtih chulasti oket yohma he et elhpisa fehna hokma ulla kenuma ka nitak lawa, keyu ka holisso apisa foha chi ka imissa he et im ai elhpisashke.

SEK. 5. Chukka lokoli holisso pisachi chleha het ulla tehffa holisso pisachi ket hashi tehffak ma telli holisso tuklo hosh im elhtobashke yohmi ka ulla yet hushi achffa yamma holisso phinsa na nitak pokoli tuklo ka ontia hokma, amba yamma ona keyu hokmeno nitak tehffak ka sint pokolit iya ho im elhto-

bashke, yohmi akinli kia holisso pisachi itishasholi ket ehaba i shahli amona ket telli holisso pokoli ushta akucha tehlapa ontia keyu ho imelhtobashke, yohmikmet atukla ket telli holisso pokoli tuchena ontia keyu hosh imelhtobashke yohmikma ont atuchena ket telli holisso pokoli tuklo ontia keyu hosh imelhtobashke.

SEK. 6. Holisso pisa et hashi micha nitak nana ho hikit iya tokma hashi iyakaya ka nitak atuka ont ohmi hokmako hashi tehffa isht elhpisashke.

### HOLISSO APISA HOCHITO.

#### CHAPTA VI.

SEKSHEN 1. Holisso apisa hochito putta i pehlichika Chahta yakni anukaka ya, holisso apisa pehlichit ahanta chi ket, nan isht ilekahli (Bond) o hatak tuklo kono takla keyu hosh apela-chit atoni telli holisso tehlepa sipokni tehlapa isht ileonuchit Miko chito ya im atabli na ai-okpuchi hashke, yohmi ket nana ho isht ai-ahanta he a nan elhpisa het miha mikmet nan-ithana nan isht im asha nan itimapesa tok aiena ka ai ahichit ai yakaiyet ahanta chi makashke.

SEK. 2. Holisso apisa pehlichit chleha hokut holisso yamma ehohmi ai yukali ka ishi cha nan isht ahanta ket, nan ithena nan isht imasha chleha het nana ho apihisa tok ma miho ahli-chit isht ahanta shke. Yammohmi tok osh holisso pisa im efummi et ont taiyahakma nan elhtukoa anowa ka nan ithena nan-isht im asha atukma im anowahguchashke, nan anowa holisso yamma ehohmi ulla holisso pisa hohchifo micha efummi keniohmi, micha nan ithena ket keniohmi, mikmet nana inla micha holisso apisa i nan-elhpisa ma keniohmi inutakut hilli a putta mikmet nana ho chumpa ho iskeli et kenia tok a achafolechi hosh takohlichit telli holisso keniohmi hosh ibbek foka tok micha keniohmi ho kanchi tok putta mikmet ahaka atobi tok holisso putta ma, moyoma ka nan ithena isht im asha atukma imanowahguchashke.

SEK. 3. Ulla holisso pisa.

Holisso apisa Spencer Academy a ulla nakni osh tehlepa tehffa hashke, mikmet New Hope a ulla tek osh tehlepa tehffa bika hosh Chahta Chikisha i yakni ai asha ka a kuchet

holisso apisa illeppa iyashke yohmikma pokoli chakali akucha chakali, bika ho, nan ithuna isht im asha, oket, Chahta yakni kaunti teloha ai okali ka yohmi ho tehlelashke, ahnit imapesashke, yohmikmat nan ithuna nan isht im asha illeppak ash ot holisso pisut iya chi ka nittak pokoli tuchena ket takali moma ho Kaunti Judge ehleha ha im anowa chi ket ulla nakni micha ulla tek aiena ket kuniobmi ai yuka hosh i kaunti a akuehit iya chi ka im otuniebashke, yohmikma kaunti chuch ash ot chukka lokoli holisso apisa atok ai yukali i tokolichit ai aowashke yohmikmet holisso imma ket iki ehleha keyumet, atoni ehleha hako holisso satifikit a imashke.

SEK. 4. Ulla yohmi ket holisso apisa ya ik chukowo kisha ka yammak asho holisso apisa pehlichit et atokoli tok o anta tok elikehi impuna et yammak osh ulla yammak hak-nip achukma akuniobmi ka afanalichit pisashke, yohmikmet nan ithuna hinla im anukfila akuniobmi ka yakohmi hokmak osh, elhpesa binla ahnit nan ithuna nan isht imasha et tok aiena ka ai akaiyut afanalichit pihisashke, ulla yet efemmi akok eto isht im oktapo kashke yohmi kia nan ithuna he ai-elhpesa ket efemmi tuhlapashke yohmi kia ulla kuniobmi ket efemmi falaya ishahli kia anta he holisso apisa pehlichit et kucha hokbano ahnit nan ithuna isht asha yamma im anowachi ho keyu kuchit ho hokmet.

SEK. 5. Kaunti Chuch ehleha et ulla holisso pisa, chi ho atokilichit aiowa to putta hohchifo micha kunima ho holisso ha ai ishi hatuk aiena holisso apisa okla putta immi yamma hikia ka i pehlichit a imotunichaske mikmet Shalif kaunti yamma anta hochifo micha i holisso ai itola aiena ka ainichit imanowachaske, yohmi tuk o ulla holisso pisa iya chi tuk a holisso apisa et tiwa tuk a nitak pokoli ontia keyukmet holisso apisa et tiwa hayatuk o holisso ha ishi tuk okma nitak pokoli ona micha holisso apisa i pihlichit ot im annowa tuka nittak pokoli ona ho ulla yammak ashot holisso apisa ya ont ikhayako hokma holisso apisa i pehlichit et a yohma he et im aielhpiesa cha Shalif kaunti yamma anta ka imanowachashke, yohmik ma Shalif oket usha lika fehna ho kuniobmi ho holisso apisa ya ikiyo hatukma akostinichit pisashke, Yohmi cha ulla et ilap fehna kak osh abeka, keyukmet i chukka achuffa kunima hosh abeka keyukmet Bok hofobi ho isht ataklama hokma nan

keyu hatuk o akostinichi hokmet yammak atuk o nitak tuhlapit ka takla ho ulla yammak ash holisso apisa kunima ho iya hetuk a ont bohlashke, yohmi ket Shalif yammak yakohmit nowet ayut nan isht i kunia putta hokuno ulla yamma Iki keyukmet atoni aiena kak osh atobashke, yokmi ka atokseli illeppak o Shalif et aya hokuno nitak achuffak ma telli holisso tuklo ho imelhtobak met kowih achuffakma sint tuhlapit hosh imelhtobashke, Yohmi ket atiya he elhpesa pit apisali hina iya pullashke, yohmi cha Shalif ash ot nowet aya tuk nitak kuniobmi tok aien ma anumpa kullo isht onotula hosh aheka ya ulla Iki atoni atuk aiena ka ibolashke, yohmi kia ulla Iki keyukmet atoni atuk ash osh atobi ik buno hokma ulhtih yamma i sakit kot itikba ya aheka yammak atuka isht onacha, chuch nana ahli ka ont im otunichi hokma, yohmi ket nana akuniobmi ho aheka et toba tok putta ka imotunichi, micha iskeli lawa kuniobmi mikmet nan isht ataklama nan isht i kunia aiena im otunichi hokma himak a chakalichit ulla Iki kayukmet atoni aiena ka ik hoyo kia chuch yammak elhtoba pulla chi ka apesa, yohmi tok kia nan apesa kash ikimaiablo hokma yohmi hokma kaunti i telli holisso sholi et abeka ontola yammak ash et kaunti kunima ho utta atukma yamma i telli holisso sholi et Shalif a imatobashke, yohmi ket kaunti chuch oket ahok ahli micha ai elhpesa pulla ahni hokma micha haunti nana atobi yammak oket shalif nan imelhtoba he ash holisso nan isht ai ahli o kot et apesa tok o ieshi hosh aheka yammak im elhtoba he im ai elhpiesa atuk a elhtobut abeka yamma ieshashke kaunti yammak inli ka ulla achuffa ka atampa hosh holisso apisa iya he tuk et ikahlo ket asha hokma Shalif yammak oket mominchit himona achuffa isht iyashke. Yohmi kia Sakit Kot kunima hokkia nan elhpisa illeppa nana miha putta kako ai i yakaiya ho aheka et isht atoba tok o keyu hokuno elhtoba he ik apesokashke.

SEK. 6. Hatak chukkachuffa kunima hokkia hommona achuffali ka ulla ya tuklochit chahta i yakni holisso apisa hochito hiohli kak okma, keyumet nahullo i yakni okma nana ka okla putta i telli holisso osh elhtoba chi ho ikbohle kashke.

ULLA ULHTAKLA HOLISSO APSA.

SEKSHUN. 1. Ulla nakni pokoli tuhlapit hosh Armstrong

Academy a aiashashke yohmik ma ulla pokoli talbapi hosh Wheelock holisso apisa ya aiashashke yohmi tuk osh holisso pisa kut ont foha hohkia ulla ut i kunomi keyukmut i kana aiabli o ont takla anta hinla ka iksho hokma holisso apisa pehlichit akinli kak osh pehlichit apesachashke.

SEK. 2. Ulla elhtakla oketo im ufummi ai imma kako isht imoktupa kut ikshokaske, nar. ithuna he ut uffummi tchlapik-ak ashke amba nan ithuna nan isht imasha akosh ahni hokmut ulla kunimi kut holisso apisa ya abanta moma he a imabni keyukmut kochieba he ut imaielhpesashke, ulla holisso pisa nana hohkia na ithuna nan isht asha akosh ahni keyukma holisso apisa ya ikkechecho kashke.

SEK. 3. Nan ithuna isht asha ehleha kut ulla lawa kuniohmi hosh holisso apisa hochito iya he a apesa tok yammak inli ohmi ho kaunti ehuch ehleha hokut ulla a hoyashke yohmi kut ilbasha moma i shahli ako hoyo pullashke, yohmi cha uehuffa ka atampa kia yamma ehohmi hokuto ehukka uehuffa ya akocha shke.

SEK. 4. Yohmikma Shalif ai yukali kut ulla holisso pisa chi illeppa itahubit tahli cha holisso apisa kunima ho iya he elhpisa tok a isht ona pullashke yohmikmut shalif oket nitak uehuffakma telli holisso tchlapi mieha nana i kunia tek intokowa hokno abeka ai abli ka kaunti telli holisso Sholi a imotunjichi hokma yammak osh atobashke.

SEK. 5. Ulhtakla holisso apisa pehlechi ehleha hokut, holisso apisa hochito pehlichit ut (Bond) imelhtaha he nan elhpisa illeppet miba tuk yammak inli ho yammibehashke, yohmikmut nan anowa holisso hoka nar ithuna isht asha oka ibohla he atuka yammakinli ehohmashke, nan elhpisa illeppet hlopuli hayet holiopot ahlit itoyolashke, yohmikma nan elhpisa inla kut moma hokma akashapa akanima-hosh nan elhpisa i sunali holisso apisa aiima akuniohmi he aputta ka yohmi hokmut yammak kobafa mak oke.

Aktoba 31, 1890.

Miko ut aiokpuchi tok.

Nan elhtuka hikia hosh ileok punit ile kalakshi chi, mikmut iskeli yo fot iti-elichit ahanta tok isht im ahleka he nan elhpisa.

SEKSHUN 1. Chahta ai uehuffa kunima hosh nan elhtoka holitopa mieha okla kut a yimmi ho nan isht imelhtomba kak osh nan elhtoket Chahta okla i nan elhpisa ai anutaka hosh hikia tok, a keyokmut nananoli keyukmut ehuli osh Chahta okla i kut o ai uehuffa atok osh ai elhpisa keyu ho iskeli kuniohmi keyukmut nan osh iskeli a iticella hinla febna ho ho ishi keyukmut isha he ut elhpisa ahni yohmi kut nan-elhtoka, nan anoli okma keyukmut ehuli okma nana kut elhtoket anumpa kello a isht imelhtaha ha yosh nana kut illeppak ach i ahni ho mieha imatoba hinla kut kena koh kia imia kut im anuk fila mieha nan elhtuka hikia tok. Nan isht ai utta atuk, yammak o foloehit isht ilapelachi hosh, nan anoli, keyukmut ehuli okma nana hatuk osh, yohmi tuk mut nan ik ai elhpeso ahli mako isht elhpesa cha ehuli hochito ut anumpa onuchi na elhtokowa hokmut nan isht imahleka kut elhtoba onotola kut telli holisso tchlepa uehuffa ola takala keyu ho atobachi kut imelhpisashke, yohmi tuk osh nan atoba he a tuket, ikatobo ho nitak uehuffa kut o shohbi hokmut tchlepa, uehuffa ka ontia keyu hosh, nalibilka ho onotola achuk mako famashke.

SEK. 2. Chahta okla moma nana atekoli okma keyukmut kuniohmi i tokowa hosh nan atekoli okma nana chi ho Chahta i nan elhpisa ut miha ho nan atokola he elhpesa Chahta yakni ai ahanta atukma hatak nana hosh ok poni banna hosh nana kia iskelli iti ulla he fahna keyukmut oka homi keyukmut iskelli okma nana ho isht haksichi banna kut yammak atuk mako ilap ahni fot, i konia he tuk a fololichi banna hosh mieha ilap ai ahni ho fot ima he im ahni hosh yammichi tuk putta kut nan-elhpisa kobeffi mako isht elhpesa na ehuli hochito ut anumpa onocht na elhtokawa hokmut nan-elhpisa illeppa amona takali nan isht im ahleka kuniohmi ahe mia takali kak inli ho isht im-ahlekashke. Nan elhpisa illeppet hlopulli na ai-okpuchi mak-inli ho ai ahlit kulot hohtopot itoyolashke.

November 3, 1890, Miko ut ai-okpuchi tok.

Nanatokoli isht asha tuk holisso yammut miko ebite micha nan elhtoka hochito putta elhtuka tok holisso putta kut ikai okpuloko ka he nan elhpisa.

Chahta okla nan apesa itonabut chieya ka yakohmit elhpisashke,

SEKSHUN 1. Miko chito elhtuka ho, nanatokoli poyutta ka keyukmet nan elhtuka hochito kenima keyukmet moma hosh elhtuka tok, holisso ha chuch chito kenima ho imona he elhpesa ka shalif keyukmet apelachi kenima kut isht imonashke, yohmik ma chuch chito ahanchi kash ot shalif yammut nan atokoli holisso hochifo micha akniobmi hosh ibbek foka elhkama achukma keyukmet ai okpuloka chohmi aputta hokma nana ka elhtukowa holisso shalif a imashke.

SEK. 2. Chuch chito ashot nanatokoli holisso yammut miko chito keyukmet nan elhtuka hochito inla putta elhtuka holisso yammut ibak fokka mak inli hosh itomibi kullo achukma ikokpolo hosh keyukmet, afoka he elhpisa ka fokashke, yohmik ma nan inla kia yamma ibafoka keyu amba miko chito atokoli keyukmet okla moma i nan elhtuka a atokolit isht ai asha tok holisso yammak ila hosh foyokashke yammohmi ho chuch chito osh holisso hash ot itombi okma keyukmet afoka he elhpesa yamma foyoka ho ieshi kut ashana achukma ho ieshashke. Yohmi tuk osh nitak ken-ohmi kako holissochi chito ako ibbok foka he a nan elhpisa hut miha hatuk mako yamihhaske, Yohmi kut chuch chito oket holisso yamma cheyohmi kut ibbek foyoka ai ehli kut hatak nana kia ikpisachokmet nana hosh keniohmi hohkia kena hut pisa he potula be aiena ka ik imah-nokashke.

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

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

kenimichit holisso ha ima he achi kash inli ohmi holissochi chito a imas hke.

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

SEK. 6. Chuch chito kenima hoket abeka hokma keyukmet nan inla kia isht ataklama cha nanatokoli holisso, mikmet holisso shalif vbleha ha ima tok holba ibsi aiena hoka ilap fehna ash holissochi chito micha aboha nakfish im-anumpeshi ibbek foka he anumpa eba 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 yohmikmet holisso isht elhtakowa imashke yamohmi tuk met 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 elhpisa et a keniohma he miha tuk a aya he keyu hokma sinit i miko akosh nan elhtoka hochito kenima kak osh holissochi chito nana a keniohma he a tuka elhtumbut iya he a atokolashke.

SEK. 7. Yohmi kut nan atokoli i chuch kenima kut nan atokoli isht asha tuk holisso hoka satifkit ibbit a takalicha he tuk et ik yohmo keyukmet yammano takalichi hohkia kenimibehit elhtuka ibbek foka he nan elhpisa et miha tuk a ajablichu ikben-okit ahanta tuk okmet keyukmet a kenimapo ka ik yohmo tuk okmet, nan elhpisa kobeffi ikai elhpeso ai ahli mako isht elhpisat ehli hochito et anumpa anuchi na elhtokowa nan isht imahleka onotola kut telli holisso vblepa vchuffa keno takla keyukmet telli holisso vblepa vblapi keno ontia keyu ka atoba chi kut onotolashke, atuko nan elhtoba onotola tuka, ik atobo nitak vchuffa kut tah hokma fema pokoli tuchena akucha chakkli keno takla keyukmet vblepa vchuffa ontia keyu hosh inali bieka ho on otola achukma mako femashke.

Nofimba, 13, 1890, Miko et aiokpuchi tok.

## BILL LX.

Chahta okla aicheffa yosh anumpa kello ishit United States ibafoka aiemma.

Chahta yakni i nan apisa ittanahat cheiya kut yakmiechit apisashki yohmi kut chahta hatak upi homma okla ya aia chaffa yammut issish ai imma hosh aicheffa hekma, kiyokmut nan elhpisa yosh im issa hu aie chaffa hokma kiyokmut okloshi a chi kasho ohoyo ai itti haleli hatok makosh isht ibafoka cha chahta okla i nan elhpisa hatokma i notakut abanta tok osh United States ibafoka kut anumpa kullo ishi tok okma kiyokmut himak pilla ma anumpa kello yammak atokma ishi hokma, nana hoh kia, chahta okla i nan elhpisa hatakma i notakut nan elhtoka nana kia ik isho kashke micha neshun ahan chi kash aiang ka ka ya nan atokoli nana hoh kia bot ikim a kuniyo kashki mecha chata okla i nan elhpisa ai inotaka kot hiohli kuniima hoh kia chuli elhtokut ik biinilokashke nan elhpisa ilappat hlopulli mak inli hosh holitopat ittoyolashke.

Oktoba 25, 1890, Fehna aiokpa chi tok.

## BILL LXI.

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

Chahta yakni i nan apisa ittanahat chi-ya kut yakmih chit apisashke yohmi kut nan-elhpisa ilappat hlupulli haiyokano oxtak hashok okma keyokmat kowi heshok nana hohkia kanchi kiyokmat nana isht ittatoba chi hokma nana hosh yakni haiyaka akokma kiyuk mat sitisin i holihta angka ka yo a bashli hokma nana hoh kia tun uehff akma telli holisso uehffat iya kaunti ya imatoba shke, kaunti teloha ka shalit hiohli kut 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 cha kaonti nana ho hashok abasha tuk okma yamma i kaonti telli holisso shole hik kia hatokma im atoba shki yohmi na kaunti ya isht apila cha shki yohmi kia sitisin nana hosh ilap akinli isht ilapila cha chi hosh bashuk boshli hokono. Nan-elhpisa ilappa isht a mia hosh elhtoba ik onochi

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

October 30, 1890, fibna ai-okpuchi tok.

## BILL LXII.

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

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

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

SEK. 4. Nan elhpisa ilappat hlupulli makiuli hosh ai ahit kullot itoyola shke.

Nov. 13, 1890, miko aiekpachi.

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

## BILL 15.

Chahta yakni ilappa i nan elhtoka intruders aiima Atoksali yat akanihoma he otanichi nan elhpesa.

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

Shalit ut imaelhpiesa cha "Intruders" micha chahta ebaholhtina keyo nana akanihomi ya miko chito imotanichi hachi

kat Judge nana hohkia anumpa kallo imaieshi hosh Permit isha kiyo putta micha I Petition a hatak bohchifo atakohli aichpie-sa tuka alotola hekeyo micha Shalif keyukmat nan elhtoka nana hohkia nan Uhpesa hosh amia ho "Intruders" micha chahta iba holh tina keyo ainama atoksala chi hosh elhtoka yosh Nation liappa koche hea imanoachi toko ikaihlho hokma miko chito yat imaihlpiesa cha mehmakinli ho United States hatak epi homma nana isht imutta ya imanoachashki. Nan elhpasa ilappat ameha kako iakaya hosh imannoah hokmat kanalla hea asilhbashki. Shalif kanim ma hohkia nan elhpesa iqappat ameha ka ikaihlho hokmat nan elhpesa kobaffi isht elhpesashki. Michi Circuit Court itikba yo anumpa isht aionotola hosh Tali holisso pokoli Talhapi, ka ola kiyo hosh anoti Taliholisso Talhepa achaffa kano misha keyo hosh nana ai ikalho tuk putta ka isht aionotolashki Nan elhpesa ilappat lhopulli hayat ai alhit holid-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.