

This is a peculiar story, but it is true: There was a woman that went into a trance; they had laid her out for dead. She came to and talked for about two hours. She told the ones there where she wanted to be buried. There was a post oak grove where the cemetery is now. The woman's name was Polly Duck. Her first husband's name was Leaf (U-go-lo-ga), and her second husband was John Duck (Ka-wo-ne), so some knew her as Leaf and some as Duck. She was the first to be buried there. She told the people who were present before her death, that she would be the overseer of the graveyard after her death, and that sometime in the future people of several tribes would be buried there. That prediction has come true, as many nationalities of people have been buried in the cemetery.

A little while after Polly Duck was buried, a man by the name of Nee-kee, a full-blood Cherokee, came into the community. He died after a short while and was the first man to be buried there.

Eliza Buzzard later went to Muskogee, taking with her Charley Hensley as interpreter, and requested the Dawes Commission to set aside three acres of land for a graveyard and a place to have funerals.

A building of hewn logs was constructed by the men of the community. This was about 1872. The log building was replaced by the present frame chapel about 1918, of the same size as the original building.

The log building was used by the Indians as a school. Cherokee Nation schools were financed by appropriations made by the Cherokee council, from the cattle grazing tax. Stockmen paid \$1. per head for cattle brought into the nation. I attended school in the log building. Some of the teachers were Jim Horsefly, Ben Hilderbrand, Joe Hilderbrand, and Susie Dowling.

Jim Horsefly was a good interpreter from the Cherokee to the English and would interpret for the English preachers at the camp meetings. Ministers of different denominations preached in the community, always working good with the Indians.

Ben Hilderbrand was a preacher who spoke both the English and Cherokee languages. His family included: Joe, Lucinda, Sam and Ezra Hilderbrand, children of his first wife; and Rosey, Cicero, May, Benjamin, Dennis, and Grace Hilderbrand, children of his second wife. Cicero became a minister.

The Pimpson Chapel building was constructed entirely as a community project. In the 1930s, after Methodist services had been held in the chapel for several years, the church discontinued the mission there and the Methodist organization offered the building for sale. Although it was community property already, the citizens of the community bought back the building in order to preserve the historic building and burial ground. It has since been maintained on a community basis.

The Pioneer Daughters organization holds regular meetings at the chapel, usually working on a quilt or some other project to aid someone who may be in need. The men gather for work days, and keep the cemetery neat and the building in repair. The chapel is used occasionally for funeral services, but no longer as a meeting place for Sunday School or school.