

Colvert, and Trottingwolf. Old man Johnson Davis was for many years the patriarch and leader of that community. The Indians of Cloud Creek have maintained their own church for many years, and their community cemetery was established before the Civil War. Johnson Davis is remembered by many as he did much of the engraving on the tombstones in early days, and nearly all of the inscriptions are in the Cherokee language.

The Piney Church is another of the very old establishments. The first building was of logs, and later a frame building was constructed. Now a block building has been built as an improvement to meet the needs of the people. The Piney cemetery is another of the old places. Burials there started back in the 1840s and most of the graves do not have monuments and of course are unknown.

One of the beloved old Indian women that Mrs. Roberts recalls was Old Lady (Ella) Hyder, who devoted much of her energies to the welfare of her people. She was from the Sunday family of the Eucha district. She passed away recently and was laid to rest in the Eucha Indian Cemetery near her home.

Close to the hearts of all Indians of Delaware and adjoining counties, is Round Springs Church. This historic church dates back to the early days of Indian settlement in the Cherokee Nation. It was originally located near Old Eucha, but with the coming of the whiteman's dam for Lake Eucha it was moved upon the high flatlands toward Jay. Few other buildings of its age have been as well preserved as has Round Springs Church, and it is still used, after over one hundred years.

The coming of Eucha Dam and Lake affected many Indian families and destroyed the communities and way of life in the Eucha country.

Many old landmarks, homes, and cemeteries were moved out of that part of the Spavinaw valley. However, she tells that there was one family cemetery that the government did not move. That was the Old Bob