

# **Eastanollee – A Multi-Cultural Site**

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## **INTRODUCTION**

Eastanollee, GA is a small un-incorporated town about six miles SE from Toccoa, GA, the county seat of Stephens County, and around seven miles from the Tugaloo River. The Indigenous history of this part of Georgia is estimated to have begun around 500 AD with the more important part being related to the last six hundred years. During the Late Mississippian Period (850 to 1500 AD), Indigenous tribes migrated to this part of the Southeast and occupied the area around the Tugaloo River valley. In 2014, an archaeological dig in Stephens County discovered one of the Late Mississippian village sites. The researchers believe more are yet to be found in the area.

Eastanollee is located less than seven miles south of the Cherokee Lower Town of Tugaloo and the Unicoi Trail. The Unicoi Trail, an ancient Indigenous pathway, was used by the British in the 1600's to transport their canons to Fort Loudon, TN, their furthest outpost during the colonial times. In 1790, Col. Marinus Willett, George Washington's secret agent to the Creek Nation, crossed the Tugaloo River just SE of Tugaloo Town. A Cherokee guide was leading him to what is now Alabama to invite the Creek Indians, who were at war with Georgia, to come to New York to sign a peace treaty.

In the surrounding area of Eastanollee, there were probably several sites occupied by Indigenous peoples from the Late Mississippian era up until the Cherokee removal in 1838. Many of the creeks and rivers in Georgia have Creek Indian names. Eastanollee may be a Creek word. To the Cherokee, the word Eastanollee (Estanalla) means Creek Indians.

Near the town of Eastanollee, there is one site whose history may include occupation by four different cultures: Late Mississippian from the late 1300's to early 1500's, the Creek Indians in the mid 1700's, the Catawba Indians around 1784 to 1817 and finally the Cherokee in the early 1800's.

## **COMMON CULTURAL FEATURES OF AN INDIGENOUS VILLAGE SITE**

Archaeological evidence has shown that multiple cultures have occupied the same area for thousands of years. Mountain Stewards research over the past three years has discovered that Indigenous cultures preferred to locate their villages (towns, encampments) where there are upwelling earth energies over which they could locate their common tribal cultural sites including the Dance Grounds, the Council site, the Ceremonial Healing site and, for some cultures, the Ceremonial Burial or a Birthing site. Since these energy flows are located in specific areas, many tribes appear to have re-occupied the same site as previous tribes in order to benefit from that upwelling energy. It seems they all shared a common criterion of the presence of earth energies for locating their important sites.

Extensive empirical data has shown that finding multiple cultures in the same general vicinity separated by historical time periods appears to be a fact although tribal elders have not spoken

about it. In addition to the earth energy at these sites, they also have the common features of a generally flat site near water and good land for growing crops and grazing their horses.

## **EASTANOLLEE SITE**

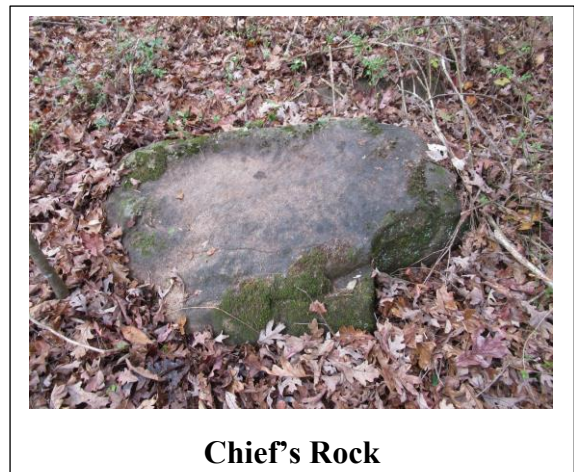
### ***Late Mississippian Era***

It is estimated that Indigenous people from the Late Mississippian era began migrating to the Tugaloo River area in the early to mid-1300's. The archaeological dig in Stephens County of a Late Mississippian site dated the area as being occupied around 1355. There may have been several sites in this part of now north Georgia with principle sites located on the Tugaloo River and smaller communities on the feeder creeks. At a site near Eastanollee, a small village of an estimated 30 families may have existed from about 1450 to 1500. These Indigenous people may have been the early ancestors of Creek and Cherokee who occupied this area beginning in the mid 1500's and they may have been of Mayan decent.

Little evidence has been found at the site to validate the Late Mississippian occupation. However, Native Science and dowsing confirmed its existence at this location. The village, probably not a principle town, was located there because of the upwelling energy at the site where they could locate their usual cultural features although no Dance Grounds was found there. An old Indian trail was located leading to the village site from the west and continuing to the east toward the location of the principle village sites along the Tugaloo River. This trail may have been used to connect several village sites to the principle village.

Placed in the center of a large upwelling energy area near the center of the village site, a large single circular rock was found. At this location, six upwelling energy lines were found along with a 49-ring Geospiral. Also, there is an underground stream of water. This stream flows under the center of the rock in a NE direction. This site was the Ceremonial Healing site for the village. Two other energy lines were located in the village area but their relation to village activities was not determined.

A little less than a tenth of a mile to the SW uphill from the main village site, the Council site was located. This site is marked with a rock. This area was probably used by the Chief to conduct tribal business. The rock showed wear patterns on its surface: There are two energy lines passing through the rock and a 14 ring Geospiral. It is thought that



**Chief's Rock**

the location of the rock centered on the energy gave the chief and council a connection to their Supreme Being and allowed their leaders to make decisions for the betterment of the tribe. It is believed the chief sat on this rock to conduct council meetings. About 25 feet south of that rock, is another large rock which may have been used as part of the Council proceedings for activities involving prisoners or tribal members who were suspected of unacceptable conduct.

Almost a tenth of a mile due west from the village and uphill on a flatter terrain, a Ceremonial Burial site was located. Interestingly, this site is now directly under the Eastanollee Baptist Church. Other on-going research has shown that many Sacred Indian sites are located under churches that have been built to the Geodetic Code. The Eastanollee Church is in fact built to the code. As with other sites we have researched, this site was determined to have been used as a meeting place for tribes to gather for council, for trade and for healing. In order to have been built over upwelling earth energy, the ceremonial burial site and the meeting place were located away from the village center. The Ceremonial Burial site was used by the Late Mississippian people to bury their elite members such as chiefs, medicine men, beloved elders and spouses of the leaders. There were estimated to be nineteen graves located in a common grave area a short distance to the west from the Ceremonial Burial site. The ritual of using a Ceremonial Burial site for their elite members may have Mayan influence.

The Late Mississippian people were estimated to have abandoned this village site around 1505 due to a disease epidemic that killed a large number of their people. A field of approximately 30 graves was located near the center of the village. It is thought that those who died during the epidemic are buried there. After the epidemic, the village probably relocated nearer to the Mother Town located on the Tugaloo River.

### ***Creek Indian Era***

The site is estimated to have been abandoned for well over 200 years before a small Creek Indian village located there around 1740.

The Creek Indians had occupied much of what is now Georgia and South Carolina until their conflicts with the Cherokee began. Many of the Creeks were driven out of the Carolina's into northern Georgia and then later driven further south. A small remnant of a Creek village, maybe 10-12 families, are estimated to have occupied this site for about a decade. Because of the upwelling energy in the area, the Creek village was ~~likely~~ located in the same area as the Late Mississippian village. The healing site was probably used by the Creek Indians but they apparently did not know about the Council site or the Ceremonial Burial site so they were not used.

Some tribes have a Ceremonial Birthing site. These sites are generally located near flowing water and have upwelling energy lines. A Birthing site was located about 250 feet SSE of the Creek village where a spring was found with two upwelling energy lines and what seems to be a place to sit near the spring. What appears to be a fire pit was also located at that site. Birthing sites are not commonly found at tribal locations but one was located at the Eastanollee site. The Birthing site was estimated to have only been used by the Creek Indians.

In the center of the village site is a very old Beech tree. On the Beech tree is a carving believed related to the Creek occupation of this site. The meaning of the carving is unknown.

The Creek Indians abandoned this site around 1752 when they were threatened by encroaching Cherokee. The site is estimated to have remained abandoned again for another 40 years until some activity related to the Catawba Indians occurred around 1784

### ***Catawba Indians Era***

Across the small branch creek where the Mississippian and Creek village was located and a short distance to the south is a 49-ring Geospiral of upwelling energy with five energy lines passing through the site. Within 30 feet of the Geospiral is located a 49-ring Vortex of downwelling energy also with five energy lines. These two features apparently were well known to the Catawba Indians and perhaps others. Around 1784, the Catawba came to the site from their village located near present day Fair Play, SC to create a most sacred site for ceremonies. Directly over the Geospiral, the Catawba placed a special

marker tree. The tree was created out of five poplar trees grafted together to form a hand-like tree. A grafted portion of the tree grew on the ground to represent the palm of the hand and five stems of the tree grew outwardly and vertical to create the five fingers of the hand. It is not known how the negative Vortex fit into the ceremonial use of this site but it somehow played a role.

It is believed this site was so sacred that only the Medicine man could stand in the center of the tree. When he did, he was sometimes alone and at other times tribal members surrounded the tree in a circle to protect the medicine man. This may have been an area where special visions were sought: visions for healing, for protection, for tribal activities, for daily life or even as a portal site. The Catawba traveled approximately 14 miles to reach the area. They did not build a village here



**Indian Carving on Beech Tree**



**Catawba Ceremonial Tree**



perhaps because the energy level was too strong. It is estimated they abandoned the use of this site probably around 1817 a decade before the Cherokee came in 1827.

### ***Cherokee Indian Era***

The majority of the Cherokee Towns were located in the Carolina's and Eastern TN from about the middle 1500's until the Revolutionary War in the 1770's. They were divided into Overhill Towns, Middle Towns, Valley Towns, Out Towns and Lower Towns. The Lower Towns were located closest to the Eastanollee site. In 1776, most of the Lower Towns were burned by the Carolina Militia and Revolutionary soldiers for siding with the British in the war. Many of the Cherokee from those towns fled to the other Cherokee Towns and across the Tugaloo River into Georgia. Because of the continued conflict and later due to the settlers moving into their homelands, the Cherokee continued to move to avoid the encroachment on their villages.

In approximately 1827, a small remnant of about 18 families of the Bird Clan from a Lower Cherokee Town who had originally fled into Georgia had to move again. Migrating to the west they arrived in the Eastanollee Georgia area. They remained at the site until the Cherokee Indians were forcibly removed from Georgia by government and militia forces in 1838. Some of the militia forces were housed in a fort just 0.2 miles from the village location.

The Cherokee village was located near the Catawba sacred tree. In the Cherokee tribe was a Catawba Medicine woman, trained by her mother. She married a Cherokee tribal member. Because she had been born out of wedlock, she had been shunned by her tribe and, eventually, she left to live with the Cherokee. She may have known about the Catawba sacred tree and guided her small tribal group to live at this site. However, at some point she contracted pneumonia and died. Cherokee generally do not have Ceremonial Burial sites in their culture, but because of her Catawba culture and their use of Ceremonial Burial sites, she was buried near the Ceremonial Burial site now located under the Eastanollee Baptist Church. This burial site was used only for the Catawba Medicine woman by the Cherokee.

The Cherokee remained at the village site which three other cultures had previously used. There they established their Dance Grounds with two energy lines passing through it, and their Council site which was the one used by the Late Mississippian's. Their Chief sat on the same rock as the Mississippian Chief had done before him. They used the healing site built by the Catawba.

Around 1837, cholera, likely brought into the village by a trader, infected many tribal members. Seventeen members of the tribe died from the disease. They were buried across the creek from the village. The burial site is marked with a marker tree located on a hillside near the Creek Indian Birthing site.

In 1830, the US Congress passed the Indian Removal Act and over the next several years planned for the removal of all Indians east of the Mississippi River. The Cherokee fought in the courts to overturn this law. The Supreme Court sided with them; however, President Jackson ordered the army to remove the Cherokee and other Indians in the eastern part of the US. A militia fort was built near the village site and in 1838 the Cherokee were forcibly taken to that site. It is not known if the Chief of the village resisted removal or whether the militia decided to kill him so others

would cooperate in the removal but his grave was found on a hill above the village. A small rock is standing vertically is marking his grave.

## **SUMMARY**

Archaeologists have found multiple cultural sites one on top of the other throughout the world. It would seem that cultures were drawn to the same locations because of the cultural features found at these sites. This seem to be true for the Native American Indigenous cultures, all of whom seemed to search for a place where there was positive upwelling energy flowing to locate their cultural tribal features. Extensive empirical data supports this conclusion. More of the multi-cultural sites are expected to be found in the future as more research is done to locate them.