

## **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 range 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://indigenousoh.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 *Agiocook* or *Agiocochook* ("the place of the [Great Spirit](#)" or "the place of the Concealed One").<sup>[6]</sup> [https://en.wikipedia.org/wiki/Mount\\_Washington](https://en.wikipedia.org/wiki/Mount_Washington). The [Algonquians](#) called the summit *Waumbik*, "white rocks".<sup>[6][7]</sup> 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.<sup>[8]</sup>

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".<sup>[9]</sup> [Darby Field](#) claimed to have made the first ascent of Mount Washington in 1642.<sup>[10]</sup> 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.<sup>[8]</sup> 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.<sup>[8]</sup>

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 form as “Agiocook,” 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://indigenousoh.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](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](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](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](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://indigenousoh.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](mailto: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