

THE CHIEFTAIN

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W. T. BOWEN & J. W. SANDERS, Editors.
VINITA, I. T., FEB. 14, 1883.

With very few and inconsiderable exceptions, the reports from all the range countries, concerning the favorable winter to live stock, are the same. The cattle lost this winter will be those driven to ranges late the past season.—*Times Dispatch.*

Under Mississippi law a woman is liable to indictment for assault if she strikes her husband; but the man is not liable for assaulting the woman if he uses a switch no larger than his little finger in doing so. It is now proposed to amend the statutes so that the wife has the same immunity that her husband enjoys.

The Wyoming Territory legislature has a stock law before it now that, if passed, will convert all mavericks found in the state into a source of revenue, to be expended in prosecuting stock thieves and paying inspection and detective expenses. It proposes to sell all mavericks found, at auction, the proceeds to go to the State Stockmen's Association for the purpose above named. This is a wise law, and should pass, as the mavericks are the unknown property of stockmen, and, when found, should be sold for the benefit of stockmen in that section of the grazing districts.

The Fort Sumner military reservation, which by an act of congress of Feb. 14, 1874, was ordered to be sold at public auction, was lately put up for sale by Col. Max Frost to the highest bidder for cash. The reservation comprises nearly 17,000 acres, and was purchased by Hon. D. S. Taylor, Gen. E. B. Soper, Sam Doss and Lon Horn, of Trinidad, and L. D. Coggins, of Greeley, Col., for \$35,000. These gentlemen, with the exception of Mr. Coggins, who is a northern man, are among the rich men in Southern Colorado, and have purchased the reservation with the expectation of investing largely in cattle.—*Stockman, Springfield, N. M.*

Twenty thousand dollars for a cow, the N. Y. Times thinks is not so much in proportion as \$3,750 for a single rose plant. Moreover, the enterprising florist who paid this large sum for a plant is bound by his contract not to dispose of a single cutting for four years, so that his profit must come only from the sale of the buds and flowers, while the purchaser of a twenty-thousand-dollar cow is not confined to the sale of butter alone. Of course, he can propagate plants from cuttings for his own stock. It shows how great a profit is made in growing roses for the sake of the buds and blooms, and to what an extent succulent living has increased of late years to make this profit possible. But the expenditure involved in this manner of living cannot be called waste or extravagance; it is simply scattering abroad what a prosperous man has gathered, and circulating among industrious persons the money which, in going through their hands, passes through an intricate circuit, contributing comfort and enjoyment wherever it goes.—*Parkville.*

We wish to understand that, while we criticize "executive constructions" and acts of public officials, we do not do it in any spirit of mere opposition. We promised to give our convictions fearlessly, and we are doing so. We give every one the fullest privilege of reply. We want all the light let on the subjects of public interest that it is possible to get. It is a help and an inspiration to a patriotic officer to know that all his official acts will be subjected to the careful and impartial scrutiny of a newspaper, and of public sentiment behind it. We shall not shrink from our part, but we wish to be understood as doing it kindly and courteously. But when, a few weeks ago, we merely called attention to apparent inconsistency of the Executive construction of a law, in which construction he was an interested party, a correspondent charged us with malice. A great many people say they want a paper to speak out its opinions boldly, but just as sure as it does so, they call it malice. We shall not be intimidated by any such charges. We expect to bring upon ourselves the wrath of evil-doers, but we ask even them to remember that when we chastise them we do it for their own good.

Creek Factions in Collision.
St. Louis, Feb. 10.—A dispatch from Fort Smith, Arkansas, says a factional fight occurred among the Creek Indians five miles west of that place on Tuesday, in which Yohala was killed and several others were wounded. It is feared that further bloodshed will result, as there is said to be very bitter feeling between the factions. The cause of the difference are not stated.

As To Oklahoma.
"What are you going to do here?" "I am going to ask Mr. O'Neill of Missouri to introduce a resolution appointing a committee of the house to investigate the matter. If that committee is appointed I propose to prove that Senator Plumb of Kansas has 40,000 head of cattle down in the country now, with fifty men under the direction of Harry Hibben, formerly county surveyor of Lyon county, Kansas. He is fencing in to-day the cabins our colony built. I propose to prove that the cattle men have raised what they call a corruption fund of \$500,000 to keep Payne out. The firm of Harbort, Campbell & Co., in Wichita, Kansas, have paid \$35,000 for the purpose, and another firm has paid \$30,000. I can prove that Senator Plumb is on the bond of Agent Miles, of the Cheyenne and Arapahoe agency, and on that of the agent of the Sacs and Foxes, and that he went down there last fall and told them that he would withdraw their bonds unless they gave him the land he wanted. Mr. Boltz, of Leavenworth, who used to be a contractor for supplying the Indians with beef, had been on this land for ten or fifteen years, but they made him move off to make room for Senator Plumb, and Boltz lost at least \$100,000. I can prove that Secretary Teller has admitted that Payne has got us; he can hold that Territory, but we don't intend to let him use it. We will put some negroes down there. The courts are instructed not to give him a hearing." *Interview with Captain Payne in K. C. Times.*

Statistics for 1883 show that in this country the murders averaged four per day, and the suicides two per day; 1,494 persons met their death at the hands of fellow creatures, against 750 the previous year. Ohio is the banner murder state, leading with 105 cases. Missouri follows with 104, being New York. Only 105 persons were executed during the year, while 92 were disposed of by vigilance committees and mobs, carrying out the decrees of Judge Lynch. The suicides of the year foot up to 910. In this business New York leads with 204 victims. Deaths by accident undoubtedly exceed any other year.

There is little doubt of trail cattle ruling high in the spring. Located herds in Texas may occasionally be bought at prices a shade off, where the parties have concluded to quit the business. But ones or twos, or she cattle, picked from the herd, are hard to get. The demand for this class of cattle is certainly going to be equal to the supply, and holders are well aware of the fact. The demand comes from New Mexico, Indian Territory, West Texas, and all of the northern range country. Prices are not yet established, and are not liable to be for some weeks.—*Parkville.*

An Austin, Texas, telegram, under date of January 21st, says: "A scheme has just come to light by which a number of wealthy cattlemen can get control of all the land in the Panhandle country, including, so reports say, capital lands. A bill is drawn and almost ready to be presented, looking to this, so the spirit of legislative prophecy says to-night."

The horse population of the United States is now over 11,000,000, or about one horse to every five humans. Two-thirds of these are draught or all-work horses, and one third are used for pleasure driving.

New Court House in Delaware.
By authority of law entitled "An Act Making an Appropriation to Build Court Houses in the Several Districts of the Nation," the undesignated committee will let to the lowest bidder, after advertising 30 days in the *Chester Advertiser* and *Indian Christian* newspapers, the contract to build a court house in Delaware District, of the following dimensions and specifications, as set forth in said act, to wit:

Twenty-one feet in width by thirty-three in length, two stories high, with wall sixteen feet. One room in the lower story and four rooms in the second story, connected by a flight of stairs from the inside of the ceiling, with raised platform and jury box and bar—with two doors below and one door in each room above—with eight windows, eight lights, ten by sixteen each, above and below, and the whole painted, inside and out, with lead and oil, and covered with first class shingles. That the doors be four panels each, and an inch and a quarter thick, and the lower windows with shutters on the outside. The court house is to be completed by the first Monday in May next. Parties to whom the contract may be awarded will be required to give bond and security for the complete and faithful fulfillment of the contract. No bids received over One Thousand Dollars. Parties desiring information will be responded to by addressing R. F. Wylie, Mayor, Ark.

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Cherokee Antiquities.
[We propose to give from one to two columns per week, for a while, to this subject. Every one who knows any facts of the ancient history of the Cherokee, or any of the tribes in the Indian Territory, are requested to furnish them for this column.]
The Beltrick Collection, 1822.
With regard to the religious views of the Cherokee, it seems that, from time immemorial, they have been divided in sentiment. While a great part have been idolatrous, worshipping the sun, moon, stars, &c., &c., a small part have denied that system, and taught the following: There are three beings above, who created all things, and prevent everywhere, see everything, govern all things, and will judge all men. When these beings call any person out of the world, they must die; and what kind of death these three think anyone should die, that kind of death is certain. The names of these beings are U-ha-li-to-qua, great great, or the head of all power, great beyond expression; A-ta-no-ti—united or the place of uniting; and U-sa-hu-ta. These three beings are always one in sentiment and action, and always will be, and, being the governors and proprietors of all things, they sit on three white seats above, and are the only objects of worship, to whom alone all prayers are to be addressed. The angels are their messengers, and come down to this earth to attend to the affairs of men.
CATY VANN.
THOMAS NUTSAWI.

Ye-ho-wa was the name of a king who lived a great while ago. He was a man, and yet a spirit, a god, a very glorious being. His name was never to be spoken in common talk. This great king commanded them to rest every seventh day, and told them that if they should work on that day they should die, or some of their relatives. They were to hold their hands still (the palms up) and their talk must be about God. Ye-ho-wa was the most sacred name. None must speak it but persons appointed for the purpose, and they only on the Sabbath. God created the world in seven days.

That the Cherokee were acquainted with the Sabbath, and the nature of it, when their present language was formed, is put beyond a doubt by the language itself. The name for Sabbath, "Unotataquaska," literally signifies the day, the whole of which is devoted by the people to a rest from all common labor. But this rest is not opposed to weariness, nor has it any reference to it, but simply to labor or action. To rest on account of weariness or fatigue is another word altogether, thus: Unawesahah—they are resting from weariness, unotataquaska—they are resting, i. e., ceasing from labor a whole day, keeping Sabbath. So also in Hebrew: "Shabbath"—to cease, leave off, or rest from work. It is opposed not to weariness, but to work or action.—*Parkville.*

The Cherokee names for Saturday and Monday also equally indicate their knowledge of the Sabbath: Renotataquiten (Saturday) literally signifies before the day wholly devoted to rest or cessation from labor; and Unotataquahon (Monday) signifies beyond or after the day wholly set apart from labor. It is well to mention here that in the names for Sabbath, Saturday and Monday, the plural form is used. An individual resting from labor a whole day, or keeping Sabbath, says, "aquotataquaska"—I am resting or ceasing from labor during the day; but "unotataquaska" signifies they, all the people rest, and thus points out the day as a common day of rest or cessation from labor, to be generally observed by all.

With regard to other Indian nations having a knowledge of the Sabbath, the Hon. Elias Bondino says: "The number and regular periods of the Indian public religious feasts, is a good historical proof that they counted time, and observed a weekly Sabbath, long after their arrival on the American continent, as this is applicable to all the Nations."—[Star in the West, p. 164-5.]

The world was created at the time of the first new moon in autumn, with the fruits all ripe. The first new moon in autumn is therefore the great new moon, or Na-ta-qua, and with it the year commences, as regards the feasts of new moons, though the first new moon in spring begins the year with regard to the feast of first fruits, &c., because then the fruits begin to come forward. *YU-WI-YOKA.*

The great new moon made its appearance in autumn, when the leaves began to fall. *NUTSAWI.*
God made man, red, of red clay, and made the woman of one of his ribs. *NETTLE.*
At first no snakes or weevils were poisonous. Poison was afterwards communicated to them.
THOMAS NUTSAWI.
Soon after the creation one of the family was bitten by a serpent and

died. All possible means were resorted to, to bring back life, but in vain. Being overcome in this first instance, the whole race were doomed to follow, not only to death, but to misery afterwards, as it was supposed that that person went to misery. Another tradition says that soon after the creation a young woman was bitten by a serpent and died, and her spirit went to a certain place, and the people were told that if they would get her spirit back to her body, that the body would live again, and they would prevent the general mortality of the body. Some young men, therefore, started with a box to catch the spirit. They went to a place and saw it dancing about, and at length caught it in the box and started the lid, so as to confine it, and shut back. But the spirit kept constantly pleading with them to open the box, so as to afford a little light, but they hurried on until they arrived near the place where the body was, and then, on account of her peculiar urgency, they removed the lid a very little, and out flew the spirit and was gone, and with it all their hopes of immortality.

All were Indians, or red people, before the flood. They had also preachers and prophets before the flood. Their preachers would sometimes continue their discourses nearly all day, teaching the people to obey God. They also taught the children to obey their parents. They warned the people of the approaching flood, if they continued to disobey God, but said the world should not be destroyed by water but once; it would be afterwards destroyed by fire, when God would send first a shower of pitch and then a shower of fire to set everything in a flame. They also taught the people that after death the good and the bad would separate; the good would take a path which would lead them to a place of happiness, where it would be always light; but the bad would be urged along another path, which led to a deep gulf, over which lay a pole with a dog at each end. They would be urged onto this pole, and the dogs, by moving it, would throw them off into the gulf of fire beneath. But if any got over, they would be transfixed with red-hot bars of iron, and be thus tormented forever.

The priest offered sacrifice with new fire, having a rack two or three feet high for an altar. A little before the flood men grew worse and worse, and like some of the Cherokee young men now, grew worse by reproof and warning. Also, some infants were born with whole sets of teeth. *NUTSAWI.*

A venerable old man approached Columbus with great reverence, and presented him with a basket of fruit, and said: "You are come into these countries with a force which, were we inclined to resist, resistance would be folly. We are all, therefore, at your mercy. But if you are men subject to mortality, like ourselves, you cannot be unapprised that after this life there is another, wherein a very different portion is allotted to good and bad men. If, therefore, you expect to die, and believe with us that everyone is to be rewarded in a future state, according to his conduct in the present, you will do me but to those who do me to you."—[Edwards' West Indies, Vol. I, p. 72.] [Star of the West, p. 142.]

At length God sent a messenger from above to warn the people of the flood unless they turned from their wickedness. God then told a man to make a house that would swim, and take his family and some of the different kinds of animals into it. *RAVEN.*

The rain commenced, and continued forty days and forty nights, while the water at the same time gushed out of the ground, so that as much came up as came down from the clouds. *NUTSAWI.*
As also the *NATCHER.*
The Natcher Indians also affirm further, that not a log or anything whatever swam, but everything lay just as it was, so that the people could by no means save themselves from drowning. *YUWI YOKA.*

The house or boat was raised up on the waters and borne away. At length the man sent out a raven, and, after some time, sent a dove, which came back with a leaf in her mouth. Soon after this, the man found the house (or boat) was resting on dry ground, on the top of a mountain, so that the people could not maintain each other, and got into quarrels, and separated. *NUTSAWI and SHIELD ESTER.*

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Burial Cases, Coffins, Baby Wagons, Etc. Etc
I have, or can make, anything in my line.

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ALL ORDERS PROMPTLY FILLED.
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Will sell goods for Cash, as cheap as any house in the Territory.
Call and Examine my Stock.
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I have recently taken charge of this House, and have put it in FIRST-CLASS Shape for the Accommodation of the Traveling Public. I set as good tables as any House in the Southwest. Meals to Citizens, 25 Cents.
When in the City Stop at The 'Frisco.
VINITA, Ind. Ter.
CHAS. HUBER, President. PAUL WACK, Vice-Pres. & Treas. JOS. HUBER, Supt. & Sec'y.
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Have at present 75 high grade and pedigreed Short-horn bulls; 50 high grade Hereford bulls; one ear of Polled bulls; one ear of high grade Hereford cows in calf by Hereford and Polled bulls. We are prepared to make contracts for future delivery for any number. Come and see us. Respectfully,
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Sam McSpadden will be sure to give you the value of your money. Give him a call and a trial.
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The Only Wholesale Yards in S. Louis Accessible by Rail and Water!
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2. Texas shippers are informed that connection with these yards from the Iron Mountain & Southern railroad can be made without cost and with much less shrinkage than to any other.
3. These yards have the peculiar advantage of being located on the St. Louis side of the river, from which five hundred thousand people draw their provisions supply.
4. Every packing house in St. Louis has a regular buyer stationed here. Buyers of cattle, hogs and sheep, both for the home market, and eastern shipment, are at all times represented.
5. For comfort and convenience these yards have no superior in the country. Two lines of street cars approach here. Hotel, telegraph offices and other conveniences for stockmen on the premises.
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Notice.
Vinita, Sept. 20, 1883
G. H. Warren has purchased the Grand River Mills, mouth of Pryor's creek, and requests the same patronage as given to his predecessor. The mill will be run under the same management and by the same miller as before—Thos. Wright. Address, as before—Thos. Wright.
G. H. WARREN,
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Offer for sale at Retail, any and all varieties of Nursery Stock, both imported and native, especially all the new Hybrid and Seedlings of most of our trees and western species.
SPECIAL DRIVE for Nurserymen's Planting, Levee Sowers, Circumlocutors, Fruit and Flower Plants, and all Horticultural and Agricultural Implements. Also a whole sale lot for fall of 1883, the Oriental, Peckington, Paines, and distributed the new choice species of Oak, Agave, etc. Write for terms.
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Dry Goods, Groceries,
And everything usually kept in a well assorted store. I sell low as the lowest for cash. Call and see me and price my goods.
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HOUSE PAINTING A SPECIALTY.
Shop on Illinois Avenue, opposite Raymond's Hardware Store.

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Post-office, Echo, I. T.
Brand seven, either side. Mark, crop of right ear, underlip left ear, underlip right ear, underlip left ear, underlip right ear.

JOHN COUNTRYMAN,
Post-office, Echo, I. T.
Brand seven, either side. Mark, crop of right ear, underlip left ear, underlip right ear, underlip left ear, underlip right ear.

LOUIS ROGERS,
Post-office, Utopia, Kansas.
Spit and bit in right ear, underlip left ear, underlip right ear, underlip left ear, underlip right ear.

W. H. HALSELL,
Post-office, Vinita, I. T.
Range on Bird Creek, eight miles north of Tulsa, I. T.

R. M. WILLIAMS,
Post-office, Prairie City, I. T.
Crop off left ear, underlip right ear, OW on right hip, X on left horn, X on left horn, C on left horn, C on left horn.

EVANS, HUNTER & NEWMAN,
Post-Office, Evansville, Kansas.
Half-bred cattle all branded on left side and hip. Some earmarked and some of the late crop for sale. Various road-brand marks. Various ear marks. Various eye marks. Various comb marks. Various tail marks.

WELLS BROS. & PRIGG,
Post-office, Coffeyville, Kansas.
Various other brands and ear marks. Any variety known to the cattle raiser. We are in our line. Our list of side marks is as follows: h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

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Various other brands and ear marks. Any variety known to the cattle raiser. We are in our line. Our list of side marks is as follows: h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

JOSEPH HUNT,
Post-office, Vinita, I. T.
Crop and split in left ear, underlip right ear, underlip left ear, underlip right ear, underlip left ear, underlip right ear.

A BOUDINOT,
Post-office, Tahlequah, I. T.
Branded on left side. Some branded on hip and shoulder, either side, with various marks. Only to be seen on right side. Range, 13 miles east of Tahlequah.

Mrs. ISABELLA NEWMAN,
Post-office, Skintook, I. T.
Crop and split in left ear, underlip right ear, underlip left ear, underlip right ear, underlip left ear, underlip right ear.

ARTHUR DODD,
P. O. Coffeyville, Kas.
Range on Wolf Creek, 25 miles south of Coffeyville, Kas.

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JESSE B. MAYES,
Swallow fork and underlip in one ear and underlip in the other.

R. R. TAYLOR,
Post-office, Vinita, I. T.
Branded on both sides. Crop of left ear and split in right ear. Range, Locust creek.

B. F. MILSTEAD,
Post-office, Prairie City, I. T.
Branded with same brand on both sides and both horns. Range, Head of Horse creek.

J. W. ELLIOTT & Co.,
Post-office, Vinita, I. T.
Hog marks underlip in each ear, crop of left ear, underlip right ear, underlip left ear, underlip right ear.

JOHN COUNTRYMAN,
Post-office, Echo, I. T.
Brand seven, either side. Mark, crop of right ear, underlip left ear, underlip right ear, underlip left ear, underlip right ear.

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Range on Wolf Creek, 25 miles south of Coffeyville, Kas.

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