CORD SUPPLEMENTAL PACKET FOR

A. Board on Geographic Name (BGN)- Ken Gallager, Principal Planner, Office of Planning and Development (OPD). BGN presentation and discussion regarding two name change requests for Mt. Washington and the Baker River.

Name change proposal:
Mount Washington

From: Gallager, Ken
To: Verdile, Stephanie
Cc: Snegach, Alvina
Subject: FW: [EXTERNAL] ST Mount Washington NH / Agiocochook proposal
Date: Monday, March 13, 2023 11:05:46 AM
Attachments: [redacted].pdf
[redacted].jpg
[redacted]_text.pdf

Hi Stephanie,

Here is the information for CORD regarding a proposal to change the name of Mount Washington to Agiocochook. This is the first of two naming proposals that Kris Pastoriza has submitted. (The other will be in a separate email.) The attached files consist of a copy of the name proposal form as submitted to the Board on Geographic Names by Kris, and the second one, with title ending in "text", contains full responses to the long-form questions on the form.

I'd like to send these files and the email chain below to the members of CORD in preparation for May's meeting. With previous name proposals I have asked for the members to send their comments directly to me, but starting with this proposal we are asking that the members consult with their colleagues in their departments and be prepared to discuss the proposal at the meeting, where we can decide on the advice we wish to send to the BGN.

Thanks,
Ken

Ken Gallager
Principal Planner

Office of Planning and Development
Department of Business and Economic Affairs
State of New Hampshire
P: 603-271-1773

From: BGNEXEC, GS-N-MAC <bgnexec@usgs.gov>
Sent: Wednesday, February 22, 2023 5:09 PM
To: Gallager, Ken <kenneth.r.gallager@livefree.nh.gov>
Subject: Fw: [EXTERNAL] ST Mount Washington NH / Agiocochook proposal

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Hi again Ken,

For your files, here is the formal acknowledgment. This proposal will be on the U.S. BGN's next Quarterly Review List, after which we'll contact the county government, and all federally recognized Tribes will have an opportunity to comment. I trust that if Ms. Pastoriza receives any additional responses from state recognized groups, she'll let you and us know. I've also shared this with the U.S. Forest Service member on the U.S. BGN and the agency's regional geographic names coordinator.

Regards,
Jenny

From: BGNEXEC, GS-N-MAC <bgnexec@usgs.gov>
Sent: Tuesday, February 21, 2023 8:04 PM
To: Kris pastoriza <krispastoriza@gmail.com>
Subject: Re: [EXTERNAL] ST Mount Washington NH

Dear Ms. Pastoriza:

This acknowledges your proposal to the U.S. Board on Geographic Names (BGN) to change the name of Mount Washington to Agiocochook.

The BGN is responsible for standardizing geographic names for use by the Federal Government, and its members must approve any new name or name change before it can appear on Federal maps and products. We will prepare a case brief for the proposed change and add it to the BGN's next Quarterly Review List for consideration by all interested parties.

Local and state opinion is important to the BGN, so we will ask the Coos County government, the New Hampshire Board on Geographic Names (NHBGN), and the U.S. Forest Service to review and comment on the proposal. In addition, and in accordance with Federal policies regarding Tribal consultation, we must also ask all federally recognized Indian Tribes if they wish to comment. Of course, because of the significance of this feature and the well-established and widespread use of the existing name, the BGN will wish to see additional support from others with an interest in the mountain.

The BGN's responsibility regarding consultation applies only to federally recognized Tribes. Furthermore, the BGN does not have the resources to conduct additional outreach beyond the entities noted above. As such, with regard to coordinating this renaming effort with local native groups, including those that are state recognized, we encourage you to reach out to them and to share any responses you might receive. Their input will be considered along with other factors that go into making the final decision.

The BGN would also like to see evidence of awareness and/or support for the proposed name and its spelling from the native group(s) who speak (or spoke) the language from which the name "Agiocochook" is derived.

A lack of endorsement from federally recognized Tribes or other groups does not necessarily prevent the BGN from approving the proposal, but if no effort is made to seek their input, it could impact the final outcome. Any additional information or comments can be submitted to BGNEXEC@usgs.gov.

We should also note that in 2011 the BGN approved the new name Agiocochook Crag for a prominent point on Chandler Ridge, just to the northeast of the peak of Mount Washington.

Once all parties have had an opportunity to provide their recommendations, we will present the proposal for Agiocochook to the BGN for discussion and the final decision. The entire process typically takes several months, likely longer in this case because of the widespread interest it will generate, but we will notify you of the outcome.

Thank you for your interest in the geographic names of New Hampshire. Please let us know if you have any questions.

Regards,
Jennifer Runyon, research staff
U.S. Board on Geographic Names
U.S. Geological Survey
Reston, Virginia 20192
(703) 648-4550
BGNEXEC@usgs.gov
Domestic Names | U.S. Geological Survey (usgs.gov)

From: Kris pastoriza <krispastoriza@gmail.com>
Sent: Tuesday, February 7, 2023 8:41 AM
To: BGNEXEC, GS-N-MAC <bgnexec@usgs.gov>
Subject: [EXTERNAL] ST Mount Washington NH

Your form failed to register my inputs in the blank sections in the attached form, so I have sent them in the second attached document.

Please let me know if there is anything more I need to do to make this application complete.

Kris Pastoriza

THE BOARD ON GEOGRAPHIC NAMES DOMESTIC NAMES COMMITTEE PROPOSAL FORM

This document is for those interested in proposing:
1. **A new name for a currently unnamed geographic feature**, or
2. **A change to an existing name, spelling, or where a name is applied**.

By submitting this form, the proponent acknowledges the BGN Policies and agrees to work with BGN staff regarding their proposal.

VERSION 2.0.1
BOARD ON GEOGRAPHIC NAMES DOMESTIC NAMES COMMITTEE

CORD SPMNTL 6

Domestic Geographic Name Proposal Form

The U.S. Board on Geographic Names (BGN) is responsible for standardizing the names of geographic features within the 50 States and in other areas under the sovereignty of the United States. The BGN retains the legal authority to promulgate all official names and locations of natural features (e.g. mountains, rivers, valleys), as well as canals, channels, reservoirs, and other select feature types.

This form is to propose a new name or name, spelling, or application change for a geographic feature for Federal use. A proponent should carefully review the proposal prior to submission to ensure that it is consistent with the BGN policies. Please note all fields with a red outline are required prior to submitting this form.

The proponent should also be aware that the entire proposal—including personal identifying information and any associated correspondence—is in the public domain and may be made publicly available at any time.

Submit Proposal:

1. Email this form and supporting documentation to: BGNEXEC@usgs.gov
   i. Save PDF as 'ST_GeographicName' *for example 'CO_BearCreek'*
   ii. Email Subject: ST_GeographicName

OR

2. Send by mail to:
   U.S. BGN Executive Secretary, Domestic Names
   12201 Sunrise Valley Drive, MS-523
   Reston, VA 20192

Please note that anything submitted by mail will delayed.

Contact Us: BGNEXEC@usgs.gov

Naming Basics

Proposed Name: Agiocochook

Is this to change an existing name? ■ Y ☐ N

If yes, please provide the official name and Feature ID as it appears in the Geographic Names Information System (GNIS).

GNIS Name: Mount Washington

Feature ID: 871352

Is this name in current local use? ■ Y ☐ N

What is the Feature Class? Summit

Location Basics

Where is the feature?

Latitude: 44.2706 *(38.94741)*

Longitude: -71.3033 *(-77.36839)*

For Linear Features (e.g. stream or valley):

Mouth/Confluence

Latitude: *(38.94741)*

Longitude: *(-77.36839)*

Source/Headwater

Latitude: *(38.94741)*

Longitude: *(-77.36839)*

General Location:

State: New Hampshire

County: Coos

City/Town/ Township/ Borough:

Public Land Survey System:

Section(s), Township, Range, Meridian

Feature Description

Physical shape, length, width, etc. (Maps can be submitted separately by email)

Name Details

Name information:

Please provide relevant information about the proposed name, such as origin, meaning, how long it has been in current use, as well as current or historical significance. Also include why you believe the feature requires a name or name change and why the proposed name is appropriate. Describe any documents that you will be submitting (separately by email) to support your proposal.

Please provide a list of supporting documentation, including any web links:
Examples: Published sources showing the proposed name or letters of support (local government, historical society, etc.).

Included above.

Is the name commemorative? Does the name honor or refer to a person or persons? ☐ Y ■ N

Please note that the BGN will only accept proposals for names that are intended to honor a person or persons deceased at least five years. The BGN will disapprove names that could be construed to honor living persons. The person being honored should have had either (1) some direct or long-term association with the feature, or (2) have made a significant contribution to the area, community, or State in which it is located; or (3) have outstanding national or international recognition. The BGN discourages the use of an individual's full name except to avoid ambiguity.

If yes, please provide the following:

Honoree's Date of Birth: Honoree's Date of Death:

Short biography and significance or association with the geographic feature: *(list any additional honorees here)*

Is the feature in a Wilderness Area or Wilderness Study Area? ☐ Y ☐ N ☐ Unknown

If yes, please provide your justification for making an exception to the Wilderness Policy:

Please note that the BGN will not approve new names for unnamed features within wilderness areas or wilderness study areas, unless an overriding need can be demonstrated by the proponent.

Part of Mt. Washington is a designated Wilderness Area.

Additional Information +

Is there any local opposition or conflict with the proposed name? ■ Y ☐ N

If yes, please explain and describe any opposition:

Additional notes:

Proponent Information

Please provide one form of contact (email preferred):

Proponent's Name: Kris Pastoriza

Agency or Organization, if applicable:

Email: krispastoriza@gmail.com

Mailing Address: 294 Gibson Rd.
Easton, N.H. 03580

Phone: 603-823-9063

Are you completing this form for someone else?

☐ Y ■ N

If yes, please fill out the following:

Completed by:

Full Name:

Email:

Mailing Address:

Phone:

Please submit this form and supporting documentation to: 1. By email to BGNEXEC@usgs.gov 2. By mail to the address on page 2.

Feature description:

Wikipedia describes the geographical features of the mountain:

"Although the western slope that the Cog Railway ascends is straightforward from base to summit, the mountain's other sides are more complex. On the north side, Great Gulf—the mountain's largest glacial cirque—forms an amphitheater surrounded by the Northern Presidentials: Mounts Clay, Jefferson, Adams and Madison.[15] These connected peaks reach well into the treeless alpine zone. Massive Chandler Ridge extends northeast from the summit of Washington to form the amphitheater's southern wall and the incline is ascended by the Mount Washington Auto Road.[15]
First aid cache

East of the summit, a plateau known as the Alpine Gardens extends south from Chandler Ridge at about 5,200 feet (1,600 m) elevation. It is notable for plant species either endemic to alpine meadows in the White Mountains or outliers of larger populations in arctic regions far to the north.[35] Alpine Gardens drops off precipitously into two prominent glacial cirques. Craggy Huntington Ravine offers rock and ice climbing in an alpine setting. More rounded Tuckerman Ravine is New England's premier venue for spring back-country skiing as late as June and then a scenic hiking route.[36]

South of the summit lies a second and larger alpine plateau, Bigelow Lawn,[37] at 5,000 feet (1,500 m) to 5,500 feet (1,700 m) elevation. Satellite summit Boott Spur and then the Montalban Ridge including Mount Isolation and Mount Davis extend south from it, while the higher Southern Presidentials—Mounts Monroe, Franklin, Eisenhower, Pierce, Jackson and Webster—extend southwest to Crawford Notch. Oakes Gulf separates the two high ridges."

(15) Heald, Bruce D. (2011). The Mount Washington Cog Railway: Climbing the White Mountains of New Hampshire. The History Press. p. 74. ISBN 978-1-60949-196-3.
(35)

Name Details:

Mt Washington requires a name change because it is inappropriate to name a geographical feature after a person, especially a white, male member of the ruling class, complicit in slavery and the theft of land from Native Americans.

George Washington represents a world-view and religion which places some humans at the top of a hierarchy of power and value, and sees some people, animals, plants and the land as objects for exploitation. This culture has created a legal system which enforces human and

corporate (amoral) ownership of land and protects human and corporate (amoral) rights to exploit and damage that land.

The Indigenous New Hampshire Collaborative Collective states:

“The Wobanadenok

In celebration of the United Nations International Mountain Day with the theme Mountains Matter to Indigenous Peoples, the Indigenous NH Collaborative collective selected several mountains from the rage of the Woban-aden-ok, in the Algonquian language meaning “to the place of the high white or crystal/mica mountains,” or what Euro-American settlers refer to as the “White Mountains” to present an Indigenous view and meaning of the natural landscape. We chose these land formations from N’dakinna (Our Land, the Land of the Rising Sun) or what is known to many Euro-Americans and others as “New England.”

Our use of Indigenous descriptions of their long-standing natural landscape challenges dominant colonial narratives about a lack of Indigenous presence in our region and the Euro-American sense of entitlement to the land. By claiming places as Indigenous, these sites bear witness to the on-going presence of Native American communities and their connection to the landscape in meaningful ways...Mount Washington exemplifies Native Americans’ respect for and reverence of natural landscapes as sites of divine powers and the settler colonial challenge to these beliefs...The first European ascent of the mountain was performed in June of 1642 by Darby Field accompanied by two Native American guides. It is said that Field wanted to prove to the local Abenaki Chief Passaconaway that he was not subject to the same rules as the Indigenous peoples, who did not climb the summit of the mountain believed to be the realm of divine powers. By climbing the mountain Field dismissed these Indigenous beliefs and assisted the colonists’ northern expansion.”

https://indigenousnh.com/2018/12/06/the-wobanadenok/

“The Government of the United States are determined that their Administration of Indian Affairs shall be directed entirely by the great principles of Justice and humanity,” Washington informed treaty commissioners heading off to deal with the Southern Indians in August 1789. Washington and his Secretary of War Henry Knox agreed that the most honorable and least expensive way to get Indian land was to purchase it in treaties. Offering Indian tribes a fair price for their land, Washington hoped, would allow the United States to expand with minimal bloodshed and at the same time treat Indian peoples with justice.

But when Indians refused to sell, Washington was ready to wage war against them. “Extirpate” was the term he used. (The Merriam-Webster dictionary provides two definitions of the word: one is “to pull up by the root”; the other “to destroy completely: wipe out.”) After he dispatched armies to ravage their country during the Revolution, the Haudenosaunee (or Iroquois) called Washington “Town Destroyer.”

The Mohawk chief Joseph Brant, after visiting Washington in Philadelphia in 1792, warned other Indians: “General Washington is very cunning, he will try to fool us if he can. He speaks very smooth, will tell you fair stories, and at the same time want to ruin us.” Six months after meeting the president, the Cherokee chief Bloody Fellow declared, “General Washington is a Liar.”

The chief was right to be skeptical. A man who had swindled fellow officers out of the bounty lands they had been promised as payment for their services after the French and Indian War hardly could be expected to protect Indian rights against forces of expansion which he himself helped set in motion...

Washington’s decisions set precedents that are still with us. As the father of the country, he was also the father of America’s tortuous, conflicted, and often hypocritical Indian policies. While he aspired to a national Indian policy that might somehow reconcile taking Native land with respecting Native rights, he shared and shaped the attitudes and ambitions of his time, and employed deception and violence to attain his own and his nation’s ends.

For example, the Treaty of New York, which he signed with a delegation of Creek chiefs in August 1790, contained secret articles to secure the agreement of chief Alexander McGillivray. And in 1791 Washington dispatched an army to defeat Indian resistance to American expansion by destroying Indian villages in northwest Ohio (a tactic that backfired when the Indians destroyed the army).”

https://www.zocalopublicsquare.org/2018/08/02/george-washingtons-tortuous-relationship-native-americans/ideas/essay/

Mt. Washington requires a name change because George and Martha Washington engaged in slavery. Allowing the mountain to be named after George Washington indicates federal and cultural approval of the practice of slavery.

“When Washington died in 1799, a new nation ground to a halt. Mourning Americans wore black crepe armbands. Church bells tolled. And at Mount Vernon, the first president’s estate, wrote a visitor, “Every one was affected, but none so much as his domestics of all ages.”

Or so the story goes. Washington’s “domestics” were enslaved workers. And though he promised in his will to free all of his workers when he died, only one of them immediately went free and nearly half of the enslaved people at Mount Vernon remained in bondage for decades. The reason why has to do with law, marriage and a family that disagreed with their patriarch’s evolving views on slavery.

Like nearly all wealthy landowners in Virginia, George Washington owned enslaved people who worked his land. He received the first enslaved workers of his own when his father died in

1743. Washington, just 11 years old at the time, was willed 10 enslaved people, and by the time he married Martha Custis in 1759, he had purchased at least eight more.

His new wife was a 25-year-old widow who arrived with enslaved workers of her own. At the time, a young woman's father was expected to provide a dowry, a gift of money, land and other assets, to her new husband. If he died before she did, a wife was entitled to one-third of his estate, also known as a "widow's third" or a "dower share," throughout the remainder of her life. She would live off of the proceeds of her dower share and when she died, the money and assets would revert back to her late husband's heirs.

The dower share was designed to protect a woman from poverty if she became a widow, but even though it was technically hers, it immediately became her husband's to manage when she remarried.

Martha's dower share was massive and made her into one of Virginia's richest women. When her late husband, Daniel Parke Custis,died, two-thirds of his assets automatically went to their eldest son, John, who was a minor. The other third—including enslaved people—later went to Washington to manage. The enslaved people and all of their children were considered part of the dower share, and though they lived on Washington's estate and served him, they were technically held in trust for Martha's children. When they married, Martha brought 84 slaves along with her.

By the standards of his day, Washington treated his enslaved workers better than most. But he expected more from them than the average slave, especially as he began to use his plantation as a kind of efficiency experiment. The future president tried out new farming techniques, closely monitored his enslaved workers' production in connection with the farm's yield. He whipped, beat, and separated people from their families as punishment. Washington also relentlessly pursued escaped slaves and circumvented laws that would allow his enslaved workers freedom if they did manage to escape to neighboring states.

Over the years, Washington's thinking on slavery evolved. During the Revolutionary War, he became more uncomfortable with the thought of purchasing and owning other human beings. But though he supported abolition in theory, he never tried it in practice. His plantation, his wealth and his position in society depended on enslaved workers. And, as noted in Erica Armstrong Dunbar's book, *Never Caught: The Washingtons' Relentless Pursuit of Their Runaway Slave, Ona Judge*, when one of Martha's enslaved workers fled to freedom in 1796, Washington spent the last three years of his life trying to force her to return.

In the words of historian Henry Wiencek, his contradictory attitudes towards slavery are "one of the mysteries of his life." Those contradictions made it into his will, too. Though the will contained the unheard-of order to free his enslaved workers, it stipulated that they remain with Martha for the rest of her life.

Freeing them, he wrote, would "be attended by such insuperable difficulties by their intermixture with the dower Negroes, as to excite the most painful sensations…to manumit them." Translation: It would be too complicated to free the enslaved people, so instead they would be owned by Martha as long as she wished.

Since he didn't technically own the enslaved people Martha had inherited, he didn't say they should be freed. Instead, he used them to justify the continued enslavement of the others.

By the time George died, he owned 123 enslaved people outright. After Washington's death, Martha freed just one person: William Lee, a Revolutionary War celebrity who was the only enslaved person George said should be immediately given his freedom. But she didn't free the others—until she became convinced that they were plotting against her.

After at least one fire and a rumor that an enslaved person wanted to poison her, she freed the rest of George's enslaved workers about a year after his death. It was just too risky to keep "restive" enslaved people who longed for freedom among those she had inherited, she implied to friends like Abigail Adams.

But was that really the reason? Historian Marie Jenkins Schwartz suggests that Martha's real motivation was financial and that she felt taking care of her husband's enslaved workers was leeching money from her children's estate. Either way, freeing George's enslaved workers wasn't as complicated as the president implied in his will. In January 1801, they left Mount Vernon as free men and women.

The 153 enslaved people who Martha had inherited weren't so lucky. They were divvied up between her children when she died in 1802. None of Martha's children freed more than a few of the enslaved workers or their children during their lifetimes. And Martha never freed the single enslaved man she owned outright, even willing him to her grandson. George's views on slavery may have been advanced, but his family apparently did not share them."

https://www.history.com/news/did-george-washington-really-free-mount-vernons-slaves

Nov. 28, 1796, President Washington's' reply to Joseph Whipple, Collector of Customs, Portsmouth, New Hampshire:

"I regret that the attempt you made to restore the Girl (Oney Judge as she called herself while with us, and who, without the least provocation absconded from her Mistress) should have been attended with so little Success. To enter into such a compromise wit her, as she suggested suggested to you, is totally inadmissable, for reasons that must strike at first view: for however well disposed I might be to a gradual abolition, or even to an entire emancipation of that description of People (if the latter was in itself practicable at this moment) it would neither be politic or just to reward unfaithfulness with a premature preference; and thereby discontent

before hand the minds of all her fellow-servants who by their steady attachments are far more deserving than herself of favor."

https://huntington.org/verso/george-washington-letter-and-runaway-slave

New Hampshire recently approved Ona Judge Staines Day, honoring this enslaved woman who escaped from George and Martha Washington and settled in New Hampshire.

https://www.nhpr.org/nh-news/2022-07-08/nh-law-recognized-ona-judge-staines-day-may-21-2022

Federal approval of the name Mt. Washington sanctions the State of New Hampshire's hypocrisy in honoring a black woman who escaped slavery while also honoring the white male president who enslaved her.

List of George and Martha Washington's enslaved people:

https://founders.archives.gov/documents/Washington/06-04-02-0405

History of the use and meaning of the name Agiocochook:

According to Wikipedia,;

"Before European settlers arrived in the region, the mountain was known by various indigenous peoples as *Kodaak Wadjo* ("the top is so hidden" or "summit of the highest mountain") or *Agiochook* or *Agiocochook* ("the place of the Great Spirit" or "the place of the Concealed One").[6]" https://en.wikipedia.org/wiki/Mount_Washington. The Algonquians called the summit *Waumbik*, "white rocks".[6][7] The Abenaki people inhabiting the region at the time of European contact believed that the tops of mountains were the dwelling place of the gods, and so among other reasons did not climb them out of religious deference to their sanctity.[8]

The first European to mention the mountain was Giovanni da Verrazzano. Viewing it from the Atlantic Ocean in 1524, he described what he saw as "high interior mountains".[9] Darby Field claimed to have made the first ascent of Mount Washington in 1642.[10] Field climbed the mountain in June of that year to demonstrate to the Abenaki chief Passaconaway that the Europeans bargaining for tribal land were not subject to the gods believed to inhabit the summit, a primarily political move that facilitated colonists' northern expansion.[8] Field again summited Agiocochook in October 1642 on an early surveying expedition that created maps of land as far as Maine, which allowed people from the Massachusetts colony to identify arable coastal areas.[8]

6. The Indian Heritage of New Hampshire and Northern New England (ed. Thaddeus Piotrowski), McFarland & Company: 2002, p. 182.
7. Heald, Bruce D. (2011). The mount washington cog railway. Hoopla digital. [United States]: The History Press. ISBN . OCLC 1099036399.
8. Howe, Nicholas (2009). Not Without Peril: 150 Years of Misadventure on the Presidential Range of New Hampshire. Guilford, Connecticut: Appalachian Mountain Club. p. 2. ISBN .

"When we come to the perhaps more important, and doubtless more interesting, subject of Indian names of the Mountains, we are again on uncertain ground. Several of such designation of the principal range have come to us, vouched for by various authorities. Belknap speaks of the name "Agiocochook," which occurs in a reduced for as "Agiochook," as having been applied to what is now known as the "Presidential Range." This name Mr. Drake found in print as early as 1736 in the narrative (1) of John Gyles's captivity published in Boston in that year. It is also recorded by Schoolcraft, who says it is plural in form...The shortened form of this name, which occurs in the early ballad on the death of Captain Lovewell, has been adopted by Whittier, Edna Dean Proctor, and others authors as a poetical name for Mount Washington."

1. "These White Hills, at the head of the Penobscot River, are by the Indians said to be much higher than those called Agiokochook, above Saco," says Captain Gyles.

Chronicles of the White Mountains, Frederick W. Kilbourne, 1916, p. XXIX

The Indigenous Collaborate Collective website states: "Mt. Washington's Algonquian Native American name is G8dagwjo or K8daakwaj (Hidden Mountain Always in the Clouds). It could also have been known as Agiocochook (Home of the Great Spirit or Mother Goddess of the Storm), or Waumbik (White Rocks)."

https://indigenousnh.com/2018/12/06/the-wobanadenok/

"Native American names for what is now called Mt. Washington appear to have applied to the whole of what is now called the Presidential Range. "The first peak to be named was Mount Washington, though the exact date and the occasion of the naming remains unknown. The generally accepted theory is that the mountain was named by Reverend Manasseh Cutler sometime after his expedition to the peak with Reverend Jeremy Belknap in 1784. Belknap and Cutler were both prominent intellectuals at the time – Belknap was a Harvard graduate, minister, and historian who wrote the first history of the state of New Hampshire – and Cutler was a lawyer, minister, and early scientist, who was considered to be an innovative botanist. Though Belknap and Cutler were not the first to ascend Mount Washington, their expedition was the first well-documented climb in North America to gather information on natural history and measure the summit's altitude. This trip was also one of the first times that scientists visited and observed a world above treeline in the United States.

In their written accounts, neither man actually referred to Mount Washington by a name. Instead, they called the peak “the great Mountain,” “the Mountain,” “the highest Mountain,” “Sugar loaf,” and “the White Mountain.” It was not until 1792 that the words “Mount Washington” appeared in writing, though the Belknap-Cutler expedition is thought to be the catalyst for this name designation. At the time, everyone was rushing to name things after America’s favorite General (and later, the first president of the United States), George Washington. Mount Washington’s original name, given by the Abenaki Indians, is Agiocochook, which translates to “Home of the Great Spirit.”

https://www.outdoors.org/resources/amc-outdoors/history/how-the-presidential-peaks-got-their-names/

1918: “WASHINGTON, MT., “the white hill” and “the Sugar Loaf,” Winthrop’s jour., 1642. “White mountain,” Cutler 1786 (writing two years after his visit with Belknap and six years before Belknap published the name “Mt. Washington”). *“Monte Agiocochook,” Bigelow, 1816.” Nomenclature of the White Mountains II*’, by Frank H. Burt: *Appalachia*, July 1918 Vol. XIV, p. 268.

1828: “This was many, many moons before the white men came; but none of our warriors dared venture to Agiocochook, to bring away the bodies of the slain.”

Wheeler's Hampshire and West of England Magazine, Volume 1, 1828, p. 435
https://www.google.com/books/edition/Wheeler_s_Hampshire_and_West_of_England/dvkHAAAAQAAJ?hl=en&gbpv=0

1840: “The majestic hill of the Granite State must ever continue an object of deep and solemn interest to him, who delights to contemplate the wonders of creation. Here they stand, just as they stood, when baptized by their aboriginal proprietors, of yore – the Tuckaway, the Chocorua, the Ossapy, and the Kyarsarge; the Mooshelock, the Sunapee, and the Monadnock; and last and loftiest of them all, the Agiocochook: – truly, as we are informed by Sterne, there is something in a name. – Agiocochook ws the appellation, bestowed by the red man, upon that portion of these hills, which is now designated as the White Mountains.”

The Temperance Tales, Volume 6, by Lucius Manlius Sargent, 1840
https://www.google.com/books/edition/The_Temperance_Tales/QERJAAAAYAAJ?hl=en&gbpv=0

1841: “I see the stanzas rise around me, verse upon verse, far and near, like the mountains from Agiocochook, not having a terrestrial existence as yet, even as some of them may be clouds,

but I fancy that I see the gleam of some Sebago lakes and Silver Cascades, at whose well I may drink one day."

The Correspondence of Henry D. Thoreau, Volume 1: 1834 – 1848, Henry David Thoreau, 2014 p. 80

1849: "Wandering on through notches which the streams had made , by the side and over the brows of hoar hills and mountains , across the stumpy , rocky , forested and bepastured country , we at length crossed on prostrate trees over the Amonoosuck , and breathed the free air of Unappropriated Land Thus , in fair days as well as foul , we had traced up the river to which our native stream is a tributary until from Merrimack it became the Pemigewasset that leaped by our side , and when we had passed its fountainhead the Wild Amonoosuck , whose puny channel was crossed at a stride , guiding us toward its distant source among the mountains, and at length, without its guidance, we were enabled to reach the summit of AGIOCOCHOOK."

A Week on the Concord and Merrimack Rivers, Henry David Thoreau, 1849.

1849: The Saco has its springs in New Hampshire, near the celebrated "NOTCH" of the White or Agiocochook Mountains, and reaches the Atlantic after a winding course through the State of Maine. It receives the waters of many lakes and streams, passes over numerous falls, and is throughout remarkable for its clearness and beauty."

FROM Agiocochook's granite steeps,
  Fair Saco rolls in chainless pride,
Reoicing as it laughs and leaps
  Down the gray mountain's rugged side ; ---"

Christian Songs, by James Gilbourne Lyons, 1849

https://www.google.com/books/edition/Christian_Songs/PYVJAAAAYAAJ?hl=en&gbpv=0

1854: *"ALONG THE JOHN STARK RIVER, FROM AGIOCOCHOOK TO THE CONNECTICUT…*

It is not a presumptuous stream, scarcely aspiring to the title of river, except in the rainy season, or when the melting snows move southward; and then its channel broadens and it becomes a boisterous arrogant flood. A score of miles will measure its sinuous course from the rills of Agiocochook through the wilds of Carroll, the glens of Whitefield and the dales of Dalton, to the "union of the waters."

New Hampshire, the Granite State Monthly, Volume 5, 1882 L. W. Dodge, p. 357

https://www.google.com/books/edition/New_Hampshire_the_Granite_State_Monthly/EjE_AQAAMAAJ?hl=en&gbpv=1&dq=agiocochook&pg=PA357&printsec=frontcover

1866: "Agiscocook, is given as the Penacook name for the White Mountains."

Character of the Penacooks, Indian Mode of Applying Names; Indian Names Connected with the Valley of the Merrimack, by Edward Ballard, 1866.

1869: One of the Indian names of these mountains was "Agiocochook," which signifies "the place of the Spirit of the Great Forest," or, according to Judge potter, "the place of the Storm Spirit," and another, "Waumbekketmethna," alluding to the whiteness of the mountains. The distinctive title of "White" has always been applied to them on account of their peaks being white with snow during ten months of the year."

The White Mountain Guide Book, Samuel Coffin Eastman, 1869 p. 95.

1899: "Undoubtedly the changes in geology have a relation to the prosperous sprouting of the corn and peas in my kitchen garden; but of less is there a relation of beauty between my soul and the dim crags of Agiocochook up there in the clouds. Every man, when this is told, hearkens with joy, and yet his own conversation with nature is still unsung."

The Power of Natural Beauty, Ralph Waldo Emerson, p. 83; *Excelsior Writer and Speaker Being a Standard Work on Composition and Oratory ... Together with a Peerless Collection of Readings and Recitations, Including Programmes for Special Occasions from Authors of World-wide Renown* … Henry Davenport Northrop, 1899

1906:"It is a well-known fact that the Indians named the entire White Mountain System, "Waumbeck Methna," in one dialect and "Agiocochook," in another, meaning "The mountains with snowy foreheads." *Granite State Monthly*, volume 38, 1906, p. 7

2004: "Jeremy Belknap spent years before and during the War for Independence researching and writing his magnum opus, the *History of New Hampshire* (1784). Belknap was especially interested in the history of White Mountains exploration. He accumulated what was for the time an extensive collection of data on past journeys to the White Mountains and ascents of the Great Mountain Agiocochook."

Passaconaway's Realm, Captain John Evans and the Exploration of Mount Washington, Russell M. Lawson, 2004

2018: “Mount Washington, or Agiocochook in native parlance (3) harbors diverse and isolated arctic-alpine vegetation – this fact is generally well-known. The arctic-alpine plant diversity on its ridges and in its gullies is greater than that found on Katahdin in Maine or any of the lower alpine summits in New Hampshire, Vermont or New York. The alpine plants of the Presidential Range have been famously well-studied by some of new England’s greatest scientists and naturalists – from Henry Thoreau, Louis Agassiz, and Edward Tuckerman (contemporaries of a sort) to Merrit Lyndon Fernald and other botanists and ecologists of the modern era.”

Eastern Alpine Guide Natural History and Conservation of Mountain Tundra East of the Rockies 2018

2021: “...in New Hampshire, there’s Agiocochooc, the Place of the Great Spirit or the Place of the Concealed One. Another name for it is Kodaak wadjo, the Mountain Whose Top is Hidden. Some also call it Waumbik, the White Place…

Of course, it’s now named Mount Washington – for the president the Iroquois called the Town Destroyer. “

Padoskoks, A Jacob Neptune Murder Mystery, By Joseph Bruchac, 2021

2022: “Katie Ives on Pinnacle Gully, Huntington Ravine, Agiocochook, Mt. Washington, 2012. [Photo] Alan Cattabriga

Icebergs in the Air

On a bright April day, a decade ago, the giant slab of ice before us had melted and refrozen into a surreal form—as if an iceberg had floated through the sky, thousands of miles from the Arctic or Antarctic Circles, only to be trapped between the walls of Pinnacle Gully, on Agiocochook, Mt. Washington, awaiting a final spring thaw. Ever since, its image has lodged in my dreams: the deep, radiant blue of the climb rippling like a mirage, a fleeting remnant of the enchantment of winter. “

http://www.alpinist.com/doc/web22s/wfeature-a78-sharp-end-melt-outs

2022: “In February 1976, Gregg Doster and I attempted to climb Mt. Washington (*Agiocochook, “The Place of the Concealed One”)* in the New Hampshire Presidential Range, an ill-fated trip, though happily we survived to tell the tale.” p. 161

Essays; Howard Giskin, 2022

2022: “Since the early 1990s, the Cowasuck Band of the Pennacook – Abenaki People has been engaged in preserving existing and decolonizing anglicized names that have been applied to Abenaki-Pennacook places, mountains, rivers, lakes, and other geographic features. We have worked with the

University of New Hampshire (UNH) faculty and students, the Indigenous NH Collaborative Collective (INHCC), and the New Hampshire Commission on Native American Affairs (NHCNAA), and other government agencies."

https://indigenousnh.com/2020/09/23/renaming-heritage-abenaki-trails-place-names-geographic-features/

Explicit objections to the name Mt. Washington and acknowledgment of the name Agiocochook (and other Native American names) has existed since the mountain was named Washington. Most of these are not in print but occurred in dialogue amongst people, and finding those that are in print is hindered by the lack of clear search terms for such objections.

In 1882, the President of the Appalachian Club, Charles E Fay said, in his Annual Address:

"...it is the ideal name which awakens no vivid impressions, calls up no image other than, or least apart from, the natural object to which it is applied…

Indian names...are almost the only ones of all our American place-names which satisfy the requirement of our ideal. And this is why a name of Indian origin should generally be accorded the preference when it is desirable to bestow an appellation on a natural feature worthy of the expenditure. Alas that our store of them is so limited!…

I confess that it becomes an argument against the application of personal names, when all the peaks of a group are named for men of a single class, as in our so-called "Presidential Range." This name is of itself sufficient condemnation…

The earlier names bear witness to a recognition of the rights and co-humanity of the red-men, the occupants found in possession"

Appalachia Vol. 3, 1884

There is a Change.org petition to change Mt. Washington's name to Agiocochook:

https://www.change.org/p/new-hampshire-state-house-rename-mount-washington-to-original-indigenous-name

Agiocochook is an appropriate name for what is now called Mt. Washington. It honors the mountain as an entity and rejects the violence toward Native Americans and enslaved people that President Washington and his name represent.

New Hampshire's present Governor Sununu, has stated his commitment to civil rights:

"CONCORD, N.H. (AP) — New Hampshire is joining most other states in having a dedicated civil rights unit within the attorney general's office, while also creating an outside council to recommend steps to combat discrimination and promote diversity and inclusion.

Republican Gov. Chris Sununu announced the new unit and advisory council on Thursday, saying the changes will help ensure the state lives up to its "Live Free or Die" motto. Led by Seacoast NAACP president Rogers Johnson of Stratham, the council will hold a series of community forums around the state and make recommendations by June 1.

"The number one word here is communication. We have to make sure people know the avenues they can pursue, allow that communication to go forward and to be blunt, have real action behind it," Sununu said. "This is not a study that will come out in June and sit in someone's desk. This is about having real action and taking real positive steps that aren't just for the short term but build on the long term to make sure our state truly is the Live Free or Die state."

https://www.seacoastonline.com/story/news/2017/12/14/nh-attorney-general-adds-civil-rights-unit/16832848007/

I have contacted the Indigenous New Hampshire Collaborative Collection and the New Hampshire Commission on Native American Affairs. My impression of their positions is that they prefer to comment in response to a submitted application. I request that they, and the Manchester and Seacoast branches of the NAACP, be notified of this application for name change. cowasuck@tds.net

nhcnativeamericanaffairs@gmail.com

https://www.seacoastnaacp.com/

https://naacpmanchesternh.com/

Please provide a list of supporting documentation, including any web links:

Examples: Published sources showing the proposed name or letters of support (local government, historical society, etc.).

Included above.

Part of Mt. Washington is the Great Gulf Wilderness.

Additional Information:

There will be opposition to the proposed name change. I don't understand the distinction between opposition and conflict. Conflict would arise between those who oppose a name change and those who do not.

Those who support maintaining the present name might assert that changing the name would lead to confusion and expense due to the need to change documents and websites which use the present name.

Kris Pastoriza

Easton, NH

krispastoriza@gmail.com

Supplement to Mt. Washington, N.H. name change application:

The Sullivan Massacre.

Included in this supplement is the request that the U.S. Board on Geographic Names consult with the Haudenosaunee regarding this name change request.

Included in this supplement is a request that the U.S. Board on Geographic Names require consultation with all federally recognized Tribes affected by a person whose name has been proposed for replacement, or for a geographic feature or location.

"The near-annihilation of North America's indigenous peoples remains a formative event in U.S. history. Along with wars, real estate transactions of often questionable validity, the making and breaking of treaties, forced removal, confinement to reservations, and the 1987 Dawes Allotment Act, which reduced federally recognized native American landholding by about 90,000,000 acres, the American Indian population cataclysm played a central role in the clearing of hundred of millions of acres for colonization. These lands, in turn, provided the vast geography and the cornucopia of natural resources upon which the modern United States was built. Thus, how we explain the Native American population catastrophe informs how we understand the making of the U.S. and its colonial origins.

In 1622, the *Mayflower* passenger Robert Cushman wrote of America: "Our land is full...their land is empty. This then is a sufficient reason to prove our going thither to live lawful; their land is spacious and void, and they are few and do but run over the grass, as do also the foxes and wild beasts. They are not industrious, neither have [they] art, science, skill or faculty to use either the land or the commodities of it; but all spoils, rots, and is marred for want of manuring, gathering, ordering, etc." Articulating the *vacuum domicilium*, or "empty domicile," theory, which many would cite in attempting to justify their conquest and colonization of North America, Cushman claimed that American Indians did not inhabit their homeland fully enough, either in population density or in economic development, to justify their having legal ownership, particularly in so-called "empty" areas.

Cushman was not alone in such thinking. In 1516, the English lawyer Thomas More anticipated that colonists would, and preachers John Donne and John Cotton and even Pennsylvania proprietor William Penn later asserted that legally they could, seize "voyde and vacannt," "abandoned" or unfilled, "vacant," and "Waste, or unculted Country." The English philosopher and Carolina Colony secretary John Locke then contended in 1690 that colonists could obtain the legal title to such Indian land with his "agricultural argument," which suggested that agriculturally unimproved lands could be taken by those who improved them. Meanwhile, "Old World" diseases such as diptheria, influenza, malaria, measles, scarlet fever, smallpox, typhus, and whooping cough killed great numbers, diminishing many Native American populations while buttressing the specious *vacuum domicilium* theory in some European's minds. Thus emerged the almost canonical trope of American Indian population decline as a natural disaster created by biological forces, and the expropriation of increasingly "empty" Native American lands as a just response to opportunities created by regrettable, but inevitable, natural devastation.

Disease did kill untold numbers of Native Americans, and scholars continue to explore the causes, dynamics, variability, and magnitude of disease-induced population losses. Yet the emphasis on disease

as the prime agent of American Indian demographic decline tends to overshadow the equally undeniable role of violence in the population catastrophe and in the conquest of the United States. The determination of whether or not such violence constituted genocide requires a more careful examination of the role of human agency in this cataclysm and whether or not some colonizers committed what legal scholar William Schabas has called “the crime of crimes.” it requires an exploration of the possibility of genocide in the foundations of U.S. history, or at least that of some regions. These are difficult issues. Nonetheless, the question of whether genocide occurred in the United States and its colonial antecedents should be on conference agendas, discussed in classrooms, debated in public forums, and pursued in scholarly journals because the stakes are so high for scholars, American Indians, and all U.S. citizens.”

The American Historical Review, Vol. 120, No. 1 (FEBRUARY 2015), Benjamin Madley

https://www.jstor.org/stable/43696337?seq=6

“In 1944, THE EMINENT Jurist Raphaël Lemkin minted a new word for an ancient crime: “genocide.” Four years later, the United Nations adopted the Convention on the Prevention and Punishment of the Crime of Genocide, which included the following definition:

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethical, racial or religious group, as such:

(a) Killing members of the group;
(b) Causing serious bodily or mental harm to members of the group;
(c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
(d) Imposing measures intended to prevent births within the group;
(e) Forcibly transferring children of the group to another group.

The Genocide Convention thus provides an internationally recognized, though restricted, rubric for evaluating possible instances of genocide. First, perpetrators must evince “intent to destroy” a group “as such.” Second, perpetrators must commit at least one of the five genocidal acts against one of the four protected groups. The Convention does not allow for the prosecution of crimes committed before 1948, but it does provide a useful analytical tool: a frame for evaluating the past and comparing similar events across time.”

https://www.jstor.org/stable/43696337?seq=6

“But you will not by any means listen to any overture of peace before the total ruinment of their settlements is effected. Our future security will be in their inability to injure us and in the terror with which the severity of the chastisement they receive will inspire them.”[20]

George Washington to Major General John Sulllivan

https://founders.archives.gov/documents/Washington/03-20-02-0661

George Washington promoted and engaged in genocidal policies toward Native Americans.

“In 1779, with the violence of the American Revolution still smouldering, General George Washington embarked on the first genocidal campaign in US history. His aim: to “chastise and intimidate” the Haudenosaunee or, as one of his subordinates more succinctly put it, “to extirpate those hell-hounds from off the face of the Earth.” With over 85 percent of the national budget in hand, General Washington enlisted the aid of military experts...Together, these men directed hundreds of US troops to ensure the total destruction of Iroquoia in order to clear U.S. lands for settler occupation.”

https://www.jstor.org/stable/10.5250/amerindiquar.42.4.0427

“On May 31, 1779, he commanded General Sullivan:

“The expedition that you are appointed to command is to be directed against the hostile tribes of the six nations of Indians… The immediate objects are the total destruction and devastation of their settlements and the capture of as many prisoners of every age and sex as possible. It will be essential to ruin their crops now on the ground, and prevent their planting more.… [P]arties should be detached to lay waste all the settlements around, with instructions to do it in the most effectual manner, that the country may not be merely overrun but destroyed.”

Crops such as corn, beans, potatoes, pumpkins, squash, cucumbers, and melons grew in an abundance that astonished the invading soldiers. Some of the corn stalks were sixteen feet high and the ears as much as twenty-two inches long. There were also apple, peach, and cherry orchards. The orchard in one town contained 1,500 fruit trees. None of this was left intact. Forty towns and scattered settlements containing large houses were burned. In his report Sullivan declared, “We have not left a single settlement or field of corn in the country of the Five Nations [sic], or is there even the appearance of an Indian on this side of the Niagara.”

https://mronline.org/2020/07/04/george-washington-and-genocide/

“Historians have gone from celebrating United States military campaigns against Native America in the nineteenth century to condemning them as genocide in the late twentieth and twenty-first centuries. Barbara Alice Mann for the first time fully documents the crimes committed against the Indians during the Revolutionary War. Instead of relying only upon biased U.S. documents, Mann also mines British and Indian sources, especially neglected Indian oral tradition. In painstaking detail, Mann chronicles ...General John Sullivan's and Colonel Daniel Brodhead's 1779 campaigns against Iroquois in New York and Pennsylvania. …

The real reasons for the campaigns, Mann insists, were to acquire Indian land for the United States, and to exterminate the entire Indian population through genocide. Several common themes run through these campaigns. The United States invariably covered up its own atrocities but exaggerated and publicized the few Indian atrocities for propaganda purposes. Whereas Indians did not kill prisoners (soldiers or civilians) and never raped female captives, Americans took the lives of combatant and noncombatant Indians alike, often scalping or skinning their victims. The women who were spared were often raped. Outnumbered and powerless to stop the U.S. forces advancing toward them, Indians

abandoned their towns to the enemy, who looted and burned them. For example, Mann calculates that Sullivan's 5,000 troops destroyed 41 Indian towns, 700 multifamily homes, and 400,000 bushels of crops. As many as 10,000 fleeing Indian refugees died of exposure, starvation, and disease during the severe winter of 1780.

George Washington's War on Native America, and: The Political Philosophy of George Washington (review), January 2011, Journal of the Early Republic 31(3):529-533

"It may come as a surprise to many that, in Iroquois Country, Washington is no hero. To this day, the term "holocaust" in Iroquois Country is taken to mean the series of raids by General John Sullivan and his associates, under Washington's orders, during 1779. "Town Destroyer" is a name still commonly used for Washington, father of one country, scorcher of another. Such an image of Washington is difficult for some people to accept in the context of a history awash in myth about him.

In the genteel lexicon of the nonmythical Washington, the destruction of roughly sixty Iroquoian towns and the burning of their farm fields in 1779 was euphemized as "chastisement." Washington never seems to specify exactly what they had done to merit the final solution that he called "the rod of correction," but he ordered Sullivan to "cut off their settlements, destroy next year's crops and do them every other mischief, which time and circumstance will merit." Upon its conclusion, having crushed the Iroquois by means that violated every European rule of war, Sullivan called his victims "inhuman barbarians." Washington later lauded the campaign, praising its "destruction of the whole of the towns and settlements of the hostile Indians in so short a time, and with so inconsiderable a loss in men.""

George Washington's War on Native America. Barbara Alice Mann, 2005

Sullivan-Clinton Campaign; Indigenous Values Initiative

"To this day, as a consequence of the Sullivan Clinton Campaign the Haudenosaunee refer to the office of the President of the United States as Hanadagá:yas, which translates "He Who Destroys Villages." This encapsulates that historical relationship with United States."

https://indigenousvalues.org/decolonization/sullivan-clinton-campaign/

See also:

Letter from George Washington to Major General John Sullivan, 31 May 1779:

https://founders.archives.gov/documents/Washington/03-20-02-0661

The Sullivan Indian Expedition: One Man's Victory Is Another's Ethnic Cleansing, New England Historical Society.

https://newenglandhistoricalsociety.com/the-sullivan-indian-expedition-one-mans-victory-is-anothers-ethnic-cleansing/

Native America and the Question of Genocide, Alex Alvarez Lanham, M.D., Rowman & Littlefield, 2014

Ethnic Cleansing and the Indian: The Crime That Should Haunt America, Gary Clayton Anderson, Norman: University of Oklahoma Press, 2014

The American Genocide of the Indians—Historical Facts and Real Evidence

https://www.fmprc.gov.cn/mfa_eng/wjdt_665385/2649_665393/202203/t20220302_10647120.html

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'Town Destroyer' Versus the Iroquois Indians, Forty Indian villages—and a powerful indigenous nation—were razed on the orders of George Washington, U. S. News, Johannah Cornblatt, June 27, 2008

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https://rbscp.lib.rochester.edu/3568

"Sullivan Expedition Issue

This commemorative honors the 150th anniversary of Maj. Gen. John Sullivan's expedition against the Iroquois. It is a single 2-cent red stamp issued on June 17, 1929. The campaign's success is credited with weakening the alliance between the Iroquois and the British and helping facilitate the westward expansion of the new nation.

Gordon T. Trotter"

https://postalmuseum.si.edu/exhibition/about-us-stamps-bureau-period-1894-1939-commemorative-issues-1928-1929/sullivan

Kris Pastoriza, Easton, N.H. krispastoriza@gmail.com February 27, 2023

Name Change Proposal: Baker River

Snegach, Alvina

From: Gallager, Ken
Sent: Friday, April 7, 2023 10:33 AM
To: Verdile, Stephanie
Subject: Request to CORD to review geographic name proposal: (2) Baker River to Asquamchumauke River
Attachments: NH_Asquamchumauke River proposal.pdf; ST-Baker River 2 of 2.pdf; Baker document 1.png; Baker document 2.png

Hi Stephanie,

Here is the second geographic naming request for CORD to review.
Thanks again! Ken

Geographic naming proposal: to change the name of the Baker River to the Asquamchumauke River

The US Board on Geographic Names (BGN) has received a proposal to rename the Baker River to the "Asquamchumauke River" and has asked the state of New Hampshire to comment on the proposal. For past naming proposals, I have collected comments from CORD members by email and sent the compiled responses to the BGN. Going forward, we will be considering naming proposals at our regularly scheduled in-person meetings. Please review the attached proposal materials and discuss with your colleagues in your respective departments. You do not need to reply to this email. This proposal will be on the agenda for our May 11 meeting.

The BGN will also be requesting comments from the US Forest Service and the municipal governments along the river, and the New Hampshire Commission on Native American Affairs has also been notified. The name change would also apply to the South Branch and the East Branch of the Baker River. Further, there are several state-owned flood control reservoirs in the Baker River watershed. One of them, on the South Branch in Dorchester, is listed in the federal Geographic Names Information System as the "South Branch Baker River Reservoir" and would also be subject to the name change. The other reservoirs in the watershed are not recorded in the GNIS.

Thank you for your help. I look forward to seeing you on May 11.
Best wishes,

Ken Gallager
Principal Planner

Office of Planning and Development
Department of Business and Economic Affairs
State of New Hampshire
P: 603-271-1773

New Hampshire
LIVE FREE

THE BOARD ON GEOGRAPHIC NAMES DOMESTIC NAMES COMMITTEE PROPOSAL FORM

This document is for those interested in proposing:
1. **A new name for a currently unnamed geographic feature**, or
2. **A change to an existing name, spelling, or where a name is applied**.

By submitting this form, the proponent acknowledges the BGN Policies and agrees to work with BGN staff regarding their proposal.

VERSION 2.0.1
BOARD ON GEOGRAPHIC NAMES DOMESTIC NAMES COMMITTEE

CORD SPMNTL 41

Domestic Geographic Name Proposal Form

The U.S. Board on Geographic Names (BGN) is responsible for standardizing the names of geographic features within the 50 States and in other areas under the sovereignty of the United States. The BGN retains the legal authority to promulgate all official names and locations of natural features (e.g. mountains, rivers, valleys), as well as canals, channels, reservoirs, and other select feature types.

This form is to propose a new name or name, spelling, or application change for a geographic feature for Federal use. A proponent should carefully review the proposal prior to submission to ensure that it is consistent with the BGN policies. Please note all fields with a red outline are required prior to submitting this form.

The proponent should also be aware that the entire proposal—including personal identifying information and any associated correspondence—is in the public domain and may be made publicly available at any time.

Submit Proposal:

1. Email this form and supporting documentation to: BGNEXEC@usgs.gov
   i. Save PDF as 'ST_GeographicName' *for example 'CO_BearCreek'*
   ii. Email Subject: ST_GeographicName

OR

2. Send by mail to:
   U.S. BGN Executive Secretary, Domestic Names
   12201 Sunrise Valley Drive, MS-523
   Reston, VA 20192

Please note that anything submitted by mail will delayed.

Contact Us: BGNEXEC@usgs.gov

Naming Basics

Proposed Name: Agiocochook

Is this name in current local use? ☐ Y ☐ N

What is the Feature Class? Summit

Is this to change an existing name? ☐ Y ☐ N

If yes, please provide the official name and Feature ID as it appears in the Geographic Names Information System (GNIS).

GNIS Name: Mount Washington

Feature ID: 871352

Location Basics

Where is the feature?

Latitude: 44.27060 *(38.94741)*

Longitude: -71.30330 *(-77.36839)*

For Linear Features (e.g. stream or valley):

Mouth/Confluence

Latitude: *(38.94741)*

Longitude: *(-77.36839)*

Source/Headwater

Latitude: *(38.94741)*

Longitude: *(-77.36839)*

General Location:

State: New Hampshire

County: Coos

City/Town/ Township/ Borough:

Public Land Survey System:

Section(s), Township, Range, Meridian

Feature Description

Physical shape, length, width, etc. (Maps can be submitted separately by email)

Name Details

Name information:

Please provide relevant information about the proposed name, such as origin, meaning, how long it has been in current use, as well as current or historical significance. Also include why you believe the feature requires a name or name change and why the proposed name is appropriate. Describe any documents that you will be submitting (separately by email) to support your proposal.

Please provide a list of supporting documentation, including any web links:
Examples: Published sources showing the proposed name or letters of support (local government, historical society, etc.).

Included above.

Is the name commemorative? Does the name honor or refer to a person or persons? ☐ Y ☐ N

Please note that the BGN will only accept proposals for names that are intended to honor a person or persons deceased at least five years. The BGN will disapprove names that could be construed to honor living persons. The person being honored should have had either (1) some direct or long-term association with the feature, or (2) have made a significant contribution to the area, community, or State in which it is located; or (3) have outstanding national or international recognition. The BGN discourages the use of an individual's full name except to avoid ambiguity.

If yes, please provide the following:

Honoree's Date of Birth:

Honoree's Date of Death:

Short biography and significance or association with the geographic feature: *(list any additional honorees here)*

Is the feature in a Wilderness Area or Wilderness Study Area? ☐ Y ☐ N ☐ Unknown

If yes, please provide your justification for making an exception to the Wilderness Policy:

Please note that the BGN will not approve new names for unnamed features within wilderness areas or wilderness study areas, unless an overriding need can be demonstrated by the proponent.

Part of Mt. Washington is a designated Wilderness Area.

Additional Information +

Is there any local opposition or conflict with the proposed name? ☐ Y ☐ N

If yes, please explain and describe any opposition:

Additional notes:

Proponent Information

Please provide one form of contact (email preferred):

Proponent's Name: Kris Pastoriza

Agency or Organization, if applicable:

Email: krispastoriza@gmail.com

Mailing Address: 294 Gibson Rd.
Easton, N.H. 03580

Phone: 603-823-9063

Are you completing this form for someone else?
☐ Y ☐ N

If yes, please fill out the following:

Completed by:

Full Name:

Email:

Mailing Address:

Phone:

Text for application for a name change for the Baker River, Grafton County, New Hampshire, to Asquamchumauke

[Note: originally proposed as Asquamchumaukee, amended to Asquamchumauke]

Feature Description:

Wikipedia states:

The **Baker River**, or *Asquamchumauke*[1] (an Abenaki word meaning "salmon spawning place") ,[2] is a 36.4-mile-long (58.6 km)[3] river in the White Mountains region of New Hampshire in the United States. It rises on the south side of Mount Moosilauke and runs south and east to empty into the Pemigewasset River in Plymouth. The river traverses the towns of Warren, Wentworth, and Rumney. It is part of the Merrimack River watershed.

The Baker River's name recalls Lt. Thomas Baker (1682–1753), whose company of 34 scouts from Northampton, Massachusetts, passed down the river's valley in 1712 and destroyed a Pemigewasset Indian village. Along this river on April 28, 1752, John Stark and Amos Eastman were captured by Abenaki warriors and taken to Saint-François-du-Lac, Quebec, near Montreal. John Stark's brother William Stark escaped, and David Stinson was killed during the ambush.

On the 1835 Thomas Bradford map of New Hampshire, the river is shown as "Bakers" River, originating on "Mooshillock Mtn."

https://en.wikipedia.org/wiki/Baker_River_(New_Hampshire)

“The Baker River watershed lies in the heart of New Hampshire, and covers 136,581 acres or 214 square miles. It begins along the eastern slopes of Mt. Moosilauke in the White Mountain National Forest and travels 36.5 miles through the towns of Warren, Wentworth, Rumney, and Plymouth where it joins the Pemigewasset River. Starting as a steep mountain stream, the Baker gradually flattens, eventually meandering across a broad flood plain through Rumney and Plymouth. The Baker River is a 4^{th} order river at its junction with Black Brook south of Warren village and becomes a 5^{th} order river when the South Branch joins the Baker River. Though there are no dams on the main stem of the Baker River, there are numerous impoundments, tributaries, wetlands, and ponds (including fire ponds) located through the Baker River watershed.

The watershed contains a variety of resources that are important to the region. Over 90% of the Baker River watershed is forested, with a large diversity of vegetation species, and logging and timber provide a viable part of the local economy. Based on USDA soil inventory information, the Baker River watershed contains approximately 2100 acres of prime, unique farmland that is of national importance, 900 acres of state importance, and 8700 acres of local importance. A few dairy farms, produce truck farms, nurseries, and tree farms exist today along with an array of small farms raising beef cattle, poultry, and goats.

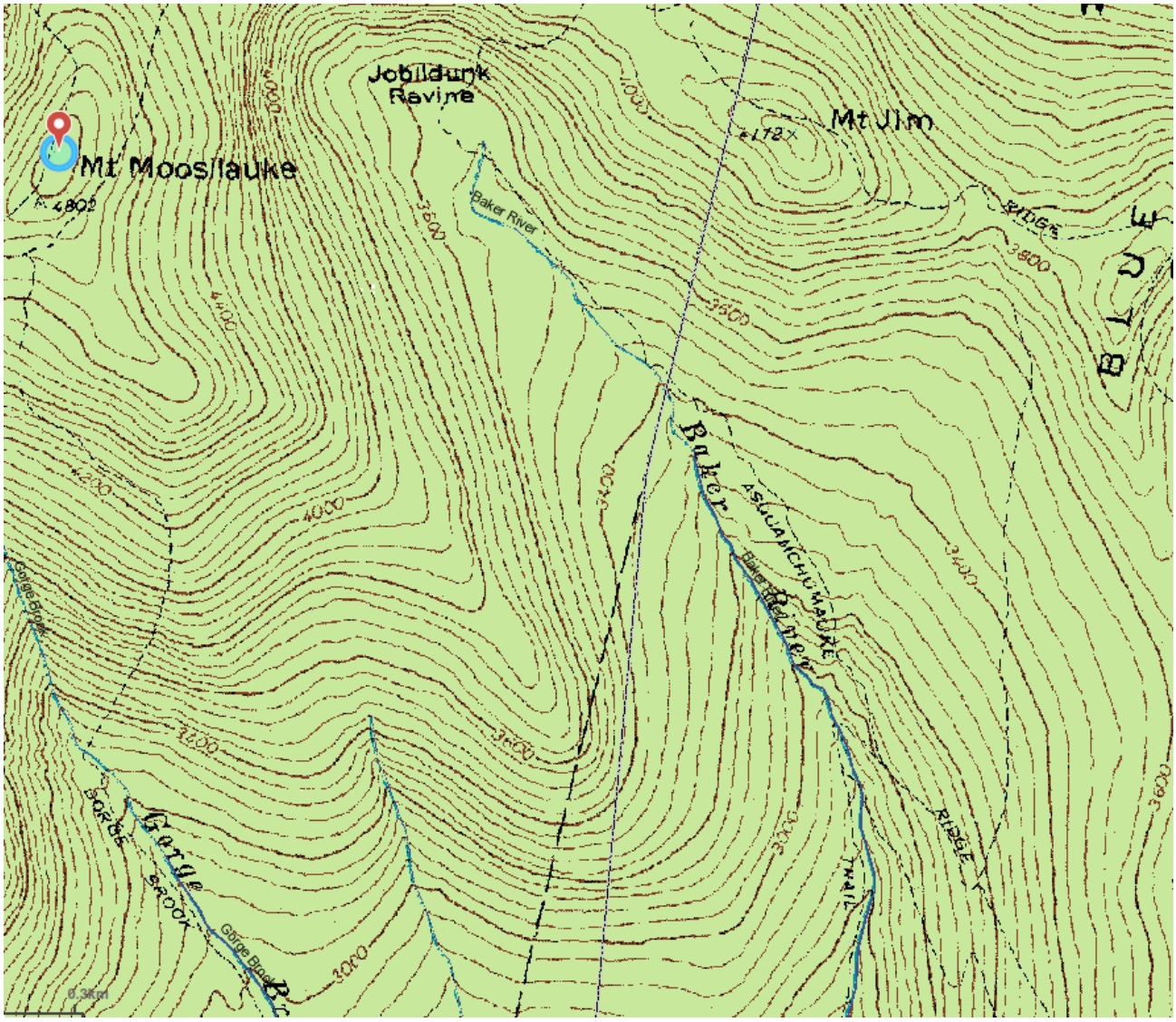
The Baker River and surrounding watershed support a diverse habitat for a wide variety of wildlife species. The river provides a habitat for coldwater fisheries, including trout and salmon. Fish are

important to the Baker River watershed since sport fishing attracts many residents and visitors to the area, and is a large contributor to the economy.

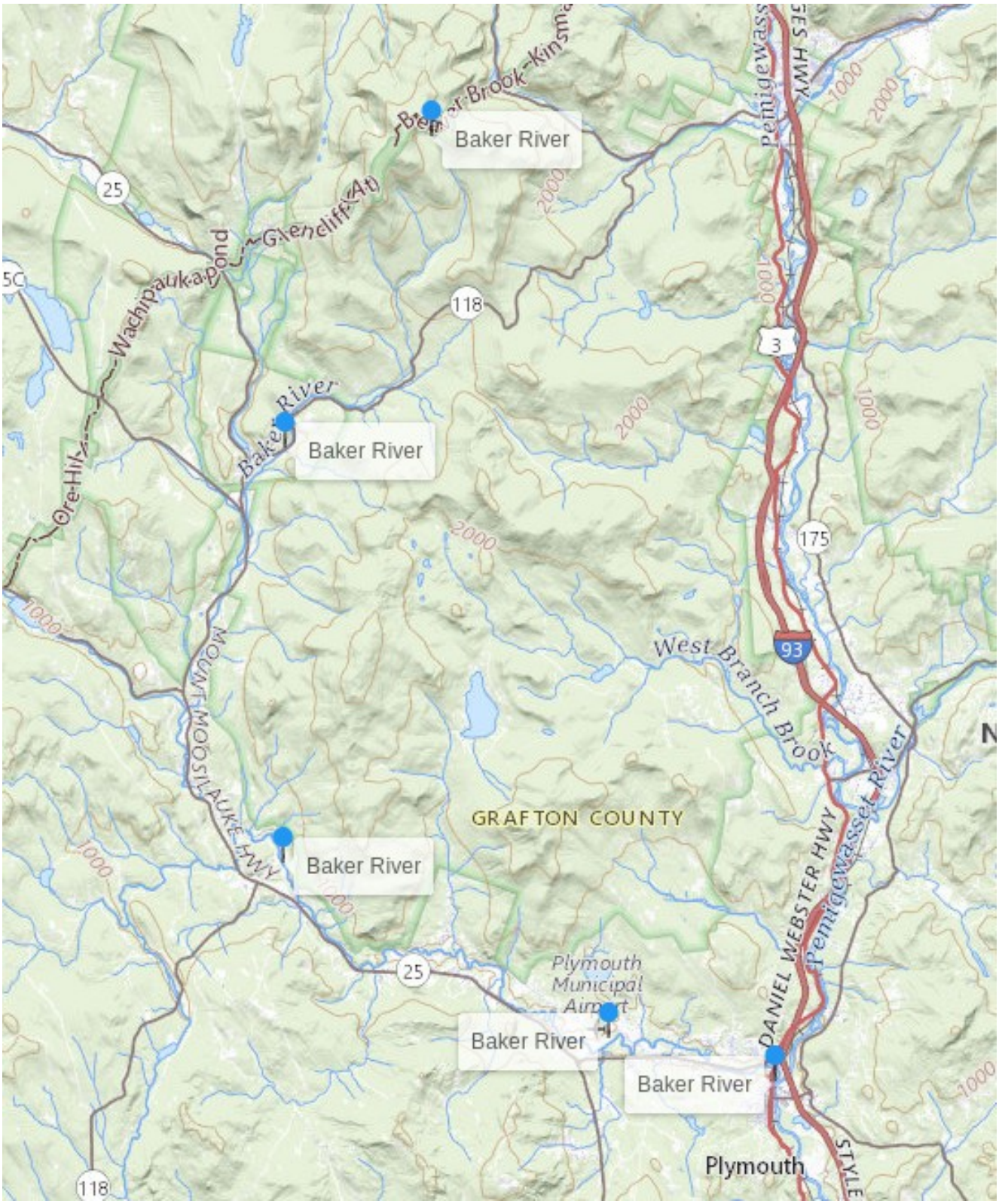
The Baker River watershed's general hilly topography provides residents and tourists with unique scenic resources. Scenic vistas abound throughout the Baker River corridor, both from the river itself and from the roads and trails along the river valley and watershed.

The wide flood plains and adjoining slopes contain millions of yards of glacially deposited sands and gravels in the Baker River watershed, particularly in the towns of Wentworth, Rumney, and Plymouth. There are several active gravel pits where excavation of sand and gravel provide materials and aggregates for development and construction.

Water quality has improved in the Baker River since its low point in degradation during the 1950's when raw sewerage, chicken waste products and feces, sawdust and bark, and chemicals from plants such as the creamery, entered the river on a daily basis. Today, the Baker is classified as a class B river: swimmable, fishable, and potentially acceptable as a drinking water source after full treatment."



http://www.bakerriverwatershed.org/watershed_info/index.html



https://edits.nationalmap.gov/apps/gaz-domestic/public/search/names

Earlier accounts locate the headwaters of Asquachumaukee [sic] at Deer Lake:

“The River Baker, or as modern civilians delight to call it, Baker's river rises in Deer lake a little sheet of water about as large as your hand in a meadow between Moosilauke and its north dome, Mt Blue. It is a foot wide where it easily glides (a man has to cut his way through with an ax) under the fir belt or scrub, otherwise called by the Indian, as Dr. Belknap says, *hakmantaks,* which surrounds like an *abatis,* the high crest of the mountain; it is a hundred feet wide at its mouth. Half a mile from the lake it slides and hisses down a precipice 500 feet into Jobildunc ravine”

The Granite Monthly, Volume 10, 1887

Name Details: *Name information: Please provide relevant information about the proposed name, such as origin, meaning, how long it has been in current use, as well as current or historical significance. Also include why you believe the feature requires a name or name change and why the proposed name is appropriate. Describe any documents that you will be submitting (separately by email) to support your proposal.*

The proposed name, Asquamchumaukee [sic], is the name most commonly stated to be the name given to the river by the earliest documented inhabitants of the terrain in which the river flows.

Terrain features must not be named after people because this perpetuates a destructive cultural assumption of human centrality and rights over the rest of the planet.

Terrain features must especially not be named after people who have committed genocide.

“In 1944, THE EMINENT Jurist Raphaël Lemkin minted a new word for an ancient crime: “genocide.” Four years later, the United Nations adopted the Convention on the Prevention and Punishment of the Crime of Genocide, which included the following definition:

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethical, racial or religious group, as such:

(a) Killing members of the group;

(b) Causing serious bodily or mental harm to members of the group;

(c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;

(d) Imposing measures intended to prevent births within the group;

(e) Forcibly transferring children of the group to another group.

The Genocide Convention thus provides an internationally recognized, though restricted, rubric for evaluating possible instances of genocide. First, perpetrators must evince “intent to destroy” a group “as such.” Second, perpetrators must commit at least one of the five genocidal acts against one of the four protected groups. The Convention does not allow for the prosecution of crimes committed before 1948, but it does provide a useful analytical tool: a frame for evaluating the past and comparing similar events across time.”

https://www.jstor.org/stable/43696337?seq=6

“Warfare was total, a savage struggle for the survival not just of individuals but of entire cultures.”

A Wilderness of Miseries: War and Warriors in Early America, John E. Ferling, 1980.

Thomas Baker committed genocide:

“It seems that early in the year 1709 one Thomas Baker was taken captive from Deerfield Mass by the Indians and carried up Connecticut River to Lake Memphremagog and thence to Canada. The next year he was ransomed and returned by the same route to his home in Northampton Mass., thus having gained a knowledge of the route and of some of the haunts of the Indians. In 1712 he raised a company of 34 men including one friendly Indian as a guide. His object was to ferret out and destroy if possible the Indians having their encampment somewhere upon the waters of the Pemigewassett River. He then held the title of Lieutenant and went directly by the old carrying place with which he was familiar to the Coos or Cowass intervales in Haverhill and Newbury. There he halted and following the lead of the Indian guide up the Oliverian Brook to the height of land south of and in plain sight of Moosilauke and then followed a small brook down to the Indian Asquamchumauke in Warren and thence through Wentworth, Rumney and Plymouth to the mouth of the river .

When Baker and his men who had kept on the west and south side of the river came near its mouth the guide signified that it was now time for every man to be on the lookout and so every one moved with the utmost circumspection, and when near the junction of this river with the Pemigewassett they discovered the Indians on the north bank of the Asquamchumauke sporting among their wigwams in great numbers, secure as they supposed from the muskets and the gaze of all pale faces. This was in fact their principal village or settlement where they deposited their booty and stored their furs.

Baker and his men chose their positions and opened a tremendous fire upon the Indians which was as sudden to them as an earthquake. Many of the sons of the forest fell in death in the midst of their sports, but the living disappeared in an instant and ran to call in their hunters. Baker and his men lost no time in crossing the river in search of booty. They found a rich store of furs deposited in holes dug in the bank of the river horizontally, in the same manner that bank swallows dig their holes.

Having destroyed their wigwams and captured their furs, Baker ordered a retreat fearing that they would soon return in too large numbers to be resisted by his single company. And it seems that the Indians were fully up to his expectations or apprehensions for not withstanding Baker retreated with all expedition the Indians collected and were up with them when they had reached a poplar plain in Bridgewater a little south of where Walter Webster formerly kept tavern. Here a severe skirmish ensued, but the Indians were repulsed and many of them killed; several skulls have been since found on this plain by the early settlers, some of which had been perforated by bullets which were supposed to have belonged to those who fell in this engagement.

The leader of the Indians in these engagements was Walternumus [Waternomee] a distinguished sachem and warrior and in one of these engagements, and possibly in this one at Bridgewater, he was slain. It is said that he and Baker fired at each other the same instant, the ball of the Indian grazing Baker's left eyebrow, while his passing through the Indian's heart he leaped in the air and fell dead. The Indian warrior was royally attired and Baker, hastily seizing his blanket which was richly ornamented with silver, his powder horn and other ornaments, hastened on with his men.

But notwithstanding the Indians had been repulsed, the friendly Indian advised Baker and his men to use all possible diligence in their retreat, for he assured them that the number of the Indians would increase every hour and that they would surely return to the attack. Accordingly, Baker pushed on the retreat with all possible dispatch and did not wait for any refreshment after the battle. But when they had reached New Chester, now Hill, having crossed a stream, his men were exhausted through abstinence forced marches and hard fighting and they concluded to stop and refresh themselves at whatever risk, concluding that they might as well perish by the tomahawk as by famine.

But here again was a call for Indian strategem. The friendly Indian told every man to build as many fires as he could in a given time, as the pursuing Indians would judge of their numbers by the number of their fires. He told them also that each man should make him four or five forks of crotched sticks, and use them all in roasting a single piece of pork, then leave an equal number of forks round each fire, and the Indians would infer if they came back, that there were as many of the English as there were forks, and this might turn them.

The Indian's counsel was followed to the letter and the company moved on with fresh speed. But before they were out of hearing, and while the fires they had left were still burning, the pursuing Indians with additional reinforcements came up, and counting the fires and the forks the warriors whooped a retreat, for they were alarmed at the numbers of the English. Baker and his men were no longer annoyed by these troublesome attendents, but were allowed peacefully to return to their homes, owing their preservation no doubt to the counsel of the friendly Indian who acted as their guide. Baker's River is supposed to have been so named to perpetuate the remembrance of this brilliant affair of Lieut .Baker at its mouth.

This is the first party of whites that we have any authentic account of having passed along the course of this winding river, which was from that time forth to take the name of their illustrious leader. The date of this expedition of Baker is stated by Whiton in his history of New Hampshire to have been 1724, but this is evidently an error as the journal of the Massachusetts Legislature shows that Lieutenant Thomas Baker, as commander of a company in a late expedition to Coos and over to Merrimack River and so to Dunstable, brought in his claim for Indian scalps which was allowed and paid in May, 1712 and an additional allowance made for the same June 11, 1712 which would seem to fix the time beyond question. In addition to other pay Baker was promoted to the rank Captain by which title he is generally known .

Gazetteer of Grafton County, N. H. 1709-1886, Hamilton Childs, 1886

"Baker's fame was long preserved in the valley, and, as Rogers quaintly says: "We used to think so much of *Captain Baker,* I remember, as we now do of Bonaparte or the Duke of Marlborough, and *do still, for the matter of that*""

The White Mountains: A Handbook for Travellers, Moses Foster Sweetser, 1876

"In 1703, Wattanummon [Walternummus, Waternomee] and the Pequawket sagamore Atiwaneto attended a peace conference with Massachusetts Governor Thomas Dudley in Casco Bay at the outbreak of the Third Anglo-Abenaki War. Demonstrating their allegiance, Wattanummon's sister in Pequawket and other Wabanaki warned the English of multiple pending attacks, which nevertheless resulted in the death or capture of over 130 English by French and allied Native forces between Wells and Casco. As a show of indiscriminate retaliation, Massachusetts Governor Dudley increased existing scalp bounties targeting Wabanaki to £40 and then £200. These betrayals caused irreparable damage to the many diplomatic efforts made by Wattanummon, Wannalancet, and their Wabanaki kin. In the winter of 1704, Captain John Tyng and his "snow shoe scouts," were rewarded the first cash bounty of the Third Anglo-Abenaki War, £200, for the scalps of five Wabanaki people. Among the victims from Pequawket were several women, likely including Wattanummon's sister and wife...In January 1704, Wattanummon and allied Native and French raiders attacked Deerfield, Massachusetts, killing and capturing dozens of English colonial settlers. From the home of Reverend John Williams, they took him, his children, and other captives to what is now known as Quebec. While most were ransomed and exchanged for Native prisoners held by the English, and eventually returned home, others were adopted into Native and French communities. Williams' daughter married a Native man and remained in Canada.

Years later, many of these captives and their captors would gather in Deerfield. Reverend John

Williams welcomed former captors and raiders into his Deerfield home and wrote *The Redeemed Captive*, one of the best-known captivity narratives of this popular genre, including an account by Stephen Williams, his young son, who had been taken by Wattanummon as his personal captive and was kept by Wattanummon's kin. After being redeemed, Williams graduated from Harvard with a graduate degree in theology and later served as an interpreter between Governor Belcher and members of several Native nations during treaty negotiations in Deerfield in 1735[133]. Later in the century, Benjamin Franklin wrote about Europeans who lived among Indigenous people. Perhaps this quote, which sheds light on what some of them experienced, helps explain the complexity of the relationship between former captives and captors: "Happiness is more generally and equally diffus'd among Savages than in civilized societies. No European who has tasted savage life can afterwards bear to live in our societies. [134]"

Following their military campaigns, Wattanummon and others sought to live peacefully in their former Dawnland homes. In 1712, toward the end of the Third Anglo-Abenaki War, a volunteer raiding party, led by former Deerfield captives Thomas Baker, Lieutenant Samuel Williams (Stephen's brother), and Martin Kellog, attacked an isolated encampment of Wabanaki families on the Pemigawasset River, which they judged to have been occupied for several years, based on the many furs they plundered. The raiders killed eight or nine Wabanaki people, taking several scalps, including that of Wattanummon. Baker was made a Captain and his party was paid a bounty of £40 and a bonus of £20 for these scalps, the last official bounty claims made during the twilight of Queen Anne's War. [135]

In a brazen testament to erasure, the river Asquamchumauke, where Wattanummon and his kin were killed, was renamed the Baker River. Today an historical marker stands as a bleak and disturbing testament to the erasure of Wattanummon's legacy as a Wabanaki peacemaker and fierce protector of the Dawnland."

https://www.bountyfilm.org/lesson-three/the-third-anglo-abenaki-war

History of the name 'Asquamchumauke':

Asquamchumauke has been acknowledged, for many years, as the original name of what is now called the Baker, or Baker's, River:

1870: William Little, in his 1870 *History of Warren*, wrote: "Reader let us go on to Moosehillock. Indians called it Moosilauke from mosi bald and auke a place; Bald place. There are three paths leading to the top of the mountain, one from North Benton one from Warren Summit and one from the East parte region, last one will answer our purpose best.

Let us start early on the East parte road. There has been a great storm but it has cleared off now the moon is the full and the air is clear as a bell. We cross Berry brook where Knight had a fight with a bear, keep Silver rill upon our left, and come to the Sawtelle school house.

Crossing the bridge over the Asquamchumauke or Baker river we pass a remarkable flume in the rocks which the waters for ages have been wearing out leave the “pot holes” where McCarter was said to be hid when he was murdered, to our left and listening to the white throated finch, our mountain whistler, as he sings the prelude to the “Wrecker's Daughter” in the fir woods we reach East parte school house by Moosilauke falls on the Asquamchumauke …

Soon we are out on the bald mountain ridge that connects the two peaks; on either hand are wild and hideous gorges three thousand feet down into the depths below. Beyond to the west is the bright valley of the Connecticut garden land with silver river, to the east the dark ravine of the Asquamchumauke filled with the old primitive woods, where the trees for thousands of years, like the generations of men, have grown ripened and died...

No clearer and more sparkling rivers could be found in the world than the Asquamchumauke and Pemigewasset...”

History of Warren, New Hampshire, William Little, 1870

1879: The Indian name of Baker’s River was “Asquamchumauke,” which means “the place of the mountain waters.” This name was given to it by the natives, because of the place where it rises, and also perhaps, because all the streams that flow into it, have their source in the mountains that lie on either side as it descends to the Pemigewassett.’

Granite State Monthly, Volume 2, 1879, Hon. J. Everett Sargent, LL. D.

1879: “Just to the north of us is Deer lake as large as your hand in the spruce dale. From it flows the Asq. We call it is Asq for short, the red men said its name was the Asquamchumauke, that is. The swift stream from the mt. In the same way, says Jim, we call the Pemi-gewassett, the Pem. for short. Just so, says I. The Asq. Leaps down from a cliff 500 feet high, says Jim, then runs in the deep glen twixt the great east ridge and Mt. Blue.”

Daniel Clement’s Moosilauke Journal, 1879, Robert W. Averill, 2020

“*Baker River* rises N. of Warren in the ravines E. of Moosilauke. “At first a wild torrent, then a bright pebbly-bottomed stream, and lastly a deep blue, river it empties into the Pemigewasset.” Its Indian name was Asquamchumauke, from *asquam-wadchu-m-auke*, meaning “Water of the Mountain Place.” The present name was given in honor of Capt. Baker, a soldier of the Indian wars…”

The White Mountains, a Handbook for Travellers, Moses Foster Sweetser, 1887

1899: "Stillness and solitude were there hill and ravine sky and valley every where magnificent the outline every where bold grand and sublime but it was all Divine handiwork. The stillness was something to be felt. Absolutely there was not a sound to be heard from the animate world while I waited, not even a car whistle to reverberate among the hills, nothing to be heard but the laughing brook at my feet as it leaped forward, sometimes above and sometimes under ground, to plunge at last over the precipice and join its waters with other rivulets to make what is now called Baker's river, but in Indian times was named Asquamchumauke, mountain water place."

A Tip-Top Experience on Moosilauke, The Granite Monthly, Volume 26, 1899

1909: "**Asquamchumauke,** former name of Baker's River in Grafton Co."

Dictionary of American-Indian Place and Proper Names in New England, Robert Alexander Douglas-Lithgow, 1909

1913: "When several months had elapsed, John Page and his associates, with Benjamin Leavitt as surveyor, made an expedition into this region, and after many adventures – some laughable, some tragic – succeeded in drawing the lines. In the spring of 1767, after nearly half of the specified time had expired, a road was put through and lots of eighty acres each were laid out. This road was the old original Indian trail and followed through the main part of this section, along valley of the Asquamchumauke River."

The Granite Monthly, Volume 45, 1913 The Settlement of Warren, Address by Frank C. Clement.

1920: "In the spring of 1712 Captain Thomas Baker of Northampton led a force of thirty four men up the Connecticut Valley to Coasset, Newbury Vt . From there he crossed the height of land to the Pemigewasset, where he surprised a party of Indians at the mouth of the Asquamchumauke, since known as Baker's River, near the site of Plymouth. They killed several including the sachem Waternomee (Wattanummon,) plundered the village of its stock of beaver skins and burned the wigwams. Baker then proceeded down the Merrimack to Dunstable and thence to Boston, where he and his men received a grant from the General Court of forty pounds."

Appalachia, Volume 15, 1920

1921: "After entering the Pemigewasset valley on the west side of the highway south of the Webster farmhouse is the place where Capt .Baker and party had a fight with the Indians on his retreat from Plymouth in 1712. Capt. Baker with 34 men and a friendly Indian as guide, had scouted up the

Connecticut river as far as Haverhill, thence up the Oliverian brook and down the Asquamchumauke river, now Bakers river to Plymouth. Here they found an Indian encampment and a large quantity of beaver skins, but most of the Indian warriors were absent hunting. Some of those in camp were killed and the rest dispersed, upon which Capt Baker and his party took as many beaver skins as they could carry and started towards home going down the Pemigewasset valley. (Note the classic distancing: "Some of those in camp were killed" rather than 'Baker and his men killed…' "the rest dispersed" rather than 'women and children fled in terror', 'took...beaver skins' rather than 'stole beaver skins.')

A Guide to Pasquaney Lake, Or Newfound Lake, and the Towns Upon Its Borders, Richard Watson Musgrove, 1921.

1938: "The earliest recorded evidence of white men in Plymouth dates back to about 1712 at which time Colonel Samuel Partridge wrote from Hatfield, Massachusetts to Governor Joseph Dudley in Boston suggesting the sending of an expedition of about 40 men to Coasset, or Coos. Captain Thomas Baker, an adventurous soldier of Northampton, Mass., was elected as commander of 32 men who set out to explore Coos County. Baker and his men followed the course of the Connecticut River to Haverhill, and turning east to Warren Summit, proceeded down the Asquamchumauke River to Plymouth. Just above the junction of this river with the Pemigewasset at what is now known as the Ox Bow, the expedition encountered Indians. A brief Skirmish followed, without loss of life to the explores, but several Indians were reported killed. Captain Baker acquired the blanket, powder-horn, and various trinkets of Waternomee, the chief, and the Asquamchumauke River was named Baker River (*see Tour* 10, *sec. b)*.

New Hampshire: A Guide to the Granite State, Federal Writers' Project (N.H.) 1938

1959: "Though William R. Park, Jr., acquired the Benton portion of Jobildunc Ravine in 1891, he was not at first in a position to commence operations there because he lacked sawmill facilities. In 1896 the Mead and Mason steam mill in Warren burned down. This gave Park an opening. He bought the site, the mill was rebuilt, and a new and higher dam installed to enlarge the pond. Logging commenced immediately after Camp 1 had been constructed on Big Brook, a mile and a half beyond Merrill's Mountain home. Logging conditions were comparatively easy. The slopes were moderate and the Carriage Road furnished an excellent two-sled road right past the camp.

Park soon expanded his scope with the construction of two additional camps — No. 2, at the junction of Gorge Brook with the Asquamchumauke, and No. 3, somewhere near the Hubbard Brook notch. Operations at Camp 2 confronted Park with the old problem of excessive transportation distances. The camp could be reached only by a trip of two miles up the steep-sided gorge of the Asquamchumauke above the high iron bridge farthest out in East Warren. A roadway was carved up the gorge and logs were sledded down during the first winter of operations. But Park was not a man to let obstacles bar his path. He decided to build a railroad from the high bridge up the gorge to Camp 2. The purpose was to

increase the cut of the mill by keeping the log supply coming in all year round. The chief merit of the location selected was that on the short, steep run gravity furnished more than enough power to move the loads."

The Forest History of Mount Moosilauke, by J. Willcox Brown, 1959

19??: "Known to Indians as Asquamchumauke, the nearby river was renamed for Lt. Thomas Baker (1682-1753) whose company of 34 scouts from Northhampton, Mass. passed down this valley in 1712. A few miles south his men destroyed a Pemigewasset Indian village. Massachusetts rewarded the expedition with a scalp bounty of £40 and made Baker a captain." (Marker)

https://waymarking.com/gallery/image.aspx?f=1&guid=b330829d-bf1a-46d0-abd8-e8ac635b676c&gid=3"

1967: "The name of the Asquamchumaukee [sic] River was changed to "Baker River," in honor of Captain Baker, who led a detachment of militia to this region in search of Indians. They surprised and killed nearly all of a band of Indians from Canada who were hunting and trapping in this locality. Historians record that the furs collected by the Indians were taken to Haverhill, Massachusetts, where they fetched a good price."

The New Hampshire Archeologist, Issues 14-21, Volumes 22-23, 1967
https://www.google.com/books/edition/The_New_Hampshire_Archeologist/inAjAQAAMAAJ?hl=en&gbpv=0

1968: Marker #55 erected;

'ASQUAMCHUMAUKE WAS THE NAME OF THE BAKER RIVER IN THE LANGUAGE OF THE PEMIGEWASSET INDIANS MEANING "CROOKED WATER FROM HIGH PLACES"

HERE WAS THE SITE OF THEIR INDIAN VILLAGE ON THESE MEADOWS THEY CULTIVATED CORN IN THE SANDY BANKS OF THE RIVER THEY STORED THEIR FURS.

IN MARCH, 1712, LIEUTENANT THOMAS BAKER AND THIRTY SCOUTS DESTROYED THE VILLAGE AND KILLED MANY INDIANS INCLUDING THE CHIEF WATERNUMMUS

ERECTED BY THE ASQUAMCHUMAUKE CHAPTER DAUGHTERS OF THE AMERICAN REVOLUTION IN 1940"

2009: This year on father's Day, we started hiking Mount Moosilauke, 4802 feet high in the southwest region of New Hampshire's White Mountains.

Ashley was still carrying (seven months and counting) the LG. So, I carried the LB., whom we both expected to tire quickly of riding on my back, what with so many rocks, and tree, and rivers, and puddles, and enticing muck all around.

A hundred yards up the trail, he started pleading, “Jump da puddles! Jump da puuuuuuuddles!’
As we crossed, and crossed the old log bridges that crisscrossed the Asquamchumakee River,
he strained to get out, insisting, I want to swim!”

The Faith of a Child, Stefan Lanfer 2009

2015: “7. *Asquamchumaukee Trail*

The Msquam-chum-aki (“salmon spawning place”) Trail led from Lake Winnipesaukee at what is now Meredith Neck northwestward to the southern shore of Msquam-nebit (“salmon lake,” shown in Father Aubry’s (Joseph Aubery’s) 1715 map as “Msquam-nebis”), now Squam Lake, thence along the northern shore lf Little squam Lake, and thence to the Pemigewasset Indian village at what is now Plymouth. From this point the trail led along the banks of the Asquamchumaukee River, now the Baker River, to what is now Wentworth, where it turned northward along the branch river to what is now Glencliff. Thence through the Oliverian Notch to a point north of the present Haverhill, to where it crossed the Connecticut River to the Coosuck village at what is now Newbury, Vermont.”

The Indian Heritage of New Hampshire and Northern New England, edited by Thaddeus Piotrowski, 2015.

https://www.google.com/books/edition/The_Indian_Heritage_of_New_Hampshire_and/n3cwCgAAQBAJ?hl=en&gbpv=0

2015: “The Indian name of Baker’s River was “Asquamchumauke,” which means “the place of the mountain waters.” This name was given to it by the natives, because of the place where it rises, and also perhaps, because all the streams that flow into it, have their source in the mountains that lie on either side as it descends to the Pemigewassett.”

The American Historical Review, Vol. 120, No. 1 (FEBRUARY 2015), pp. 98-139 (42 pages)
https://www.jstor.org/stable/43696337

2020: “Immediately outside the boundaries of the town forest, the Baker River flows through the White Mountain National Forest, where you can pan for gold as well, but there are no maintained trails. Additional gold panning sites on the Baker River and located along NH 118 in Warren; these have been known for many years to be productive…

The Baker River was originally called *Asquamchumauke* by the local Pemigewasset tribe, a name that has been variously translated as “crooked river from high places” and “salmon-spawning place.””

Rockhounding New England; A Guide to 100 of the Region's Best Rockhounding Sites, Peter Cristofono, 2020

2021: Town of Warren Town Meeting minutes:

“Article 25 Baker River Name Change

To see if the Town will vote to approve changing the name of the Baker River in Warren to the Asquamchumaukee River.

Moved by: Charles Chandler

Second: Lesa Romano

Discussion: A brief history of the origin of the Asquamchumaukee name and the 11,000 years of Abenaki history in our area. Suggestion of a By-/way interest sign being erected with a historical notation of the Asquamchumakee River name.

Disposition of Article: Failed (Motion failed on a tie with a show of hands.)”

http://www.warren-nh.com/wp-content/uploads/2021/03/2021-Town-Meeting-Minutes-compressed.pdf

White Mountains, Upper Asqaumchumakee

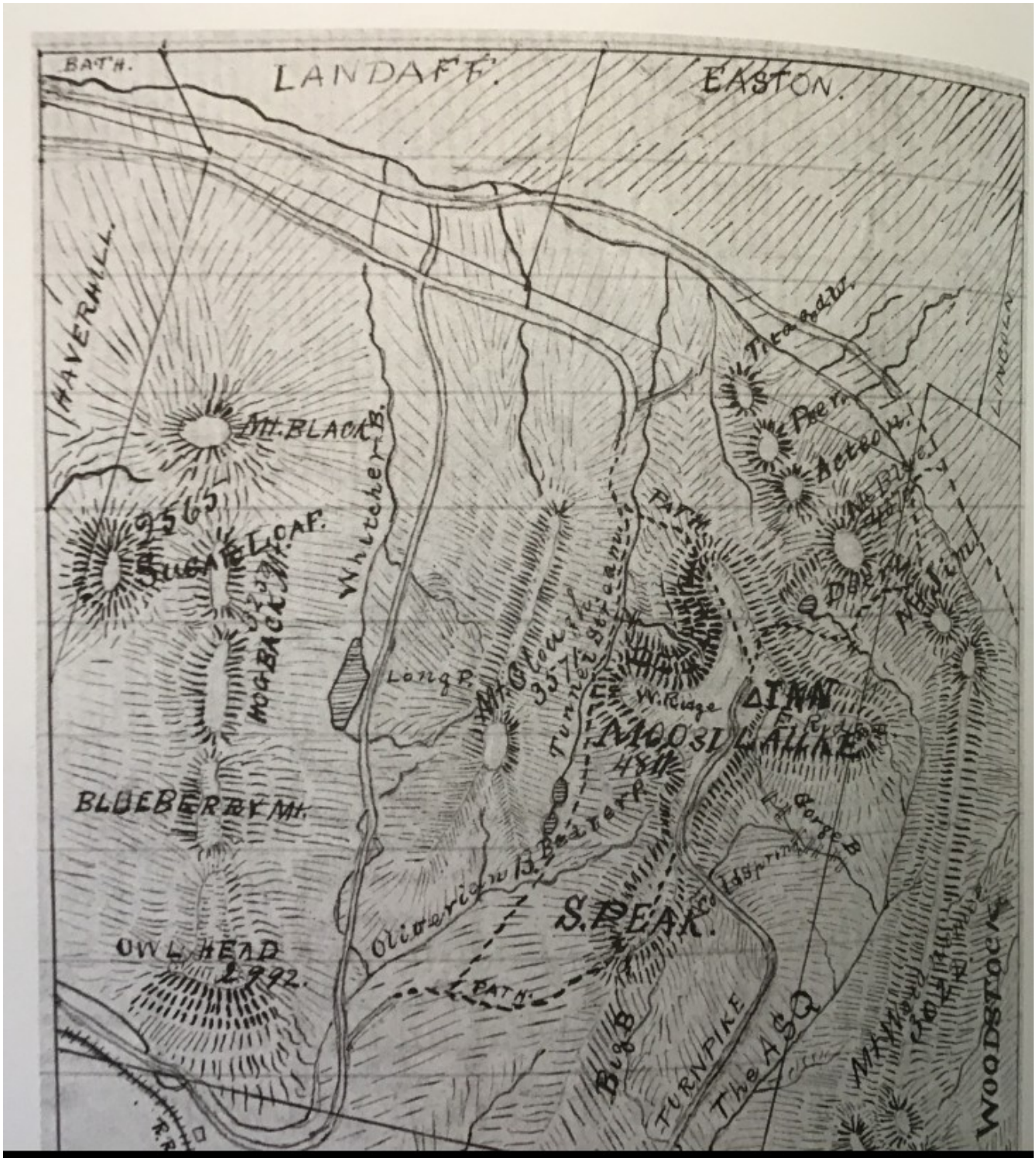
3 miles of class 4

Draining the steep southern slopes of the great Mount Moosilauke, the Asquam is a delightful treat for creek boaters. At medium levels, the upper Asquam is perhaps the best class 4 creek run around. The reaches upstream and downstream of the normal whitewater run consist of an unconsolidated bouldery cobbly mess. BUT! About a quarter mile upstream of the Breezy Point Road bridge, at the confluence of two branches of the Asquam and one major tributary, the river cleans up beautifully to smoothly sculpted granitic ledges and continues in this vein until the take out three miles later. Put in wherever you can near this confluence or just upstream; try to be discrete as the adjacent land is privately owned.

https://outdoors.dartmouth.edu/activities/paddling/trips/white_mountains.html

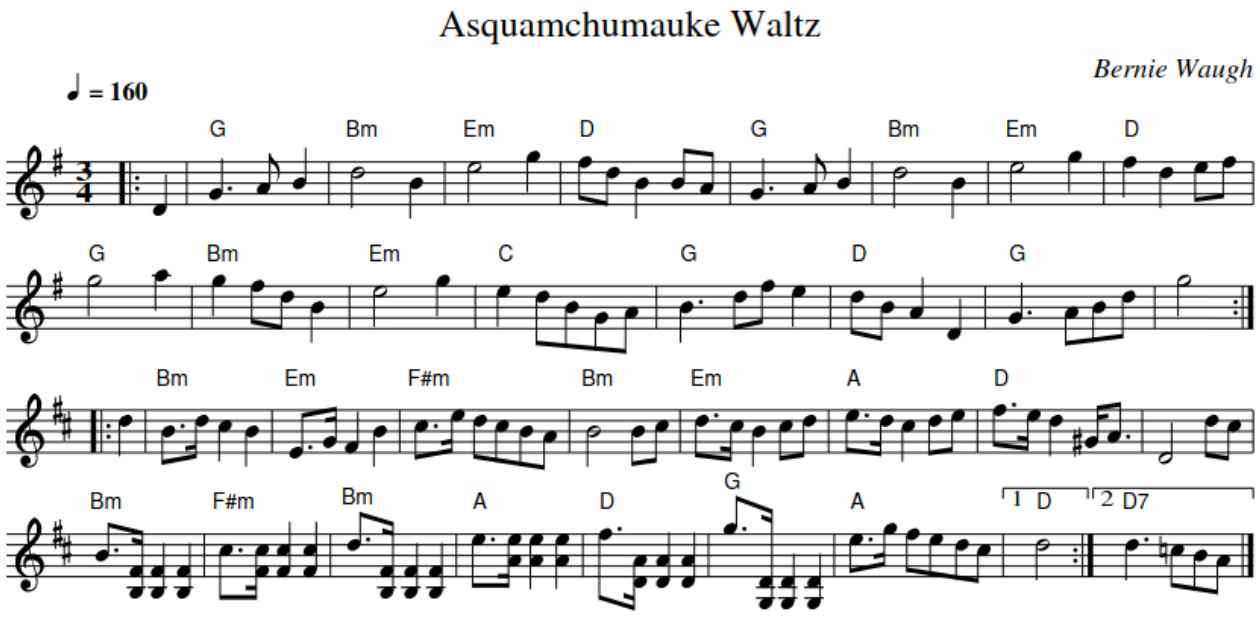
MAP OF MODERN WARREN

"Asquamchumauke or Baker R." Map from William Little's History of Warren, N.H.

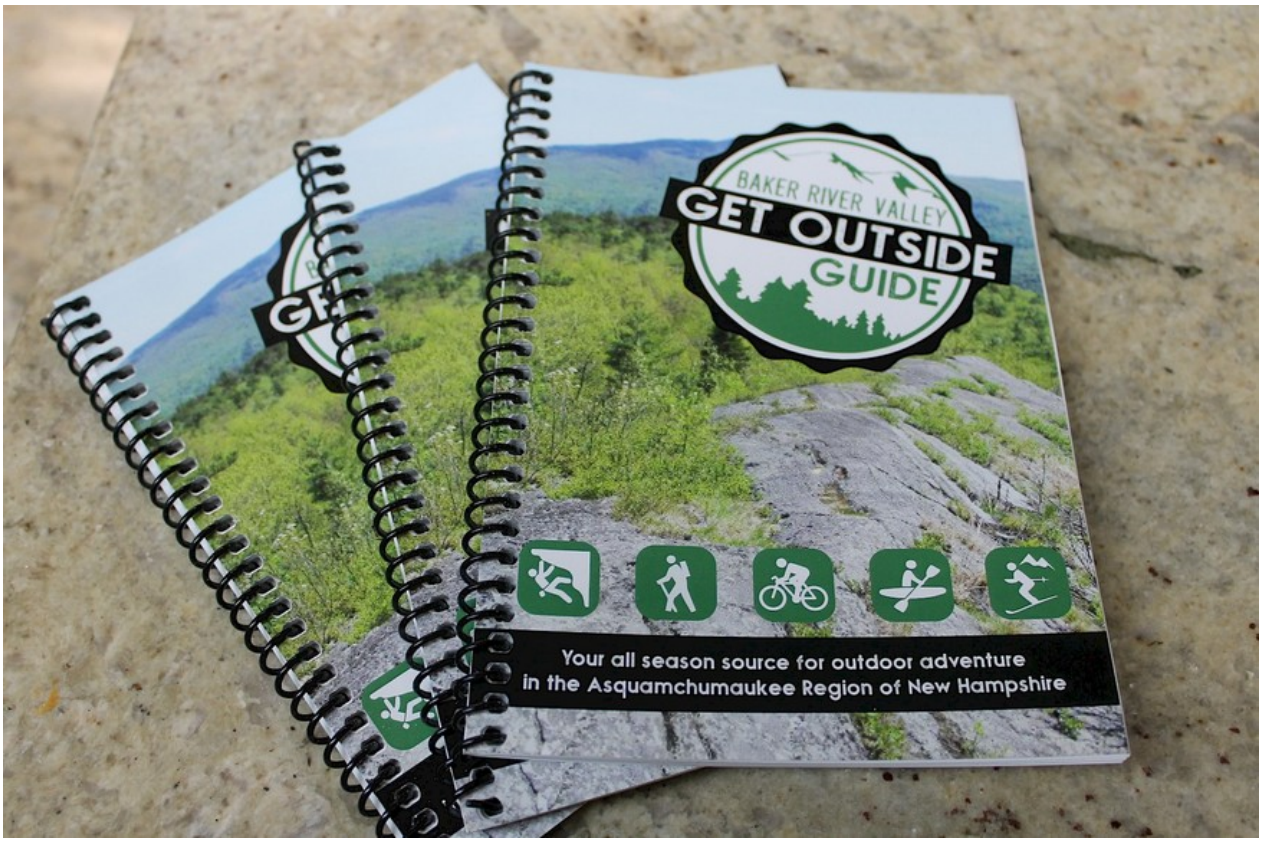


'The ASQ'

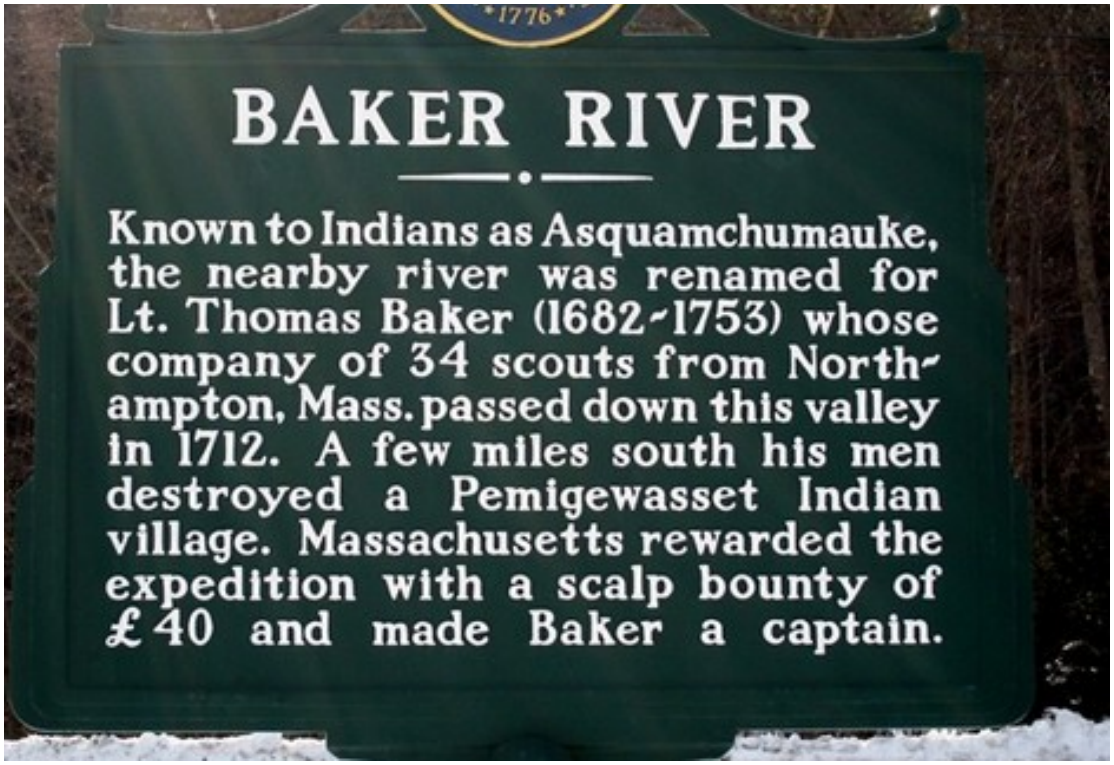
Map from *Daniel Clement's Moosilauke Journal 1879*, transcribed by Robert W. Averill, 2020



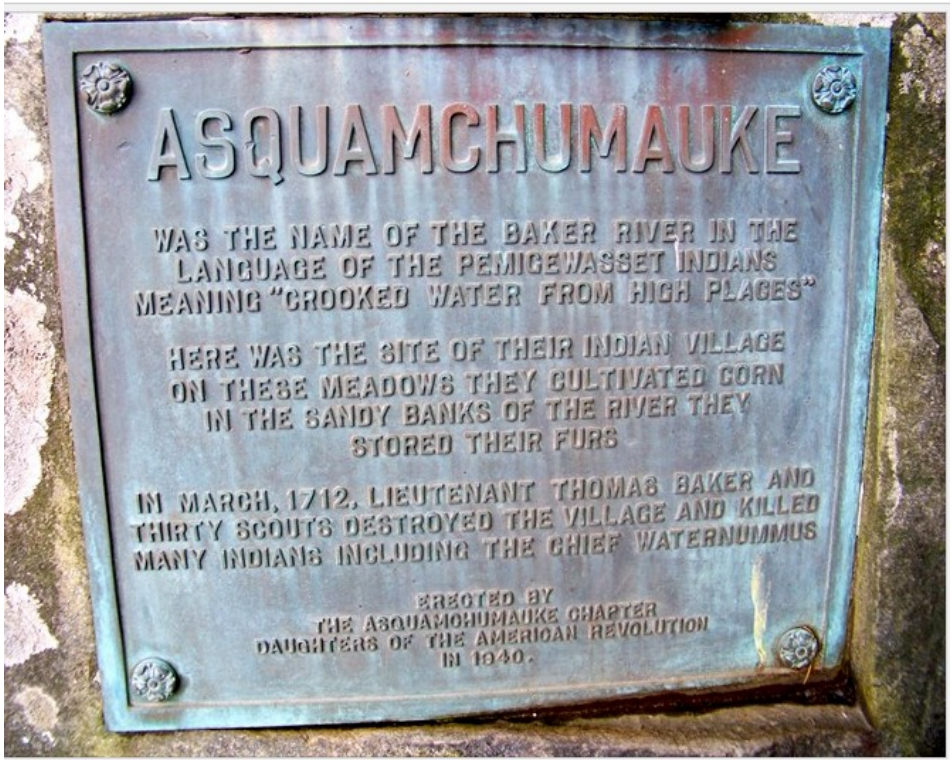
https://math.dartmouth.edu/~doyle/docs/waugh/w5.pdf



https://dacres.org/get-outside-guide/



State of New Hampshire historical marker #55



https://waymarking.com/gallery/image.aspx?f=1&guid=b330829d-bf1a-46d0-abd8-e8ac635b676c&gid=3

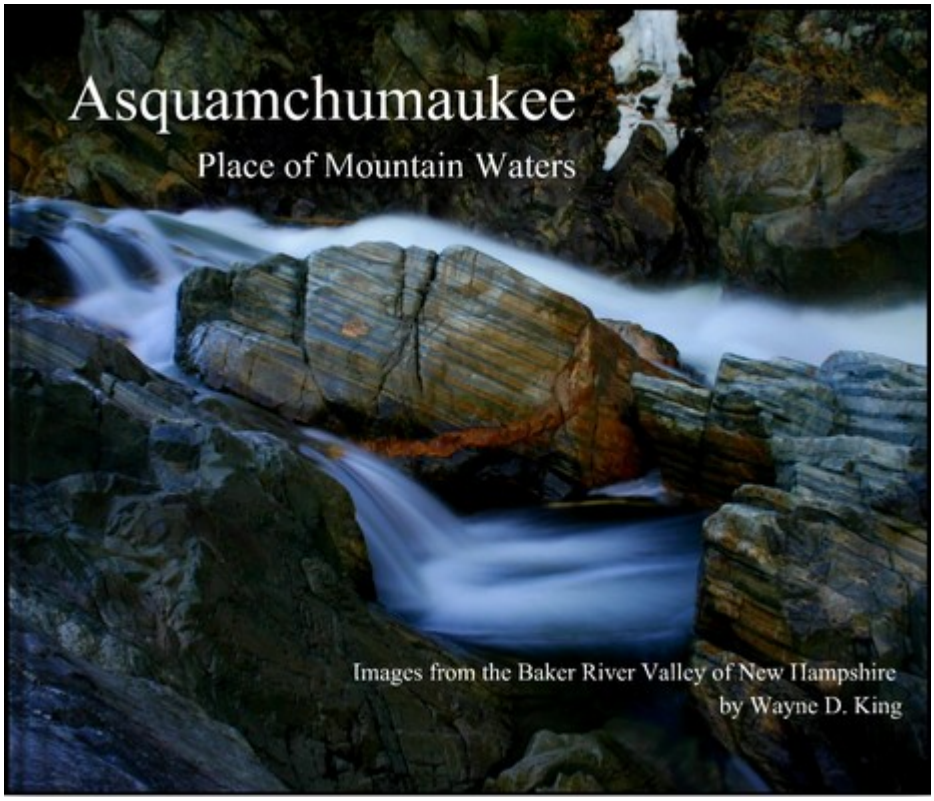
ASQUAMCHUMAUKE

Was the name of the Baker River in the
language of the Pemigewasset Indians
meaning "crooked water from high places"

Here was the site of their Indian village
on these meadows they cultivated corn
in the sandy banks of the river they
stored their furs.

In March, 1712, Lieutenant Thomas Baker and
thirty scouts destroyed the village and killed
many Indians including the chief, Waternummus.

Erected by the Asquamchumauke Chapter of the DAR



https://www.blurb.com/b/7631420-asquamchumaukee-place-of-mountain-waters

Kris Pastoriza, Easton, N.H. *krispastoriza@gmail.com* *February 29, 2023*

CHAPTER 11.

RESOLVE ALLOWING £.10. TO THO: BAKER & COMPANY.

Resolved that the Sum of Ten Pounds be allowed & paid out of the Publick Treasury to Thomas Baker Commander of a Company of Marching Forces in a late Expedition against the Enemy to Cossett, from thence to the West Branch of Merrimack & so to Dunstable in Behalf of him self & Company for one Enemy Indian besides that which they scalp'd, W^ch^ seems very probable to be slain. [*Passed June 5.*

Legislative Records of the Council, IX., 201.

Post, chap. 31.

CHAPTER 31.

RESOLVE ALLOWING TO THO: BAKER & COMP^{A} £.20.

Legislative Records of the Council, IX., 207.

UPON READING a Petition of Lieut. Thomas Baker Commander of a Party in a late Expedition to Coassett & over to Merrimack River, Praying a further Allowance for more of the Enemy Indians killed by them than they could recover their Scalps, as Reported by the Enemy them selves; Concur'd with the Resolve pass'd thereon: Viz, That the Sum of Twenty Pounds be allowed & paid out of the Publick Treasury to the Petitioner & Company. [*Passed June 11.*

Ante, chap. 11. Executive Records of the Council, v., 559, 562.