

In General Council of the Choctaws

August 5<sup>th</sup> 1826.

Resolved. in pursuance of the suggestion of  
the first Article in the preceding compact  
that a National Council house be erected at  
some suitable place in the Nation, for this  
purpose four hundred and fifty dollars  
are hereby appropriated. to be drawn from the  
General Annuity.

Principal Chiefs. { Irpenahimma. <sup>his</sup>  
David Folsom. <sup>mark</sup>  
Greenwood Lefflowe

Choctaw Nation N.C. District

June 12<sup>th</sup> 1827

Proposed and agreed by the Committee in  
Council this 12<sup>th</sup> day of June AD 1827. That  
\$15,00.00 out of the annuity be set apart for  
the purpose of establishing three public black  
smith shops in the N.C. District of the Choctaw  
Nation, laying out \$500. for each of them.

It is agreed that one apprentice be placed  
in each of the shops with the express intention  
of learning the blacksmith trade, as soon  
as suitable blacksmiths can be hired to  
carry on the work in each of the shops the  
apprentices so placed to be boarded free of  
expense.

It is also agreed that a suitable number

of Wheelwrights tools be furnished from the two blacksmith shops, when established; as will be sufficient for the establishment of two wheelwrights shops. And such tools as cannot be furnished from the two shops shall be procured with the public money of the District.

Committee.

Labokatobi his mark  
Hotobi + .  
Pistambi + .  
David Folsom  
Mashambi + .  
Robert Folsom  
Jeremiah Folsom +

Approved, David Folsom, Chief of N.E. District.

Choctaw Nation N.E. District

June 12<sup>th</sup> 1827.

Resolved by the Committee in Council, that when any person or persons shall be charged with stealing a horse, upon conviction of the theft by one or two witnesses he or they shall be punished with one hundred stripes on the bare back from the hands of the Light horsemen and if a cow, steer or bull, he shall receive fifty stripes on the bare back, and if a hog thirty stripes. And punishment shall be in proportion for stealing property of less value. Should the accused person or persons rise up with weapons in his or their hands, as guns axes and knives

in opposition to the regulating Company, and should the regulating company in the discharge of their duty, kill him or them the blood of him or them so killed shall not be required of any of the persons belonging to the regulating Company

It is further resolved That if any person shall bring in ardent Spirits contrary to the laws of the District, and make threats and rise in opposition to the regulating company, when on duty, that the said regulating Company be especially authorized to put the laws in full execution even if the use of weapons should be necessary

Lohokatobi + his mark

Kotobi + . . . . .

Pestamli June + 1827

Israel Folsom + . . . . .

Miashambi + . . . . .

Nohlitolie + . . . . .

Robert Folsom

Jeremiah Folsom + . . . . .

Resolved that if Committee in  
ability, he and all }  
Approved David Folsom Chief N.C. District

Chocian Nation N.C. District

June 12<sup>th</sup> 1827.

Resolved that if any Chocian woman shall be found guilty of infanticide such woman shall suffer punishment with thirty five lashes on the naked back. If her husband or any of her neighbors should be accused and proved

guilty of being her accomplice in the crime, such persons shall suffer punishment with thirty-five stripes on the naked back.

of the Standing  
Committee

Approved David Folsom Chief N.C. District.

Cherokees Nation N.C. District

June 12 1827

Resolved. That if any person shall lay hands on a woman with an intention to violate her chastity, he and all such offenders shall suffer the penalty of thirty-five stripes on the naked back.

Approved David Folsom Chief N.C. District.

of the Standing  
Committee

Approved David Folsom Chief N.C. District.

Cherokees Nation N.C. District

June 12 1827

Resolved. That if any person shall lay hands on a woman with an intention to violate her chastity, he and all such offenders shall suffer the penalty of thirty-five stripes on the naked back.

Approved David Folsom Chief N.C. District.

Choctaw Nation N. E. District

August 26<sup>th</sup> 1828.

Be it known that the Captains and Warriors of the N E District of the Choctaw Nation this day General Council assembled. it is mutually agreed upon by them and hereby resolved that all ancient grudges and enmities shall be laid aside and buried in oblivion, and all lives that may be held in jeopardy by any former usage or custom of the said District shall now be considered under the protection of the law.

Committee

Oshokatibi & his mark  
Hotobi            x . .  
Miashambi        x . .  
Pitambe          x . .  
Hokhnatobi       x . .  
Koi Hinma       x . .  
Hush Hinnma     x . .  
Jeremiah Folsom x  
P. P. Pitchlynn  
Benjamin James  
Robert Folsom

Approved David Folsom Chief N E Dist.

Hopani.

Talking Mania & his mark  
Pitama          x . .  
Hopani Oktini    x . .

# Choctaw Nation N. E. District

August 26<sup>th</sup> 1828

Considering that many valuable lives have been lost to the District in consequence of the barbarous practice of punishing the innocent for the guilty and for inflicting the penalty of death for the mere result of accident, It is hereby resolved and proclaimed as a firm law that

1<sup>st</sup> If any person or persons deliberately murders another and flees from justice, neither his brother nor sister nor ~~any~~ any of his relations shall die or suffer in any manner for his or her sake, for they are innocent.

2<sup>nd</sup> If any person accidentally kills another he shall not die.

3<sup>rd</sup> If two persons fight each other and one of them should in consequence afterwards kill himself his blood shall be upon his own head, the other shall not die for him.

4<sup>th</sup> If a person be attacked by another with a gun, knife or dangerous and deadly weapon and in defending himself shall kill the aggressor he shall not die.

5<sup>th</sup> But if a person deliberately murders another no matter how near of kin he may be whether brother, Uncle or Nephew the murderer shall suffer death.

6<sup>th</sup> If two persons wilfully fall upon an innocent man or woman and kill him or

& her they shall both suffer death.

7<sup>th</sup>. In every case where the punishment of death is to be inflicted, the Lighthorse shall be paraded and be present at the execution.

Lahokatobi X his Mark  
Hotobi X  
Miashambi X  
Pestambi X  
Hoklantobi X  
Hushishu Humma X  
KoiHumma X  
Termah Folsom &  
P.P. Pitchlynn  
Benjamin James  
Robert Folsom

Committee

Approved David Folsom Chif N.C. District

Hoparis

Talking Manir X

Pitama X

Hopari Iskitini X

Choctan Nation N.C. District

August 26 1828

Whereas much confusion has sometimes arisen in the settlement of estates in consequence of which widows and orphans have frequently been robbed of their just rights. It is resolved,

1<sup>st</sup> Any person dying intestate or without making a will, his property shall go to his wife and children, one third to the widow during her life, the balance equally to her children

or if none, to the next nearest blood relations  
2<sup>nd</sup> Any person dying intestate the husband  
or the wife shall be entitled to one third  
part of the property provided they have lived  
together peacefully fourteen months from their  
marriage, and the balance of the property shall  
go to the nearest blood relation.

3<sup>rd</sup> In general the last will and testament  
of a person deceased shall be considered  
sacred and conformed to accordingly, but should  
any person be so unnatural as to leave no  
provision for the support of his wife and  
children the will shall stand good only in  
part, the wife and children shall be entitled  
to one half of the property of the deceased or  
if there be no children, the husband or the  
wife shall be entitled to one third part of  
the property. In other respects the will shall  
stand good.

4<sup>th</sup> A will need not be in all cases in writing.  
A man may, at the approach of death, declare  
his wishes and intentions with regard to his  
property before two or more disinterested witnesses  
and it shall be considered a valid deed

Lahokatobi x his mark

Hotobi x ,

Miashambi x ,

Pistambi x ,

Hokhmtobi x ,

Committee

Koi Humma x  
Hoskihi humma x  
Jeremiah Holson x  
P.P. Pitchlynn  
Benjamin James  
Robert Holson.

Approved David Holson Chief N & District

Hoparis { Talking Warrior x  
                    Pitama x  
                    Hopari Istutini x

Choctaw Nation N & District

August 26<sup>th</sup> 1828

Resolved by the Committee and Council that any white man, who shall hereafter want to take a Choctaw woman for a wife be required to be legally married by a minister of the gospel or other authorized person after procuring a license from the Chief of said District before he shall be entitled to and admitted to the privilege of citizenship. And in order to avoid imposition on the part of any white man.

Resolved. That if any white man shall marry a Choctaw woman, the property of the woman married shall not be subject to the disposal of the husband contrary to her consent. And any white man so married, and parting from his wife without just provocation, shall forfeit and pay to his wife such sum or sums

as may be adjudged to her by the District Committee and Council for said breach of marriage, and be deprived of citizenship.

It is also further Resolved That when a white man has a Choctaw wife and she dies, the property belonging to her shall not be taken out of the Nation or disposed of at his discretion, And it is also further Resolved, That it shall not be lawful for any white man to have more than one wife, And it is also recommended that all others should have but one wife hereafter.

Signed, Aahokatobi X his mark  
Hotobi X  
Miashambi X  
Pistambi X  
Hokhantobi X  
Koi Humma X  
Husti Shi Humma X  
Jeremiah Folsom X  
P.P. Pitchlynn  
Benjamin James  
Robert Folsom

Committee

Approved David Folsom Chief & District

Hopari,

Talking Warion X  
Pitama X  
Hopari Istetini X

Copy - Laws of Choctaws Passed Before 1830

In General Council of the Choctaws

August 5th, 1826

Resolved in pursuance of the suggestion of the First Article in  
the preceeding compact that a National Council house be erected at  
some suitable place in the Nation & for this purpose four hundred  
and fifty dollars are hereby appropriated to be drawn from the  
General Annuity.

T pennahumma (his mark)  
Principal Chiefs David Folsom  
Committee Greenwood Leflore

Choctaw Nation, N. E. District  
June 12th, 1827

Proposed and agreed by the Committee in Council this 12th day of  
June A. D. 1827 that \$1500.00 out of the annuity be set apart for  
the purpose of establishing three public black smith shops in the N. E.  
District of the Choctaw Nation, laying out \$500. for each of them.

It is agreed that one apprentice be placed in each of the shops  
with the express intention of learning the blacksmith trade, as soon as  
suitable blacksmiths can be hired to carry on the work in each of the  
shops the apprentices so placed to be boarded free of expense.

It is also agreed that a suitable number of wheelwrights tools  
be furnished from the two blacksmith shops, when established, as will be  
sufficient for the establishment of two wheelwrights shops. And such  
tools as cannot be furnished from the two shops shall be procured with  
the public money of the District.

Iahokotobi (his mark)  
Hotobi (his mark)  
Pistambi  
Israel Folsom  
Miashambit  
Robert Folsom  
Jeremiah Folsom  
Approved. David Folsom, Chief of N. E. District

Choctaw Nation N. E. District  
June 12th 1827

Resolved by the Committee in Council that when any person or persons  
shall be charged with stealing a horse, upon conviction of the theft  
by one or two witnessess, he or they shall be punished with one hundred

stripes on the bare back from the hands of the Lighthorsemen and if a cow, steer or bull, he shall receive fifty stripes on the bare back, and if a hog, thirty stripes. And punishment shall be in proportion for stealing property of less value. Should the accused person or persons rise up with weapons in his or their hands, as guns axes and knives in opposition to the regulating company, and should the regulating company in the discharge of their duty, kill him or them, the blood of him or them so killed shall not be required of any of the persons belonging to the regulating company.

It is further resolved that if any person shall bring in ardent spirits contrary to the laws of the District, and make threats and rise in opposition to the regulating company when on duty, that the said regulating company be especially authorized to put the laws in full execution even if the use of weapons should be necessary.

Approved David Folsom, Chief N. E. District  
Choctaw Nation N. E. District

Resolved that if any Choctaw woman shall be found guilty of infanticide such woman shall suffer punishment with thirty five lashes on the naked back. If her husband or any of her neighbors should be accused and proved guilty of being her accomplice in the crime, such persons shall suffer punishment with thirty five stripes on the naked back.

Approved David Folsom Chief N. E. District.  
Choctaw Nation N E District

Resolved that if any person shall lay hands on a woman with an intention to violate her chastity, he and all such offenders shall suffer the penalty of thirty-five stripes on the naked back.

Approved David Folsom Chief N. E. District

Choctaw Nation N. E. District

August 26 1828

Whereas much confusion has sometimes arisen in the settlement of estates in consequence of which widows and orphans have frequently been robbed of their just rights, It is resolved

1st. Any person dying intestate or without making a will, his property shall go to his wife and children, one third to the widow during her life, the balance equally to her children or if none, to the next nearest blood relations.

2nd. Any person dying intestate the husband or the wife shall be entitled to one third part of the property provided that have lived together peacefully fourteen months from their marriage, and the balance of the property shall go to the nearest blood relation.

3rd. In general the last will and testament of a person deceased shall be considered sacred and conformed to accordingly, but should any person be so unnatural as to leave no provision for the support of his wife and children the will shall stand good only in part. The wife and children shall be entitled to one half of the property of the deceased of there be no children, the husband or the wife shall be entitled to one third part of the property. In other respects the will shall stand good.

4th. A will need not be in all cases in writing. A man may, at the approach of death, declare his wishes and intentions with regard to his property before two or more disinterested witnesses and it shall be considered a valid deed.

Committee

Approved David Folsom, Chief N. E. District  
Hoparis

Committee, etc.

Resolved.

Copy Laws of the Choctaw Passed prior 1830.

Committee

Approved David Folsom Chief N. E. District

Choctaw Nation N. E. District

August 26th 1828

Be it known that the captains and warriors of the N E District of the Choctaw Nation this day General Council assembled, it is mutually agreed upon by them and hereby resolved that all ancient grudges and enmities shall be laid aside and buried in oblivion, and all lives that may be held in jeopardy by any former usage or custom of the said District shall now be considered under the protection of the law.

Committee

Approved David Folsom, Chief N. E. Dist.

August 26th 1828

Considering that many valuable lives have been lost to the District in consequence of the barbarous practice of punishing the innocent for the guilty and for inflicting the penalty of death for the mere result of accident, it is hereby resolved and proclaimed as a firm law that 1st. If any person or persons deliberately murders another and flees from justice, neither his brother nor sister nor any of his relations shall die or suffer in any manner from his or her sake, for they are innocent.

2nd. If any person accidentally kills another, he shall not die.

2. If two persons fight each other and one of them should in consequence afterwards kill himself, his blood shall be upon his own head, the other shall not die for him.

4th. If a person be attacked by another with a gun, knife or dangerous and deadly weapon and in defending himself shall kill the aggressor, he shall not die.

5th. But if a person deliberately murders another no matter how near of kin he may be whether brother, uncle or nephew the murderer shall suffer death.

6th. If two persons wilfully fall upon an innocent man or woman and kill him or her they shall both suffer death.

7th. In every case when the punishment of death is to be inflicted, the Lighthorse shall be paraded and be present at the execution.

Committee

Approved David Folsom Chief N. E. District

the age, height, color and marks as plain as possible, and should the proper owner not reclaim his horse or horses in two months after posting such horse or horses they shall be sold at public sale, on six months credit, and the purchaser keeping such horse or horses six months, should the proper owner not reclaim his horse or horses in that time, such horse or horses shall be the rightful property of the purchaser, and the money arising from the sales shall be paid into the District Treasury. The Ranger shall be entitled to one dollar for every horse so posted. And it shall further be the duty of the ranger to endeavour to place in good hands all work horses on account of their labor, or otherwise, one dollar per week shall be allowed for keeping a horse on forage.

Committee, etc.

Choctaw Nation N E District

August 28, 1828

Resolved by the District Committee & Council that a fence of five feet high shall be considered lawful, and if a horse, mare, mule, ass or cow of any person or persons whatsoever break into the field of a person having a lawful fence the owner of such property shall be responsible for the damages done.

Choctaw Nation N E District

And be it further resolved that a fence of four inch crack between each rail for two and a half to three feet up from the ground shall be considered a lawful fence, and if the hogs of any person or persons whatsoever break into the field of a person having such a fence, the owner or owners of such property shall be responsible for all damages sustained and the Captains of the District shall have cognizance of every such case.

Committee, etc.

Choctaw Nation N E District

August 28th, 1828

Resolved that if any resident of the Choctaw Nation shall commit any trespass on the property of an inhabitant or non resident upon proof of the same being satisfactory, the property of the offender shall be liable to make good all damages that may be adjudged by the Captain Council, but in all cases an appeal may be made to the Chief and Council. And also, if any person shall commit a crime that may require corporal punishment, it shall be regulated by the same authority.

Committee, etc.

8 more resolutions.

Copy Laws of the Choctaws - Passed prior 1830.

Choctaw Nation N E District

August 26th 1828

Resolved by the Committee and Council that any white man, who shall hereafter want to take a Choctaw woman for a wife, be requested to be legally married by a minister of the Gospel or other authorized person after procuring a license from the Chief of said District before he shall be entitled to and admitted to the privilege of citizenship. And in order to avoid imposition on the part of any white man Resolved that if any white man shall marry a Choctaw woman, the property of the woman married shall not be subject to the disposal of the husband contrary to her consent. And any white man, so married, and parting from his wife without just provocation, shall forfeit and pay to his wife such sum or sums as may be adjudged to her by the District Committee and Council for said breach of marriage, and be deprived of citizenship.

It is also further resolved that when a white man has a Choctaw wife and she dies, the property belonging to her shall not be taken out of the nation or disposed of at his discretion, and it is also further resolved, that it shall not be lawful for any white man to have more than one wife. And it is also recommended that all others should have but one wife hereafter.

Committee

Approved David Folsom Chief N.E. District

Hopans

Choctaw Nation N. E. District

August 27th 1828

Be it resolved that if any person cuts off, bites off or takes off in any way whatever the ear of a person, he or she so offending shall pay a fine of ten dollars; if not, receive on the bare back ten stripes.

And be it further resolved that if any one puts out or destroys the eye of another intentionally, he or she shall pay a fine of thirty dollars, or receive upon the bare back thirty five stripes. And if the mouth or nose be injured, in a manterial manner, thirty five dollars or thirty five stripes on the bare back shall be the punishment for the crime.

Committee, etc.

Choctaw Nation NE District

August 28, 1828

Resolved by the District Committee and Council that a Ranger be appointed in this District, whose duty it shall be to receive, post and advertise all horses there may be found in this District, giving

Choctaw Nation N.C. District.

August 27<sup>th</sup>, 1828

Be it resolved that if any person cuts off, bites off or takes off in any way whatever the ear of a person, he or she so offending shall pay a fine of ten dollars; if not, receive on the bare back ten stripes.

And be it further Resolved that if any one puts out or destroys the eye of another intentionally, he or she shall pay a fine of thirty dollars, or receive upon the bare back thirty five stripes. And if the mouth or nose be injured, in a material manner thirty five dollars or thirty five stripes on the bare back shall be inflicted the punishment for the crime.

Signed Tahokatobi & his mark

Hobobi x

Miashambi x

Pistamli x

Huklontobi x

Koi Humma x

Hushi shi Humma x

Lorenious Tolson x

P.P. Pitchlynn

Benjamin James

Robert Tolson

Approved David Tolson, Chief N.C. District

Hoparius

{ Talking Warrior x  
Pitamli x  
Hupari Istikim x

Res

Shoctor Nation & C District

August 28 1828.

Resolved by the District Committee and  
Council that a Ranger be appointed in  
this District, whose duty it shall be to receive,  
post and advertise all stray horses that  
may be found in this District, giving the  
age, height, color and marks as plain as  
possible; and should the proper owner  
not reclaim his horse or horses in two  
months after posting such horse or horses  
they shall be sold at public sale, on six  
months credit, and the purchaser keeping  
such horse or horses six months, should the  
proper owner not reclaim his horse or horses  
in that time such horse or horses shall be  
the rightful property of the purchaser, And  
the money arising from the sales shall be paid  
into the District treasury. The Ranger shall  
be entitled to one dollar for every horse so  
posted. And it shall further be the duty  
of the ranger to endeavour to place in good  
hands all work horses on account of their  
labor, or otherwise, one dollar per week  
shall be allowed for keeping a horse on  
forage

Lijina. Dahotobi &

Hotobi

Miahambi

Pistamhi

Hokluntobi X  
Koi Humma X  
Husli shi Hammah X  
Loreniah Folsom X  
P.P. Pitchlynn  
Benjamin James  
Robert Folsom

Approved David Folsom Chief N & District

Kopanis { Talking Warrior X  
Pitana X  
Hopari Daktini X

P.

Choctaw Nation N & District

Approved David Folsom August 28 1828

Resolved by the District Committee & Council  
that a fence of five feet high shall be considered  
lawful, and if a horse, mare, mule, ass or ox or  
cow of any person or persons whatsoever break  
into the field of a person having a lawful fence  
the owner of such property shall be responsible  
for the damages done.

And be it further Resolved that a fence  
of four inch crack between each rail for  
two and a half to three feet up from the  
ground shall be considered a lawful fence,  
and if the hogs of any person or persons  
whatsoever break into the field of a person  
having such a fence, the owner or owners of  
such property shall be responsible for all

damages sustained and the Captains of the District shall have cognizance of every such case.

Lined Iahotatohi x

Hotolo x

Mashambi x

Pistamli x

Aoklontohi x

Koi Humma x

Hushishi Humma x

Jeremiah Folsom x

P. P. Pitchlynn

Benjamin James

Robert Folsom.

Approved David Folsom Chief N & District

Hopans

Talking Warrior x  
Pitama x  
Hopani Oskitinit

Choctaw Nation N & District

August 28 1828

Resolved that if any resident of the Choctaw Nation shall commit any trespass on the property of an citizen inhabitant or non resident upon proof of the same being satisfactory, the property of the offender shall be liable to make good all damages that may be adjudged by any Captain Council, but in all cases an appeal may be made to the Chief and Council And also, if any person shall commit a

coind, that may require corporal punishment,  
it shall be regulated by the same authority.

Signed Lakkatubli x

Hottubli x

Mashambi x

Pistambi x

Hoklontubli x

Koi Humma x

Hushi shi Humma x

Jeremiah Folsom x

P.P. Pitchlyom

Benjamen James

Robert Folsom

Approved David Folsom. Chief N.C. District  
Hopani

{ Talking Warrior x  
Pitama x  
Hopan Skitins x

Choctaw Nation N.C. District

August 28 1828

Whereas it was Resolved by the District  
Committee and Council on the 19<sup>th</sup> of June  
1827 that if any man shall lay his hands  
upon any woman and shall contrary to her  
consent forcibly commit a rape upon the  
person of such a female he or they so offending  
upon conviction shall receive twenty five stripes  
upon the bare back Wherefore,

Be it Further Resolved

This 28<sup>th</sup> of August 1828 in Committee and Council  
of the Aforesaid District that any woman or  
women making evidence against a man and  
falsely accusing him of having laid violent  
hands upon any woman, ~~with an~~<sup>with the intent</sup> with an  
~~intention~~ of committing rape upon her person,  
and sufficient evidence having been adduced  
before the proper officers of the District to refute  
the testimony of such woman or women, she  
or they so offending shall be punished with  
twenty five stripes upon the bare back, to be  
inflicted by any of the light horse or Captain  
of the Clan to which she or they may belong.

Signed Iahokatli X

Holobi X

Miashambi X

Pitambi X

Koi Humma X

Hashi shi Humma X

Huklumtobi X

Jeremiah Folsom X

P. P. Pitchlynn

Benjamin James

Robert Folsom.

Approved David Folsom Chief NE District

Hopani,

Tal King Warrior X

Pitama X

Hopan Oskitini X

Choctaw Nation N. E. District  
August 28 1828

Resolved by the District Committee and Council  
that any person or persons employing or instigating  
any person or persons whatsoever to steal the  
property of another and such person or persons  
being tried and convicted upon satisfactory  
evidence, shall forfeit and pay the value  
of the property so stolen, and be punished alike  
with the person or persons so employed to steal  
equally to the sentence of such trial.

Tijmeek Tahakatobi &

Holobi x

Mashambbi x

Pistambi x

Koi Humma x

Hoshi Shitumma x

Huklontubi x

Jeremiah Folsom x

P. P. Pitchlynn

Benjamin James

Robert Folsom

Approved David Folsom Chief N.E. District

Hopans

{ Talking Man or  
Pitama  
Hopan Iskitin

Choctaw Nation N & District  
August 28 1828

Resolved by the District Committee and Council  
that when any person or persons shall be charged  
with falsely accusing the innocent of a  
criminal act upon conviction by one or two  
well meaning witnesses he, she or they shall  
be punished with fifty stripes upon the bare  
back.

Ligned Dahokatvle +

Holtvi +

Miashambi +

Pistambi +

Hokluntvle +

Koi Humma +

Hushishi Humma +

Jeremiah Polson +

P.P. Pitchlym

Benjamin James

Robert Polson

Approved David Polson Chief N.C. District

Hopan

{  
Salting Warrior  
Pitama  
Hopan Oktini

Choctaw Nation N E District

August 28 1828

Resolved by the District Committee and Council that if any person or persons whatsoever shall resist and kill any of the Lighthorsemen when in discharge of their official duties it shall be the duty of the Captain of the Clan where the murder is committed to collect his warriors and lead them out to assist the lighthouse to apprehend or kill the person or persons so offending.

Tiginedahokatobie &  
Hotubie X

Miaishamli X

Pitamli X

Hakluntobi X

Koi Humma X

Hushi shi Humma X

Jeremiah Folsom X

P.P. Pitchlynn

Benjamin James X

Robert Folsom

Approved David Folsom Chief N E District

Hopans

Talking Warrior X

Pitama X

Hopans Oktinix

Choctaw Nation N.E District  
August 28 1828

Resolved by the District Committee and Council  
that intermarriages between negro slaves and  
Choctaws or a whites shall not be lawful  
and any persons permitting or approving  
his, her or their negro slaves to intermarry  
with red or white persons people, he she or they  
so offending, shall pay a fine of fifty dollars  
one half for the benefit of the prosecutor  
and the other half for the treasury of the N.E.  
District of the Choctaw Nation.

Be it further resolved that any red  
or white man marrying a negro woman slave  
he or they shall be punished with thirty five  
stripes on the bare back. And any red or  
white woman marrying a negro man slave  
shall be punished with twenty five stripes on  
the bare back and the marriage disannulled  
And for a second offence there shall be  
double punishment.

Zigimah Lahoobatobi

Hotobi

Miahambi

Pistambi

Hukkhotobi

Koi Hammaw

Hoshi Shi Hammaw

Jeremiah Folsom

P P Pitchlynn  
Benjamin James  
Robert Folsom

Approved David Folsom. Chief N E District

Talking Warrior

Pitama

Hopan Oskitini.

Choctaw Nation N E District

August 29<sup>th</sup> 1828

Resolved by the District Committee and Council  
that all free negroes coming into the N E  
District of the Choctaw Nation under any  
pretence what ever shall be viewed and  
treated in every respect as intruders, nor shall  
they be allowed to reside in the said District  
without a permit from the said District Commit-  
tee and Council.      Signed Jahokatob  
44° 4°

Approved N E.

Choctaw Nation N E Dist

August 29 1828

Resolved that the Blacksmiths and other  
useful mechanics are hereby privileged to  
reside in the N E District of the Choctaw  
Nation on the following conditions viz

1<sup>st</sup> Their employers shall procure a permit  
from the District committee and Council  
for them to reside in the Nation and become

responsible for their good behavior, and such Blacksmiths and other useful mechanics shall be subject to removal for misconduct or  
2<sup>nd</sup> That the Blacksmiths and other useful Mechanics are privileged to improve and cultivate twelve acres of ground and keep a sufficient stock for the support of themselves and families if they please to do so.

Signed Iahokatibi Y<sup>c</sup> Y<sup>e</sup>  
Approved Y<sup>c</sup>. Y<sup>e</sup>.

Bhoctan Nation N E District

August 29<sup>th</sup> 1828

Resolved by the Committee and Council that the balance of our annuity for the year 1829 be appropriated for procuring Iron Hacks and Blacksmith tools and also for paying the workmen also, that a portion be used for getting Spinning Wheels. The Chief and Committee are authorized to make the above purchases, and they are required to do it with economy and to report to the next General Council, the manner in which the money of the annuity has been expended.

Signed Iahokatibi Y<sup>c</sup>  
Y<sup>e</sup> Y<sup>c</sup> Y<sup>e</sup>.

Approved David Folsom Chief N E District,  
Hopans.

TalKing Wamor  
Pitama  
Hopan Oktini:

Chahta Nation N E District

August 28th 1828

Resolved by the District Committee and Council that a ranger be appointed in the District, whose duty it shall be to receive, post and advertise all stray horses that may be found in this District, giving , height, colour and marks as plain as possible, and the proper owner not reclaim his horse, or horses in two months after posting such horse or horses, they shall be sold at publick sale on six months credit; and the purchaser keeping such horse or horses six months, should the proper owner not reclaim his horse or horses in that time, such horse or horses shall be the rightful property of the purchaser. And the money arising from the sales shall be paid into the District Treasury. The ranger shall be entitled to one dollar for every horse so posted. And it shall further be the duty of the ranger to endeavour to place in good hands all work horses for keeping on account of their labours, or otherwise, one dollar per week shall allowed for keeping a horse on forage.

Signed

Tahokatobi x his mark

x

Miashambi x his mark

Committee

Pistambi x his mark

x his mark

----

----

~~Kekexay~~ Jeremiah Folsom

P. P. Pitchlynn

Benjamin James

Robert Folsom

Approved David Folsmm Chief N. E. District

16  
Another Resolution adopted by the Committee & Council

Chakta ~~W~~ NE District

August 28<sup>th</sup> 1828

Resolved by the District Committee and Council that a ranger be appointed in this District, whose duty it shall be to receive, post and advertise all stray horses that may be found in this District, giving his name, height, colour and marks as plain as possible; and should the proper owner not reclaim his horse, or horses in two months after posting such horse or horses, they shall be sold at publick sale on six months credit; and the purchased keeping such horse or horses six months, should the proper owner not claim his horse or horses in that time, such horse or horses shall be the rightful property of the purchaser and the money arising from the sales shall be paid into the District Treasury. The ranger shall be entitled to one dollar for every horse so posted. And it shall further be the duty of the ranger to endeavour to place in good hands, part work horses for keeping on account of their labour, or otherwise, one dollar per week shall allowed for keeping a horse on forage.

Signed

Committee

Tahokatibi x his mark  
Hobbi x " "  
Miashambi x " "  
Pitambe x " "  
Hokluntrbi x " "  
Koikamma x " "  
Kushishi humma x " "  
Jeremiah Folsom x " "  
P P Sitchlynn  
Benjamin James  
Robert Folsom

Approved David Folsom Chief of C District

Talking Warren & his mark  
Hopains      Pitama x    "    "  
                 Hopaii Iskitine x    "

Chahtha Nation St E District

August 28<sup>th</sup> 1828.

Resolved by the District Committee and Council  
that a fence of five feet high shall be considered lawful,  
and if a horse, mare, mule, &c, or cow, of any person or persons  
whatsoever break into the field of a person having a lawful  
fence the owner of such property shall be responsible for the  
damages done.

And be it further Resolved that a fence of four inch  
crack between each rail for two and a half to three feet up  
from the ground shall be considered a lawful fence; and if  
the hogs of any person or persons whatsoever break into the field  
of a person having such a fence, the owner or owners of such  
property shall be responsible for all damages sustained, and  
the Captains of the District shall have cognizance of every  
such case.

Signed

Tahokatibi x his mark  
Holsbi x    "    "  
Niashanbi x    "    "  
Pistamhi x    "    "  
Hohgantobi x    "    "  
Koishumma x    "    "  
Hushishikumma x    "    "  
Jeremiah Hollow x    "    "  
PP Pitchlynn  
Benjamin James

Committee

Robert Folsom

Approved David Folsom Chief 1822

Hopais

Talking Warrior x his mark  
Pitama x .. ..  
Hopais Iskitini x .. ..

## Chakta Nation W C District

August 28<sup>th</sup> 1828.

Resolved that if any resident in the Chakta station shall commit any trespass on the property of an inhabitant or nonresident, upon proof of the same being satisfactory, the property of the offender shall be liable to make good all damages that may be adjudged by any captain's council; but in all case an appeal may be made to the chief and council. And also, if any person shall commit a crime that may require corporal punishment, it shall be regulated by the same authority.

Signed

Committee

Tahokatobi x his mark  
Hobbi x .. ..  
Hiashambi x .. ..  
Pistamibi x .. ..  
Mr. Kluntobi x .. ..  
Koi humma x .. ..  
Wushe ski humma x .. ..  
Iremiah Folsom x .. ..  
P P Pitchlynn  
Benjamin Jones  
Robert Folsom

Approved David Folsom Chief W C District

Hopauis

Talking Warrior x his mark  
Pitama x his mark  
Hopauis Kitine x .. ..

## Chahita Nation S<sup>E</sup> District

August 28<sup>th</sup> 1828.

Resolved by the District Committee and Council that three rangers, at least, shall be appointed in this District, whose duty it shall be to receive notice of all stray cattle, and to advertise or publish the same at three different places in the District in writing, or by proclamation for the space of three months. In advertising the cattle a particular description of colour, marks and brand shall be given.

If at the end of three months the owner or owners shall not appear to claim his or their cattle, the same be sold at publick sale to the highest bidder.

It is also Resolved that the owner may have the privilege of redeeming his cattle during six months after the sale by paying the rangers expenses and the expence of sale &c. The avails of all sales shall be put into the treasury of this District Fifty cents shall be allowed the ranger for each head of cattle advertised and sold.

Signed

Committee

Iahokabi x his mark  
Hokbi x " "  
Miashambibi x " "  
Pistamibi x " "  
Shakluntabi x " "  
Koi huuma x " "  
Hus hi shi huuma x " "  
Jeremiah Tolson x " "  
P P Pitchlyan

Benjamin James ~~x~~  
Robert Folsom

Approved David Folsom Chief N.C. District  
Hopais Talking Harbor x his mark  
Pitama x " "  
Hopaii Iskitini x "

### Chahla Nation W E District

August 28th 1828.

Whereas it was resolved by the District Committee and Council on the 19th of June 1827 that if any man shall lay his hands upon any woman, and shall contrary to her consent forcibly commit a rape upon the person of such a female, he or they so offending upon conviction shall receive twenty five stripes on the bare back, wherefore,

Be it further Resolved this 28<sup>th</sup> of August, 1828 in Committee and Council of the aforesaid District, that any woman, or women making evidence against a man, and falsely accusing him of having laid violent hands upon any woman with an intent of committing upon her person; and sufficient evidence having been adduced before the proper officers of this District to refute the testimony of such woman or women, she or they so offending shall be punished with twenty five stripes upon the bare back, to be inflicted by any of the light house, or captain of the clan to which she or they belong.

Signed

Tahokatbi x his mark  
Hobbi x " "  
Niashambi x " "  
Pistambi x " "  
Koi humwa x " "  
Gleshi shi humwa x " "

Committee

Hokluntribe x " "  
Jeremiah Folsom x " "  
P P Pitchlynn  
Benjamin James  
Robert Folsom  
Approved David Folsom Chief N E District

Hopais { Talking Warrior x his mark  
Pitama x " "  
Hopair Isketini x " "

### Chahla Nation N E District.

August 28<sup>th</sup> 1828.

Resolved by the District Committee and Council that any person, or persons employing or instigating any person, or persons whatsoever to steal the property of another; and such person or persons being tried and convicted upon satisfactory evidence, shall forfeit and pay the value of the property so stolen, and be punished alike with the person or persons so employed to steal agreeably to the sentence of such trial.

Signed

Committee

Iahokatibi x his mark  
Hobbi x " "  
Miashaubi x " "  
Pitambi x " "  
Koihamma x " "  
Kushishikumma x " "  
Hokluntribe x " "  
Jeremiah Folsom x " "  
P P Pitchlynn  
Benjamin James

{ Robert Folsom  
Approved David Folsom chief N.C. District

Hopais { Talking Warrior x his mark  
Pitama x .. "  
Hopau Iskitini x .. "

Chahala Nation N.E. District

August 28<sup>th</sup> 1828.

Resolved by the District Committee and Council, that when any person or persons shall be charged with falsely accusing the innocent of a criminal act, upon conviction by one or two well meaning witnesses, he, she, or they, shall be punished with fifty stripes upon the bare back.

Signed

Committee

Jahokatbi x his mark  
Hobibi x .. "  
Miashambi x .. "  
Pistamhi x .. "  
Hisklentbi x .. "  
Koishumwa x .. "  
Hushishi kumwa x .. "  
Jeremiah Folsom x .. "  
PP Pitchlynn x .. "  
Benjamin James  
Robert Folsom

Approved David Folsom chief of N.E. District

Hopais

{ Talking Warrior x his mark  
Pitama x .. "  
Hopau Iskitini x .. "

Chakta Nation N E District.

August 29th 1828.

Resolved by the District Committee and Council, that all free negroes, coming into the N. E. District of the Chakta nation, under any pretence whatever, shall be viewed and treated in every respect as intruders, nor shall they be allowed to reside in the said District, without a permit from the said District Committee and Council.

Signed,

Committee

Tahokatbi x his mark.  
Hobbi x " "  
Pistambi x " "  
Hoklumutbi x " "  
Koi hummz x " "  
Hushie skihummz x " "  
Jeremiah Folsom x " "  
Mashambi x " "  
PP Pitchlynn  
Benjamin James  
Robt Folsom

Approved David Folsom Chief N. E. Dist.

Hopais

Talking Warrior x his mark  
Pitama x " "  
Hopair Iskitoni x " "

Chakta Nation S E District.

August 29th 1828.

Resolved, that blacksmiths and other useful mechanics are hereby privileged to reside in the S. E. District of the Chakta nation on the following conditions

Vizi

1. st Their employers shall procure a permit from the Justice Committee and Council for them to reside in the station and become responsible for their good behaviour, and such blacksmiths and other useful mechanicks shall be subject to removal for misdemeanour; and further,

2. nd. that blacksmiths and other useful mechanicks are privileged to improve and cultivate twelve acres of ground and keep a sufficient stock for the support of themselves and families if they please to do so.

Signed,

Committee

{  
Sahokatibi x his mark  
Hobbi x " "  
Pistawabi x " "  
Hokkunutobi x " "  
Koi hummog x " "  
Hushe shi hummog x " "  
Niashambi x " "  
Jeremiah Folsom x " "  
P P Pitchlynn  
Benjamin James  
Robert Folsom

Approved David Folsom Chief N E Dist

Hopais

{  
Talking Warrior x his mark  
Pitawab x " "  
Hopaii Iskitine x "

Chahita Nation N E District

August 29th 1828

Resolved, by the Committee and Council, that

the balance of our annuity for the year 1829 be appropriated for procuring Iron, Steel and blacksmiths tools and also for paying the workmen. Also, that a portion be used for getting spinning wheels. The chief and committee are authorized to make the above purchases, and they are required to do it with economy, and to report to the next General Council, the manner in which the money of the community has been expended.

Committee

Tahokatibi x his mark.  
Hobbi x " "  
Pistamhi x " "  
Hokkuntribi x " "  
Kiihumma x " "  
Hushishihumma x " "  
Miashamhi x " "  
Jeremiah Folsom x " "  
PP Pitchlynn  
Benj. James  
Robt Folsom

Approved

David Folsom Chief NE District

Hopais

Falking Warrior x his mark  
Pitana x " "  
Hopais Isekilim x " "

Treaty Ground Dancing Rabbit Creek  
Sept. 18 1830

To the Chiefs  
Captains & Warriors of the Choctaw Nation

Friends and Brothers"

While it affords us great pleasure to meet you, it is with deep regret we learn that differences and disturbances prevail amongst you. These should not be, the tendency of them if not corrected, must be to marr your happiness, and eventually to destroy you. All jelslousies and strife amongst you ought to cease. Your rule of Government establishes, that those quietly shall rule the affairs of the country, who are the choice of a majority of the people. That is our rule, and that we recommend to you. No one has a right to govern his fellow man by force. If any attempt thus to act, he proves himself an enemy to liberty and to principle.

Brothers, we offer this as matter of advice merely, for we come not to interfere in your home affairs; but rather to persuade you to be at peace one with another, and to live as Brothers should, that your nation may be tranquil and your people happy. Act differently, and you cannot fail soon to be rendered miserable, and to become degraded. Every man should be left free to determine, who shall be his ruler. Attempt not by acts of violence and force to influnce his opinions and his choice but ~~mak~~ leave him to his judgement and to his freedom of action. Reason and persuasion are rightful resorss to induce men to think and act, but compulsion never. Rulers whom a majority of the people prefer and choose ought to govern, to the extent the laws authorise but no further. Be this principle regarded and peace and quiet and good order cannot fail to be the consequence, to any people, who are not absolutely depraved and vicious.

Brothers, you have missionaris amongst you pious and qualified men, we hope and believe. Fail not to attend on, and regard their admonitions, while they seek to instruct the minds of your children, and point you to the paths of morality, duty and religion. But the moment they attempt an interference with your general, government, relations, reject their council. These are subjects with which they have no right to meddle, and indeed should not interfere. They are matters which belong to the goverment, the chiefs, and the people, not to the missionaries who are placed among you for higher and nobler purposes-for Christian not political ends. It is the peculiar duty of the chiefs for they are responsible to their people carefully to watch over the affairs of the nation, not those who have ~~thexxx~~ no responsibility no interest whatever. Thro error of their advice, they may back you on to a state of political wretchedness, of which tho they might hereafter repent, it may never be in their power to repair.

Brothers, we have come a considerable distance to neet you, under the direction of your great Father. We have invited you to neet and shake hands with him in ~~the~~, that as a friend and Father, he might speak with you. He was informed at Washington City that you wished it. Arriving at home he sent May ? Donby to you with news of his wishes, and his desire to converse with you on matters of deep and lasting interest to your nation, but you refused to come and returned for answer that you could not. Well might your great Father than have said "I will no more try to preserve you but leave to live as you can under the Laws of the States". When thus he was about to determine, to leave you, and no more persuade you to a course of happiness a messenger reached him bearing from two, of the three districts

November 10, 1961

MEMORANDUM:

TO: Committee on Photobiology

C. P. Swanson  
U. Fano  
S. B. Hendricks  
A. Hollaender

F. H. Johnson  
M. D. Kamen  
A. D. McLaren  
K. V. Thimann

FROM: M. Kasha

Areas and suggested persons are listed. Kindly send comments and suggestions to me, especially on any notable omissions.

Upon receipt of your comments, I shall invite Dr. R. L. Sinsheimer (Cal. Tech.) and Dr. H. Linschitz (Brandeis) to work with me as a committee to formulate the Symposium for January 22, 1963.

[50 listed] + Committee  
[19 Foreign]

Organic Photochemistry

G. S. Hammond (Cal Tech)  
H. Zimmerman (Northwestern)  
W. G. Dauben (Berkeley)  
E. J. Corey (Harvard)  
R. B. Woodward (Harvard)  
O. H. Chapman (Iowa)  
M. Dewar (Chicago)

Quantum Chemistry

W. T. Simpson (Washington)  
W. Rhodes (Florida State)  
J. Murrell (Sheffield) (Florida State)  
Th. Forster (Stuttgart) (Florida State)  
R. Hochstrasser (Florida State)  
G. W. Robinson (Cal Tech)  
G. A. Crosby (N. Mexico)  
E. G. McRae (CSIRO, Melbourne)  
S. P. McGlynn (Louisiana State)  
D. S. McClure (RCA)  
J. R. Platt (Chicago)  
D. Fox (State Univ., N. Y., Oyster Bay)

Org.-Biol. Reaction Mechanisms

F. Westheimer (Harvard)  
D. Koshland (Brookhaven)  
D. DeTar (Florida State)  
M. Bender (Northwestern)

O. Schnepf (Israel Institute of Technology, Haifa)  
L. Orgel (Cambridge)  
H. McConnell (Cal Tech)  
I. Tinoco (Berkeley)  
M. Kasha (Florida State)

Physical Photochemistry

H. Linschitz (Brandeis)  
J. Calvert (Ohio State)  
G. Porter (Sheffield)  
E. W. Abrahamson (Case Inst.)  
R. Livingston (Minnesota)  
D. Kearns (MIT)  
J. Rosenberg (Pittsburgh)  
H. L. J. Backstrom (Stockholm)  
A. N. Terenin (Leningrad)

Here you cannot be so. It is to indulge such dreams of your fancy dreams which are entirely deception, and from which nothing of pleasing reality can ever come. Every day observation shows, that wretchedness and distress will be yours, to remain where you are. The kind and friendly feeling of your great father will be insufficient to preserve you from these inevitable results.

Brothers, a Portion of your nation sensible of these things, and anxious by removing to get rid of them, sent a treaty during last winter to their great Father; but it was such a one as he could not agree to. He laid it however before his great council, the Senate, for their consideration, and they too refused to ratify it. It asked more than could be granted, and introduced principles which could not be recognized. Your great Father while he is will to be kind, and even liberal to his Choctaw children, cannot concede to them terms which would be considered exorbitant. The Senate would not consent.

Brothers, In 1820 by a treaty made with you at Doakes, by your present great father, an extensive and fine country was given to you for the use of your people. It was a gift to you for the country you ceded to the United States was paid for fully. It was the understanding at that time that the Choctaws would remove; and on that account was it, that a large valuable and fertile country was provided for your nation and your people. Ten years have passed by, and you are still here. The country intended for you, yet remains wild and uncultivated.

Brothers. A fertile country . - - - -  
is more than you should expect. If you will not remove, other Indian tribes may desire to do so, and where they shall select to settle, a home must be furnished others wanting it. The country should not remain a desert. You must decide which you will take, and which you will live upon. Both countrys you cannot possess, it is unreasonable to expect it. If you prefer to live under our laws and customs, remain and do so, and surrender the lands assigned to you west of the Mississippi, or otherwise remove to them. There your great Father can protect you, and there, undisturbed and unmolested, by the whites you can enjoy yourselves and be happy, and for years to come. Rest assured you cannot be so here. But if you think differently then continue where you are. After the present time we shall no more offer to treat with you. You have seen commissioners in your country for the last time. Hereafter you will be left to yourselves and to the laws of the states within which you reside and when weary of them, your nation must remove as it can, and at its own expence. Whatever you may determine upon, whether to remove or to remain, our earnest and sincere wishes are, that you may be happy and contented. For yours we have the best feeling. Our complexions are different but our hearts and our natures are the same. The great spirit above is our common Father. He has made us his and we are his.

Yours friends and brothers

---- Eaton

---Coffee

Also the articles of the Treaty proper

of your nation, a memorial entreating that commissioners ~~may~~ might be sent, anxious still for those who had fought be his side in behalf of his country he determined to yield to that request and send those who would speak his wishes freely and candidly, and thereby prove the desire he entertained to preserve you, notwithstanding his previous friendly offers had been rejected.

Brothers by the direction of your great Father we have come amongst you. It is not your land but your happiness we seek to obtain. Much delay and much talk about a matter, which all of you will understand, is needed. We have not ~~time~~ to be tedious. One of us, the Secretary of War, must very shortly return to Washington City. Therefore he can not long remain, nor is it proper or necessary that he should. You all know the important matters are to be considered, and settled, and can readily decide upon the course you intend to take. Speedily then decide and say what you will do. Are you willing to be sued in courts, there to be tried and punished for any offence you may commit, to be subject to taxes, to work on roads and attend on musters for all these you must do? If under this state of things it is believed you can be contented and happy then dwell upon the lands where you live. But if you are satisfied that under such a condition of things you cannot be happy consent to remove beyond the Mississippi where you will be away from the white people, and from their laws and be able to live ~~your~~ under your own. You are called upon to say whether or not you will remain; for if this be your determination, then let us be done with the subject and depart to our homes. On the other hand, if you shall conclude to remove so declare, that at once, we may proceed to some definite understanding and arrange a treaty. This we are willing to do, and upon terms that shall be liberal. We ~~see~~ no advantage, we will none! Your great Father would not approve such a course. He has sent us not as traders, but as friends and Brothers; and to act as such. We will thus act be assured. We come not to practice imposition upon our Choctaw friends but to extend to them justice this we will do.

Brothers, Hesitate not; determine what you mean to do on this important question. Record the votes of your head men and let us know who amongst you, are willing to remove, and who are opposed. The sense of the nation will thus be correctly ascertained, and the question which has so much agitated you, be finally put to rest. Say it is your determination not to remove and the subject is done with. We ~~will~~ shall then trouble you with our talks no more. But decide to remove, and liberal provisions will be made to carry you to a country, where you can be happy, and where already a portion of your fathers and brothers have gone, in peace to reside. It is a desirable region, double in extent to the one you occupy and large and fertile enough for twice or three times the number of people you have. There your great father can be your friend. There he can keep the white mans laws from interrupting or disturbing you, and there too, he will guard you against all enemies whether they be white or red. There no state or territory will be created, and he will have it in his power to protect you fully in your usages laws and customs. Here he cannot do these things because neither he nor Congress possess authority to prevent the state from extending their jurisdiction over you, and within their limits.

Brothers. In the country to which you go West, the United States will protect you from enemies. Their object will be to preserve you at peace with yourselves and with all mankind - to perpetuate you as a Nation, and to render you a happy and a prosperous people.

Treaty Ground Kansas Rabbet Creek,  
Sept: 18<sup>th</sup> 1830

To The Men of Chiefs

Captains & Warriors of the Choctaw Nation.

Friends & Brothers

While it affords us great pleasure to meet you, it is with deep regret we learn, that differences and disturbances prevail amongst you. These things should not be; the tendency of them if not corrected, must be to mar your happiness, and eventually to destroy you. All jealousies and strife amongst you ought to cease. Your rule of Government established, that those quietly shall rule the affairs of the Country, who are the choice of a majority of the people. That is our rule, and that we recommend to you. No one has a right to govern his fellow man by force. If any attempt thus to act, he proves himself <sup>an enemy</sup> to liberty and to principle.

Brothers; We offer this as matter of advice merely, for we come not to interfere in your home affairs; but rather to persuade you to treat peaceably with another, and to live as Brothers should, that your nation may be tranquil and your people happy. Set differently, and you cannot fail soon to be rendered miserable, and to become degraded. Every man should be left free to determine, who shall be his ruler. Attempt not <sup>acts of</sup> violence and force to impose influence his opinions and his choice but leave him to his judgment and to his freedom of action. Reason and persuasion are rightful resorts to induce men to think and act, but compulsion never. Rulers whom a majority of the people proper and choose, ought to govern, to the extent the laws authorize but no further. Be this principle regarded

and peace and quiet and good order cannot fail  
to be the consequence, to any people, who are not abso-  
lutely depraved and vicious.

Brothers. You have Missionaries amongst you  
men and qualified men, we hope and believe.  
Hail not to attend on, and regard their admonitions,  
while they seek to instruct the minds of your children,  
and point you to the paths of Moral, duty and  
religion. But the moment they attempt an interference  
with your general, government, relations, reject their  
councils. These are subjects with which they have no  
right to interfere. Meddle, and endue should not  
interfere. They are matters which belong to the govern-  
ment, the Chiefs, and the people, not to the Missionaries  
who are placed among you for higher and nobler  
purposes, for Christian not political ends. It is the  
peculiar duty of the Chiefs for they are responsible  
to their people. Carefully to watch over the affairs  
of the nation, not those who have no responsibility no  
interest whatever. Should error of their advice, they may  
~~lead~~ <sup>the</sup> you on to a state of political wretchedness, of  
which they might hereafter repent, it may never be  
in their power to repair.

Brothers. We have come a considerable distance  
to meet you, under the direction of your great  
Father. He had invited you to meet and shake  
hands with him in Geneva, that as a friend  
and Father, he might speak with you. He was  
informed at Washington City that you wished to  
~~not~~ <sup>the</sup> Arriving at home he sent May? Hoadly to  
you with news of his wishes, and his desire to  
converse with you on matters of deep and lasting  
interest to your nation; but you refused to come  
and returned a far answer that you could not.  
Well might your great Father then have said "I will

No more try to preserve you but leave you to live  
as you can under the laws of the States. When thus he was  
about to determine, to leave you, and no more persuade  
you to a course of happiness a messenger reached him  
bearing from two, of the three districts of your nation, a  
Memorial entreating that Commissioners might be sent,  
Anxious still for those who had fought by his side  
in behalf of his country, he determined to yield to  
that request and send those who would speak his  
wishes truly and candidly, and thereby prove the  
desire he entertained to preserve you, notwithstanding  
his former friendly offers had been rejected.

Brothers by the direction of your great Father  
we have come amongst you. It is not your land  
and your happiness we seek to obtain. Much delay  
and much talk about a matter, which all of you  
well understand, is useless. We have not come to  
be traitors. One of us, the Secretary of War, must  
very shortly return to Washington City. Here he can  
not long remain, nor is it necessary proper  
or necessary that he should. You all know the  
important matters that are to be considered, and  
settled, and can readily decide upon the course you  
intend to take. Should <sup>decide</sup> then and say what you will  
do? Are you willing to remain here and live as  
white men? Are you willing to be sued in courts, then  
to be tried and punished for any offence you may  
commit, to be subject to taxes, to work on roads and  
alms on masters for all those you must do? If under  
this state of things it is believed you can be contented  
and happy then divide upon the lands where you will  
live. But if you are satisfied that under such  
a condition of things you cannot be happy, consent  
to remove beyond the Mississippi where you will  
be away from the white people, and from their laws,

and be able to live under your own. You are  
called upon to say whether or not you will remain;  
for if this be your determination, then let us bedone  
with the subject and depart to our homes. On  
the other hand, if you shall concur to remove  
we declare, that at once, we may proceed to form  
a friendly understanding and arrange a treaty.

This we are willing to do, and upon terms that shall  
be liberal, & we seek no advantage, nor will take  
none! Your great Father would not approve  
such a course. He has sent us not as traders, but  
as friends and Brothers; and to act as such. We will  
thus act he assures, we come not to practice imposi-  
tion upon our Choctaw friends but to extend  
to them justice this we will do.

Brothers. Hesitate not; determine what you  
mean to do on this important question. Record the  
votes of your band men, and let us know who  
amongst you, are willing to remove, and who  
are opposed. The sense of the nation will thus  
be correctly ascertained, and the question which  
has so much agitated you, be finally put to rest.  
Say it is your determination not to remove and  
the subject is done with. We shall then trouble  
you with our talk no more. But decide to remove,  
and liberal provisions will be made to carry  
you to a country where you can be happy, and  
where already a portion of your fathers and  
~~fathers~~ have gone, in peace to reside. It is a dis-  
able region, double in extent to the one you occupy,  
and large and fertile enough for twice or three  
times the number of people you have. Then your  
great Father can be your friend. There he can  
keep the White Mans Laws from intruding &  
or disturbing you, and there too, he will guard

Sept 1830

- The articles of the treaty propose
- 1 To establish perpetual peace between the United States and the Choctaws.
  - 2 To cede all their country East of the Mississippi
  - 3 That the Choctaws may have a good country; and to change their ancient hunting ground of the River for a few simple estates, it will be stipulated that the Nation shall have a country large as the one they leave, and ~~not~~ <sup>so</sup> suitable timber water &c &c to suit their wants and conditions
  - 4 The United States to protect Choctaws against enemies of all descriptions and maintain them in peace and harmony with each other. The Choctaws to have jurisdiction of their own Country and no State or territory to be erected over them. No trader to go into the Nation without express authority and an introducer to be removed. If an Indian take anything from a white man the Nation to be answerable. If a white man takes any thing from an Indian the U. States to be answerable.
- Each Choctaw who wishes to remain and become a citizen to have a <sup>one section -</sup> ~~one section~~ <sup>to 320 acres, and 320 per each</sup> <sup>section</sup> unmarried child to include his improvement after living on it four years to have a grant in fee simple. Each of the three Chiefs to have 4 sections of Land & 2 to include their improvement and 2 any where they please. ~~also~~ unimproved Land, also for the trouble of having Chiefs to receive 250\$ a year for ten years.

ana when in service of the U States  
to receive pay of majors. D. Hudson and  
R. Cole and J. Pecklyon to have 2  
sections and M. H. Key one.

The three speakers, one to each district  
to have <sup>one</sup> section each. So 13 Captains  
from each district in all 39 a discri-  
mination of one section each, and to  
80 other Captains and Head men of  
each district in all 90 a discrimination  
of half a section each to be held by  
them with <sup>the</sup> Presidents consent. also 33  
Captains from each district to be furnished  
a good suit of Cloths and broad <sup>or an outfit;</sup>  
also fifty dollars a year, each, for four  
years for the trouble of keeping their  
people comfortably. and when in service  
of the U States to have the pay of Captain

The Indians to be removed West  
under the care of Head and good persons  
and to be supported in removing and for  
one year until they get their farms  
improved. To remove two, or two and  
half years from the Ratification of  
this treaty. <sup>not before</sup> to keep all their cattle fit  
for eating. The rest and all other articles  
<sup>of value</sup> to be sold by an agent of the U States  
and the proceeds paid over to the right-  
full owner by the Chefs.  
All former <sup>debtors are released; but previous</sup> annuities ~~amounts~~ to 24,500 \$ to  
be paid as heretofore, and a further  
annuity of Twenty five thousand dollars  
a year for 20 years to be given; of which  
4500 shall be applied to common stocks  
that is 1500 \$ to each district

A council house shall be built at some convenient  
point by the Estates - also a house for each chief

A church for each District, to be used <sup>also</sup> as a School house  
& preacher to each District, who shall also act as a  
teacher to be supported by the Estates for 20 years  
40 Choctaw boys to be educated under direction of the See  
of war for 20 years at the expense of the Estates

1 Blacksmith to each district for 10 years to be supported  
<sup>by</sup> the Estates - A mill wright for 5 years

1000 guns & ammunition - & 4000 Lorms

1000 blankets, & 1000 kettles bop a copper

1000 axes - 1000 hoes - 1000 ploughs to be furnished

For those who have no manumission, the Estates will  
give \$50 000 to be distributed by the Chiefs, to those who  
may be entitled; after this sumone

Choctaws not to make war, without consent  
of the Estates, unless against invasion or open rebellion  
& then they may resist, until the US can afford assistance

Choctaw Nation Sept 1830

Papers on  
Public Affairs &c.