

Reclaiming Indigenous Landscapes



Pequot



Mohegan



Schaghticoke



Eastern Pequot



Golden Hill
Paugussett

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Kutaputuyumuw to my Capstone Committee:
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ABSTRACT

The goal of this capstone is to present the results of research on the history of the naming of geological places in Connecticut. Many sites carry names that refer to "satan," "devil," or "hell," names which were not used by the indigenous people and do not conform to their cosmology. The research largely reveals that the Puritan settlers had a great influence on the use of English names that conformed to Christian cosmology rather than native cosmology. The paper provides a broader context for the thirty-three satanic place names within Connecticut that is inclusive of indigenous voices and perspectives that is generally absent from the writings of early settlers. Themes emerge that involve native cosmological culture heroes, perceived taboos, and ceremonial sites. Evidence of Puritan connections in the re-naming is presented, as well as possible reasons for the cultural disconnect of Connecticut tribes from these sites. In addition, this study documents the methods that were utilized in the research, as well as ethical considerations and challenges that were met in carrying out the study. This document will potentially become a guidebook utilized by indigenous communities to uncover and reconnect with their own traditional landscapes.

INTRODUCTION

This capstone demonstrates how early European colonization of North America currently affects the minds and actions of Connecticut Indians. My research focused on the areas within Connecticut that are identified by the thirty three satanic place names of "devil," "satan," or "hell." As a Pequot woman living with the ancestral lands of my people, I find these place names offensive and not representative of the perspectives of my ancestors. Such names have hidden, in plain sight, many areas that are important to the indigenous cosmological landscape. I explored the reasons or influences behind the satanic site names and how they have had an impact on native concepts of self, place, and history. I demonstrate that these satanic site names are not isolated to the state of Connecticut, but are part of a larger

phenomenon unknown to many. Most importantly, this research provides evidence of satanic place names being the direct result of the Puritan's view of indigenous peoples of Connecticut.

NARRATIVE

The idea for this project began with an innocent family camping trip at a place called Devil's Hopyard that is located within a forty-five minute drive from the Mashantucket Reservation. It was a warm summer day. We swam in great pools of water within the shelves of the waterfall, picnicked on the peaceful glenn, and explored the woodlands. On the way back to our campsite I noticed an historic marker sharing information about a hops farmer whose farm was once near the waterfall. Reading this, I couldn't help but wonder what the "other" stories were of this place? How did my ancestors utilize the space that is now called Devil's Hopyard? Why had such an enchanting landscape been given a derogatory name? And was there a connection between the satanic moniker and native activity? In order to strengthen native unity and pride throughout Connecticut, this research was undertaken to provide the tribes of Connecticut with a resource to assist our Tribal Governments and Tribal Historic Preservation

offices in our continued sovereignty efforts of reclaiming indigenous cultural landscapes.

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¹ Sharp, Sarah G. "*The Devil in Our Midst.*" Sarah G Sharp. Accessed October 12, 2017. <http://sarahgsharp.net/section/146391-The-Devil-in-Our-Midst.html>.

In addition to sustaining native unity and pride within indigenous communities of Connecticut, this project promotes the sustainability of both human and ecological well being through the reaffirmation of a deeper sense of belonging to place. This reawakening has the potential to occur through the reconnection of communities to specific areas within their traditional homeland that they have (for a myriad of reasons) lost, or been denied, a connection to. The sharing of this process of rediscovery with other Connecticut natives may strengthen native pride, unity, identity, inter-tribal relationships, and connection to place. This work has the potential of healing some of the historical trauma related to centuries of marginalization and associated devaluation experienced by indigenous people of Connecticut.

METHODOLOGY

The methodologies and research techniques used for this project were for the acquisition of both qualitative and quantitative data. The qualitative data has been obtained through the use of interviews, site visits, photography, and electronic research of books, articles, and first-person documentation, such as overseer documents, Indian papers, maps, and diaries, if applicable. The importance of this information is hopefully to find and share the missing native narratives in relationship to these sites.

As a native person used to reading through a plethora of materials written about my people and interpreted by non-natives, I have arrived at a place where I want to hear and read about the native interpretation of materials. I am primarily interested in reading what they did and what they were recorded to have said. I plan to provide the readers of my guidebook that same luxury -- a list of facts and first person accounts that they can interpret for themselves. In

this light I have provided as many quotes as I could find on each site, without much interpretation.

The quantitative data was intended to answer the following questions: how many of these satanic sites are the result of a Christian perspective of frequent, yet mundane, and misinterpreted native activity? Similarly, how many of the satanic site names are the result of a Christian perspective of native spiritual activity? How many of these sites promote the native perspective on public signage? Have the stories of place existed over time within the indigenous communities of Connecticut, or have they succumbed to genocidal white-washing? Sharing my discoveries of this information will provide clarity to a commonly held belief among many native people that places of native existence, activity, or worship were considered by early settlers to be the work of the devil.

The following list are the sites of interest for this research: Devil's Den (5), Devil's Backbone (4), Devil's Footprint (2), Devil's Rock (2), Devil's Kitchen (2) Devil's Hopyard, Devil's Meditation (2), Devil's Island, Devil's Gap, Devil's Jump, Devil's Plunge, Devil's Pulpit, Devil's Mouth (2), Devil's Wharf, Devil's Dripping Pan, Devil's Belt, Satan's Kingdom (3), Satan's Ridge, Hell Hole, and Hell's Hollow. The number within parentheses indicates how prevalent the name appears among Connecticut's place names, totalling thirty four locations with satanic place names.

For this project, I identified two groups of people I worked with - partners and resources. Those referred to as "partners" are the Tribal Historic Preservation Officers that work in the area of interest of my project. The role of THPO is to monitor all construction projects

that fall within the traditional Pequot homelands, and determine the probability of the destruction of culturally sensitive sites, if present.

The important resources for this work were people and institutions with which the Tribal Historic Preservation Officers already have relationships, such as community Elders, Medicine People, State Historic Preservation Officers, historical societies, and the Native American Heritage Advisory Council, as well as town hall databases and native museums.

In order to avoid unintentionally exacerbating existing conflicts and creating an environment of contention, I informed each partner of the potential project resources and interviewees.

Working from the assumption that the Puritans may have had some influence in many if not all of the sites containing the names Devil, Satan, and Hell within my homelands, I perused my own bookshelves for books on Puritans, exhausted the Goucher Library's database, and visited the Museum of the Bible in Washington, D.C. I also shared with my Capstone committee an article on the satanizing of the American Indian, and I was rewarded with a long and thoughtful response from one of my readers that provided additional perspectives and helpful reminders.

An avid list maker, I brainstormed a list of every person or institution I could think of that could possibly be a source of helpful information. As a result I emailed every historical society that resided in a town with a site of interest, as well as the state historical society. I also contacted the state historic preservation officer, the state archaeologist, the Mohegan archivist, the Institute for American Indian Research, and the MPMRC research center. Leads from other resources led me to discover the Native American Heritage Advisory Council which had

experience with removing and changing place names. Background research was conducted utilizing archival materials existing in town hall, state, and federal databases; the Mashantucket Pequot Museum and Research Center, historical societies throughout Connecticut, and many articles and texts collected along the way.

I kept a notebook at hand and tried to do something daily that would lead me closer to the discovery of stories through the regular communication of people. For instance, I made phone calls, sent emails, read articles, and texts. I wrote everything in the notebook regarding who I called, emailed, or left messages for. I recorded who returned my emails and phone calls, and what was said. I also included quotes from books, articles, and people, as well as my thoughts and insights during this process.

I interviewed five people: Marissa Turnbull (Pequot), Melissa Tantaquidgeon Zobel (Mohegan), Tall Oak (Narragansett/Pequot), Shoran Piper (Golden Hill Paugussett), and Trudie Lamb Richmond (Schaghticoke). Of my original interview wish list I was unable to interview Laughing Woman, who is the Pequot Medicine Woman, or anyone from the Eastern Pequot Tribe. Chasing people for interviews is a near cousin to pure unadulterated stalking, of this I am sure. This process took me well outside of my comfort zone as I continuously followed up with people to do what they themselves had agreed to do.

I requested an interview with Marissa Turnbull (Pequot), as she is one of my proposed project partners. She is the Tribal Historic Preservation Officer for the Mashantucket Tribal Nation. Within this role it is her responsibility to identify, preserve, and teach others about our sacred and ceremonial stone landscapes. In addition to this, she also holds others accountable to the laws that back NAGPRA, The Native American Graves Protection and Repatriation Act.

Another important interviewee was Melissa Tantaquidgeon Zobel, Mohegan author, historian, and storyteller who serves as both the Medicine Woman and Tribal Historian for the Mohegan Tribe. In addition, she is Executive Director of the tribe's Cultural and Community Programs Department. Also a prolific writer, Zobel has published many books, including the historical biography *Medicine Trail: The Life and Lessons of Gladys Tantaquidgeon*, and the futuristic novel *Oracles*.²

Another interviewee was Shoran Piper, the Clan Mother of the Golden Hill Paugussett community. She carries multiple roles within her community, and very little is carried out on the tribe's behalf without first consulting her. Unfortunately, I am unable to utilize her interview here because I've yet to receive a signed consent form.

An unexpected interviewee was Tall Oak, who is of Pequot and Wampanoag descent. What began as a preliminary call to request an interview with him turned into a short interview, which is what happens when you talk to native storytellers. Although he said that there wasn't much he could contribute to the conversation, he spoke at length on additional resources I should consider and his opinion on the subject matter. He invited me to call him again if I have more questions.

At last, I interviewed dear Trudie Lamb Richmond from the Schaghticoke community. She has spent her life as an educator, storyteller, and activist. Highly respected, Trudie continues to be consulted for information regarding the original culture and practices of Connecticut's indigenous peoples. She participated in the American Indian Movement at Wounded Knee in 1973. "In 1974, she co-founded American Indians for Development (A.I.D.),

² "Explore." The Mohegan Tribe | The Official Mohegan Tribe Website. Accessed August 24, 2017. <https://www.mohegan.nsn.us/explore/heritage/our-ceremonial-leaders/our-current-medicine-woman>.

serving as its Assistant Director until 1986. In 1987 the Governor of Connecticut (William O'Neill), appointed Richmond to a task force on Native American issues. Richmond was also a member of the Connecticut Indian Affairs Council (C.I.A.C.) from 1974 to 1985, and served on the Native American Heritage Committee as a legislative appointee.”³

Interview Questions:

When deciding the questions to ask, I thought it would be informative to present questions in a way that would constantly be referring to the history of a place, e.g., What is the history? What are the stories? What are traditional names? And then to follow those individual questions with questions relevant to the people of today, such as whether stories were created by locals to explain the name, or whether the name attracted negative activities or attention, and whether the community would consider renaming a site if a native name doesn't already exist. It was a difficult task to keep the list of questions short. I've learned from experience that too many questions can be just as awkward as too few. I worked on creating the right balance of questions so the interviewee wouldn't feel rushed to answer a deluge of questions. The questions I am referencing are:

- A. What is the history behind the naming of this site?
- B. Are there additional variations of this history or narrative?
- C. What other explanations are there for this site name?
- D. Have new stories been created (of modern experiences in these spaces) that act to validate the satanic place name?
- E. Do names have power?
- F. What impact do you think this name has had on community perception?
- G. What was the traditional native use or significance of this place, if any?
- H. Has this name attracted negative activities or attention?
- I. What was the indigenous name of this site?
- J. If this site were to be renamed, what would you name it?

³ https://en.wikipedia.org/wiki/Trudie_Lamb-Richmond. April 17, 2018

Before each interview I re-read my project proposal, as well as the notes I had compiled on the interviewee. I modified each set of questions to fit the person I was about to interview. For instance, if a person had told me over the phone that they did not have site specific information, I would show the person a map containing the satanic sites, and then ask if they had heard of these sites before and how seeing those place names within the homeland them feel? I also asked questions about their creation stories, and if they had stories about giants. Once the person shared what they knew, I shared what I knew about the sites in question. This transformed the interaction from just being an interview to that of a conversation.

A project like this has so many elements that I grappled with how best to keep everything organized. I started with my favorite resource, the Excel spreadsheet and created a communication plan containing contact information. Here I kept track of the particular interests in helping with the project of those I spoke with, whether by participating in a site walk or doing an interview, for example.

In addition to this I created a spreadsheet listing all of the sites: Satan's Kingdom, Devil's Hopyard, Hell Hole, etc. I quickly abandoned this method for managing site information because it looked haphazard when including images. For managing site information I opted instead for Powerpoint or Slides in Google Docs. Every slide contained an identical template for each individual site, providing space for the following information regarding: Traditional Homeland, County, Address, Phone, Notes, History, Maps, Images, and Quotes.

Above all else, I kept this project front and center in my mind. I not only wove it into every conversation I had, but vigilantly looked for opportunities during work and weekend social events that could help propel this project forward.

ETHICAL CONSIDERATIONS

It is too easy for many native people to look upon the white people currently living within their homeland with disdain for all that was taken from them. Although these modern people are not personally responsible for the acts of their ancestors, they unfortunately become the living representation of their ancestors. As an indigenous person, I struggle not to demonize the Puritans for the many ways they affected the lives of my ancestors and indigenous people today.

It was an important ethical consideration to me to consider the people of this land to be the experts, and to give all the communities within Connecticut an opportunity to share their knowledge, their perspective, their voice. It is difficult to determine just how many tribes exist within Connecticut because there are those, such as the Nipmucks, who are not state or federally recognized. In my attempt to create parameters for the research, I decided to include only the state and federally recognized tribes as they have the means and the power to affect change on a state and federal level.

When introducing people to the concepts of this project, it was difficult to hold back my opinion and hypothesis that those places within Connecticut carrying satanic place names were the result of Puritans naming places that had native activity. I didn't want to taint the waters so to speak. However, even without my saying anything, all the culture bearers I spoke to quickly

confirmed or supported my hypothesis. I heard statements like, “Those damn Puritans,” “Well, those were our ceremonial places,” and “You know that those place names are not native names.”

In regards to the interviews, each interviewee was given the standard Goucher waiver and was invited to change the wording to meet the needs of both their and/or their community’s needs. Another ethical concern I had was in interviewing an elder with dementia. Prior to the interview I contacted her daughter to ensure that it was okay that I interview her mother. I was provided her mother’s phone number and told that she has “on” days and “off” days. I felt uneasy at the start of the interview having the interviewee sign the consent form. Although she knew what she was signing in this moment, she wouldn’t have any recollection of this conversation or the signing of the form at the conclusion of the interview. I’ve decided to send both the transcribed interview and consent form to the interviewee’s daughter for safe measure.

I also promised each community a copy of my findings in the hopes that it will stimulate their continued support for this research after the Capstone project is completed. It is my greater hope that the compilation of information will compel people to search out and explore the places within their homelands where there has been a disconnect.

LITERATURE REVIEW

Below are books and articles I selected from anthropologists, political and social scientists, and geologists who understand the importance of story to a people. Each different vantage point provides an argument for how a community’s reality is anchored within one's traditional homelands through place names and stories.

Wisdom Sits in Places by Keith Basso.

There was so much that resonated with me from the thirty-two page excerpt of *Wisdom Sits In Places* by Keith Basso, and that helped to inform my research. For instance, the following quote reaffirmed the significance of this research, because I agree wholeheartedly with Basso's Apache informant that, "Wisdom sits in places. It's like water that never dries up. You need water to stay alive don't you? Well, you also need to drink from places. You must remember everything about them. You must learn their names. You must remember what happened at them long ago. You must think about it and keep on thinking about it. Then your mind will become smoother and smoother..."⁴ There are so many people within the indigenous communities of Connecticut that are drinking from the wrong places. This current behavior exists partly because they are unaware of the many sites of historical, cultural, and spiritual significance that exist within their reach. A movement is required to mobilize the indigenous people of Connecticut to learn about their lost sites and how "drinking from places" has the ability to grow the wisdom needed to heal residual historical trauma that many native communities are experiencing today.

"Something Savage and Luxuriant": American Identity and the Indian Place - Name Literature" by RDK Herman

When asked a multitude of times why I was doing this research and/or why I thought it was important, the first thing I would say is how this project is a convergence of many areas of

⁴ Basso, Keith Hamilton. *Wisdom Sits in Places: Landscape and Language among the Western Apache*. Albuquerque: Univ. of New Mexico Press, 2010. P127.

indigenous knowledge that I am passionate about. This sentiment was mirrored within this article, in which Thomas F. Thornton is quoted to have voiced something similar, albeit much more eloquently. “Place names draw the interest of scholars studying culture because place names intersect language, thought, and the environment, the three fundamental domains of cultural analysis.” This quote acted as a signpost for the connections I was making within this research, a marker that I was on the right path and moving in the right direction.

As the senior geographer for the Smithsonian National Museum of the American Indian, Herman’s work focuses on how the view, knowledge, and usage of the land by indigenous peoples can address modern environmental issues.⁵ He addresses the prevalence of the Puritans naming native ceremonial spaces with satanic names.⁶ Ironically, however, after the Revolutionary War, Americans adopted the Indian as a symbol of America’s new defiantly independent identity, effectively altering the image of the native from savage to noble. This symbolism is apparent in the keeping and promoting of native place names. This information brought to my attention to the power of place names to colonize a landscape, change the collective story, and to forge a national identity.

Of Milestones and Millstones: Race-Religion Intersectionality, American History, and the 2012 Election by Nancy Wadsworth.

Nancy Wadsworth is also the author of the book, *Ambivalent Miracles: Evangelicals and the Politics of Racial Healing*. Wadsworth is an associate professor in the Political Science

⁵ Herman, R. ““Something Savage and Luxuriant”: American Identity and the Indian Place-Name Literature.” *American Indian Culture and Research Journal* 39, no. 1 (2015): 25-46.
doi:10.17953/aicr.39.1.u435154w2j7n2112. p1

⁶ Herman, RDK. “Something Savage and Luxuriant.” p34

Department at Denver University. I have included her in my literature review because of her argument for the intersectionality of race and religion in the framework of American politics and the American collective mind. Within this argument she creates the groundwork of the paper in the premise that race and religion are concepts based on myths. Again she utilizes the framework of the myths inherent of race and the myths of religion as the platform for her research. The myths of race and religion are fleshed out in what Wadsworth calls the “settler contract.” This contract gave the Puritan myths a certain authority. The worldview indicative of the myths allowed for the rationalization of the indigenous peoples they encountered, placing the natives near the bottom of the Puritan’s theologically-supported hierarchy. Wadsworth provides a great argument for the power and role of myths in meaning-making.

This article spoke to me because of how the worldview created by the native’s meaning-making myths so starkly contrast with the Puritans’ meaning-making myths, with the Puritan or Christian hierarchy of existence juxtaposed to the native’s holistic or interconnected view of existence.

Indigenous Methodologies by Margaret Kovach

Margaret Kovach (Sakewew p'sim iskwew) is of Plains Cree and Saulteaux ancestry and a member of Pasqua First Nation located in southern Saskatchewan. She is currently an Associate Professor at the College of Education, University of Saskatchewan.⁷ Kovach’s *Indigenous Methodologies* is included here because she legitimizes the use of story as methodology within an indigenous culture to provide a holistic understanding of that culture.

⁷ "Special Guest Speaker Dr. Margaret Kovach." Dalhousie News. Accessed May 27, 2018. https://www.dal.ca/news/today/2016/01/15/special_guest_speaker_dr__margaret_kovach.html.

Stories are considered holistic as they contain the traditions, spiritual beliefs, social norms, and connections to community and place that the community members value enough to repeatedly share with each new generation. Kovach provides an example of how a story was accepted as truth by the Canadian Supreme Court with the Delgamuukw decision of 1997 that approved the legal use of oral tradition, or story, as proof of land entitlement.

In order for a researcher to be gifted with a story, Kovach argues that both “...story and indigenous inquiry are grounded within a relationship-based approach to research,” meaning the researcher must participate in at least a reciprocal gift exchange with the storyteller.

This article correlates strongly to the essay on indigenous methodologies that references the book *Decolonization of Methodologies*, by Maori scholar Linda Tuhiwai Smith who promotes the idea that if research methods are decolonized and utilized by tribal scholars, so will the indigenous mind be decolonized. The idea that indigenous stories are fairy tales or are too subjective to be true will be disproven.

Kovach also states that there are two types of stories -- personal stories and creation or teaching stories, and both hold mythical elements. The phrase “mythical elements” implies that the culture hero or actors within these stories are imaginary, and the story itself not more than a fairytale. To strengthen her positioning, it would be helpful if Kovach would give examples of how stories’ myths and legends reveal cultural history and cosmology. Even the word “ story” leads to the conclusion that what’s being said isn’t true.

Although Kovach does not demonstrate how a culture utilizes story, her essay is important to the field of Cultural Sustainability as it has the potential to open dialog about the

utilization of story as methodology for a more holistic understanding of any community of people, not just the indigenous.

Indigenous Methodologies had an important impact on me. I felt that I had been given permission to go about my research in a way that validated indigenous ways of knowing and resonated best with myself and my community. As an indigenous researcher, my work would be a form of reciprocity which is so important with our culture. The casual obtainment of information through story would be a valid way of data gathering and would justifiably inform. Her work also speaks to the vision held by indigenous people that decolonization should be the ultimate goal of native research.

That this decolonization is represented in indigenous research frameworks when the research is located within a culturally contextual site, born of an organic process within the community, product of a theorist with an indigenous worldview, focused on change, flexible, portable to other sites even though it is not universal, critical and user friendly.⁸

Her work inspires me to do research that has the potential to create space within the everyday lives of indigenous people to decolonize their perspective without it being pushed to the margins, discounted, and flat out ignored.

I chose the previous pieces to review because they brought me deeper into the research and reaffirmed the significance of story, language and the power of place, all crucial components of the argument that indigenous communities would need to be included in petitions for future satanic place name changes.

⁸ Kovach, Margaret. *Indigenous Methodologies: Characteristics, Conversations and Contexts*. Toronto: University of Toronto Press, 2010. P47.

CHALLENGES

Site Walks

It had been my goal to conduct site walks in the autumn months when the weather would be conducive to outdoor walks. During this time the trees would be free of their leaves, providing the hikers with an unobstructed view of the terrain. The original plan was to conduct bi-weekly field trips to provide the opportunity for the partners to conduct site walks of the areas in question. Upon further consideration of the political landscape of the indigenous people of Southern New England I decided to only include the partners if no one from the community was able to attend a site walk. For the site walk to be a success I wanted to have in attendance at least one person from the community. The site visits would have included photographs and site notes of specific features that speak to the current and/or indigenous site names. Unfortunately, though, due to the failing health and unexpected death of my father in the fall of 2017, I was unable to conduct my scheduled field walks.

Personal Crisis

My father (Roger Lee Whitford) age 68, had divorced his wife in Oregon and was essentially living homeless in Maine when he was diagnosed with brain cancer. My mother (his ex-wife) allowed him to move his truck and camper onto her property until he recovered from a brain biopsy, radiation, and other treatments. After his last seizure, he entered hospice and moved into a spare room in my mother's home where she tended to his end of life needs. I'm mentioning this here because at the age of 42 this was the hardest thing I've had to deal with

and once all of the funeral services were over, and I had time to work on my project, I felt numb. I just didn't care about the project anymore. I questioned the purpose of the research. I wondered why I hadn't interviewed my own father. I spent so much time interviewing other people... why not members of my own family?

Ultimately, I wondered about the significance of this project. Does it matter in the big scheme of things? Does it have the potential to add to the quality of one's existence on this earth, or is it just another romantic notion? Of course I couldn't help but wonder at the similarity of my situation with Ruth Behar's in, *The Vulnerable Observer: Anthropology That Breaks Your Heart*. While her beloved grandfather was dying of cancer in Florida, she was in Spain researching the culture of dying. Her research led her to uncover the many ways her grandfather's death brought her home⁹.

My father's death brought me home as well. During a period of obsessive thinking about my father, I discovered how much I mirror him, from the simple imitations like my carrying around more pens than I need, to the more complex dream of becoming a writer, to the subconscious decisions that led me here to Connecticut, living on a reservation. I am living the life he wished he could live, living my life to make him proud. And why does this matter? It matters because this revelation brought me back to caring about my community and this project. It made me realize that, regardless of how I may feel at the moment, it is empowering and motivating to be a part of something larger than myself. Although my subconscious motivations were to make my parents proud, they manifested as wanting to create something that would essentially help bring all of the indigenous people of Connecticut home.

⁹ Behar, Ruth. *The Vulnerable Observer Anthropology That Breaks Your Heart*. Boston: Beacon Press, 2012. P 82.

Interviews

I had the unfortunate challenge of trying to convince people to allow me to interview them even after it had been ascertained that they did not carry within them specific information regarding the sites with satanic place names that existed with their traditional homelands. The one exception to this, is that the Medicine Woman of the Mohegan Tribe did have site specific information regarding a rock within her people's homelands mapped as Devil's Footprint, whereas they commonly call this place, Moshup's Footprint. Of the other communities, not only did they not have the information, but they were certain that the information did not exist within any of their community members. Discovering this, I changed the goal of my interviews from wanting site specific information, to instead caring about their opinions, thoughts, and feelings regarding the phenomenon. Although many were aware of Devil's Hopyard and Devil's Footprint, they were unaware of just how many sites within Connecticut have satanic place names. The positive result of this is that those I spoke to are interested in learning more.

Participation

Lack of follow-through from many of the people I contacted also proved to be a major limitation. Some people cancelled dates for interviews at the last minute. People would say that they would provide an interview, only to then not respond to emails or phone calls. The two state THPO's are already inundated with site walk requests and research of their own to be true partners in this project. Another issue with participation was that many of the culture bearers

who have information to support this research are of an age where the information isn't readily recalled any more.

THEMES

While conducting research regarding the satanic place names of Connecticut, I found five themes that emerged: a creation story and its culture heroes; Puritan perspective and involvement in native history; perceived taboos related to satanic words; the prevalence of ceremonial sites within state parks; and the existence of a cultural disconnect to ceremonial spaces within traditional homelands.

Culture Heroes

I discovered that every place name is the catalyst for a story, and that those collective stories create the cosmological framework of the indigenous existence here in Connecticut. The framework is similar for most (if not all) Eastern Woodland tribes. As it is with so much upon Turtle Island,¹⁰ the framework begins with a story, and in this case it is a creation story often referred to as "Sky Woman".

In the beginning there were two worlds, the sky world and the water world. Within the sky world, were sky people. One day a woman now called Sky Woman, was pregnant and not feeling well. That night she had a dream that if the Tree of Life was dug up that there would be medicine for her within the roots. The next morning she shared her dream with her husband who quickly gathered a crew of men and cut down the tree. When the tree fell it left a large hole in the sky. Sky women knelt at the edge of the hole and reached for some of the medicine within the roots of the tree. She reached too far and lost her balance, clawed at the earth, and fell through the hole.

Now, down below in the water world, there were animals swimming in the water who saw something falling from the sky. At first they thought it was

¹⁰ The earth is called Turtle Island by many Native people because of the Sky Woman creation story.

a star but as the form came closer it was clear it was a creature they had never seen before, and it did not look like it would survive in the water. The animals talked among themselves and it was decided that the creature would be placed upon the sea turtle's back so they sent up the birds to catch her. Up the birds flew, catching the falling woman, and slowing her descent down upon turtle's back. Once there, the animals were still worried about the woman because she couldn't live upon turtle's back. So the woman said she had a solution and asked if any of them could dive down to the bottom of the ocean and return with some earth. Many animals attempted this feat, but the water was much too deep and they floated back to the surface, dead. Within the small paw of the muskrat was some earth. Of all the animals, the smallest one succeeded in the task although losing his life in the process. Sky woman removed the earth from the muskrat's paw and placed it upon the back of the turtle. She then stood upon the dirt and began to sing and dance. As she sang and danced she shuffled her feet side to side, spreading out the soil with her feet, around and around the back of the turtle. Each time completed the circle the turtle and the earth beneath her feet became larger, and larger, creating the earth that we live upon today.

Sky woman gave birth to a daughter and they lived together in peace, but she always warned her daughter to always face the west when doing what is necessary. Her daughter forgot one day and did not face the west and as a result she was impregnated by the West Wind. She went on to give birth to two boys, the good mind or good son, and the bad mind or bad son. The Good son was born in the normal fashion, but the Bad son ripped his way out of his mother's side, killing her in the process. It is said that the Good son went on to create all the animals, plants, little people, and humans. The Bad son also created animals and plants but they were usually things that would make life difficult for others. He is also called the Balancer, he keeps things in balance¹¹.

The Good Son has many names within Indian Country, such as Cauntantowit, Glooscap, Mooshup, Nanabozho, and Wisakedjak, to name a few. The Bad Son is referred to as Cheepi, or Hobbomock.

It is important to note that the entities previously mentioned, Hobomoko, Moshup, etc. are culture heroes. A culture hero is a mythological hero specific to some group (cultural, ethnic, religious, etc.) who changes the world through invention or

¹¹ Mashantucket Pequot Museum & Research Center. Creation Exhibit. "Sky Woman" - a Mohawk Story text panel. 2018.

discovery¹². The culture heroes contained here are often referred to as giants and shapeshifters, able to take on the form of any animal they like. The creation story is incomplete, as it is a compilation of many explanation and lesson stories. Through these stories emerge the origin of humans, why humans work so hard to make maple syrup, why the earth in Southern New England is rocky, and why babies cry. There are also many lesson stories connected to these culture heroes that explain why the wind is important or why it is beneficial for a child to not get everything they want.

I am sharing information about culture heroes because of the many sites connected to aspects of the physical landscape that speak to the existence of the culture heroes, and as such, to indigenous cosmology within Connecticut. Places such as Machus Moodus in Moodus, Devil's Rock (Moshup's Rock) in Uncasville, Devil's Den in Weston, and Devil's Pulpit or Sleeping Giant Park in Hamden, and Devil's Hopyard in East Haddam, all support stories of Hobomoko or of Moshup. I am sure there are others that have not been discovered, but this is a fantastic starting point for communities -- to visit and reconnect with the places, related stories, and learn why these places have satanic names.

¹² Wikipedia. Definition. Accessed on May 7th, 2018.
https://www.google.com/search?authuser=1&source=hp&ei=GrzxWqHXJo7j_AaY0YWICw&q=culture+hero&oq=culture+hero&gs_l=psy-ab.3..0l7j0i22i30k1l3.1174.2866.0.3153.13.11.0.0.0.0.297.1613.0j2j5.7.0....0...1c.1.64.psy-ab..6.7.1612.0..0i131k1j0i10k1.0.-mD-HL3HSI4

Puritan Influence



13

The above image is of a Puritan sharing the word of the bible with the native people they encountered in what was to become the colonies. This research was stimulated by the question of whether the Puritans influenced the naming of the many satanic place names within Connecticut. When talking to native people in the area about this research, their knee jerk reaction was to say things like, “Those damn Puritans,” “Well, those were our ceremonial

¹³ Museum of the Bible. “The Impact of The Bible: The Bible in America” exhibit. An artistic rendering of the Puritans bringing the bible to the indigenous people.

places,” and “You know that those place names are not native names?” And Tall Oak took the sentiment further when he said, “We never had the devil until they brought the devil to us!” Their distrust and disrespect is clearly shown in that they equated us with the devil. They hated our Pauwas¹⁴ above all others. The heart of the whole issue is that they tried to destroy our faith in them. That’s at the heart of the whole issue. Everything must be framed within that context so people will understand that the way things have been presented by non-Indians, who have done all the writing, is incorrect. People have to revise their thinking all together.”¹⁵ Zobel mentions one such culture hero while reflecting on the existence of these devil place names,

“... we don’t have a devil, we all know that. It would have been called something negative like Hobomoko’s Rock. Say it was a negative thing in some way - it didn’t have that name, and I don’t remember seeing that on anything. That is somewhat telling. And I don’t remember ever seeing an indigenous name for it in writing, and I could be wrong and there could be something...”¹⁶

What Tall Oak is referring to is the genocidal whitewashing of indigenous history in the renaming and recording of native ceremonial site names, connections, and stories with satanic place names.

To be sure, research casts blame upon the Puritans for equating the Natives with the devil.. A prominent Puritan minister and missionary is recorded to have said, “And who better to play the Devil’s part than the brutish Indians, many of who resisted the Gospel and fought bloody wars against its promoters.”¹⁷

¹⁴ A Pauwas is the name for a Medicine man/woman, a spiritual healer. The name has since morphed to Powwow, a native celebration of song and dance.

¹⁵ "Tall Oak." Telephone interview by author. March 26, 2018. p2

¹⁶ Tall Oak. p2

¹⁷ Cotton Mather, *The Life and Death of the reverend Mr. John Eliot* (3d ed., London, 1694), pp 113-14.

Other opinions that share in this sentiment are that of a prominent minister of the time, John Elliot, who viewed any belief other than Christianity as devil worship: "...that no Indian shall at any time pawwaw, or performe outward worship to their false gods, or to the devill, under penalty of heavy fines."¹⁸ George E. Ellis, a 19th century historian states that "The proffer to the savages was a gospel of 'Good-News,' of joy and blessing. Its first message to them was that they were all under the curse of the Englishman's God, and doomed to a fearful hell forever."¹⁹ The Englishman's curse was of course their belief in the existence of a devil and eternal damnation. Although in later years there were German Puritans, and Dutch Puritans, the majority who entered their New World were English.

To avoid demonizing the Puritans for blanketing the landscape in satanic place names, it is important to put them within their own contextual time and space. In 1620 Puritans sailed to the shores of their New World with dreams of creating a model religious society, and by the 1630's full congregations of Puritans arrived carrying the same vision in their hearts and minds: a land where they could create their utopian society, where church and state would be governed by God's words via the Geneva bible of 1560.²⁰

According to an American historian and eminent authority on early American history, Edmund Morgan, it was the Puritan belief that all of man were sinners and the truest way to salvation in the eyes of their lord was to reform the world in the image of God's Holy Kingdom. This reformation would only come through restraint in their actions and hard labor done to the

¹⁸ "Records of the Governor and Company of the Massachusetts Bay in New England. Printed by Order of the Legislature : Massachusetts (Colony) : Free Download, Borrow, and Streaming." Internet Archive. January 01, 1970. Accessed May 27, 2018. <https://archive.org/details/recordsofgoverno03mass.176-177>, 17

¹⁹ "COLLECTION GUIDES." Massachusetts Historical Society: 54th Regiment. Accessed May 27, 2018. <http://www.masshist.org/collection-guides/view/fa0388>. 266-267.

²⁰ Museum of the Bible. "Impact of the Bible in America" exhibit. Washington D.C. 2018

best of their ability. All tasks were to be done absent-mindedly with their full attention fixed upon God.²¹

This practice of being mindful of God/Manitou was not unfamiliar to the native peoples that the Puritan's encountered. It was common practice of the Pequots and other tribes in the area to acknowledge the existence of the ancestors, as well as the Manito or spirit that resides in places, items, and actions. Great care was taken to live in a way that would honor and respect the spirits, gods, or ancestors. The natives could surely understand the Puritan's reverence for their God. Unfortunately, the Puritan's conservative lifestyle and beliefs prevented them from commiserating with the native beliefs in the same light.

Historian David S. Lovejoy, professor at Brown University, and author of the article, "Satanizing of the American Indian", provides evidence that the Puritans viewed the natives as "the Devil's Children²²" and voiced complete abhorrence for their religious practices. The Puritans believed that the natives were worshiping the devil because the spirits the native's were praying to fit the image of the Puritan's devil. The devil had a lot in common with Hobomoko and Cantontowit for whom the Connecticut Indians were performing ceremonies. For instance, to the Puritans, "Satan was known to transform himself into animal, human, and other forms to communicate directly with mortals through visions, voices, and trances and enter covenants with them²³." Hobomoko and Cantontowit are known to also be shapeshifters taking on the form of a rabbit, a bird, wolf, ect... and are known to communicate with Pauwas through visions, voices, and trances.

²¹ Morgan, Edmund S. *The Puritan Dilemma*. 1958. p8.

²² Lovejoy, David S. "Satanizing the American Indian." *The New England Quarterly* 67, no. 4 (1994): 603. doi:10.2307/366436. p606.

²³ Simmons, William. p4.

In addition to this, the deity most natives were praying to was Hobomoko, who is connected to death and the ancestors. He is the one you would contact to beg not to take a warrior during battle, a sick child, or a whole village afflicted with disease. The Puritans believed that the native's devil was responsible for any of their misfortune, that the natives had petitioned the devil to do their bidding.

The natives were ultimately viewed as the enemy who stood in their way, God's way. When attempts to destroy their native enemy failed during the Pequot War and King Philip's War, Puritan missionaries dedicated their lives to converting their native neighbors. To save their native souls that were within the Devil's grasp. The authors of the book "Manitou", while researching the sacred and ceremonial landscape of New England, came to the conclusion that,

To achieve their ends, the Puritan colonies set out to destroy the power of the Indian religious leaders, who were said to be in league with the devil. This is evidenced by the numerous places in New England named by the Puritans, after the devil, places which invariably turn out to be sites where Indian ritual was practiced."²⁴.

The Christian conversion and desecration of native ceremonial sites was none other than indoctrination of the indigenous mind and a contamination of the lands they hold so dear.

Is it Taboo?

Based on the reactions people have when I say the words "satanic," "devil," "satan," and "hell," I have been made to feel as if I am engaged in something the collective has agreed is taboo, meaning, "a social or religious custom prohibiting or forbidding discussion of a

²⁴ Mavor & Byron. Manitou. p 151.

particular practice or forbidding association with a particular person, place, or thing.²⁵ To my great surprise, a historian from a historical society laughed in a scoffing way when I shared with her the topic of my research, which made me glaringly aware of the assumption I carried into this research, that most people are open-minded when it comes to graduate level research projects. Her laughter also speaks to her attitude and positioning in regards to the topic.²⁶ Her laughter caused me to assume that she exists in a world where those words are not spoken. Her laughter communicated to me that any project containing such language is not valid and shouldn't be taken seriously.

Another example of this “feeling” that I was treading somewhere forbidden was on February 8th, 2018. I had a late flight out of D.C. so I purchased a metro pass and went to the National Archives to see what information I could uncover there. I arrived at eleven in the morning, and assuming I'd have enough time to do research. I was tangled up in a high school group upon entering the building. I approached a docent and asked where I should go for research. She asked me what kind of research I was doing. I told her, and she blinked and asked, “What kind of sites?” So I again said, satanic. Her eyes widened, but as I explained, providing broader context, she was delighted and interested enough to hand me her business card. The card was given in the hopes that she would one day be able to read my paper. She then cheerfully provided instructions to the entrance I needed for research.

Within the research area I went through security again, walked through double doors, and faced a reception desk of sorts. “Why are you here?” was the question I was asked

²⁵ Google definition. Visited on may 8th, 2018.

https://www.google.com/search?q=taboo+definition&rlz=1C1SQJL_enUS796US796&oq=taboo+def&aqs=chrome.0.0j69i57j0l4.1501j1j8&sourceid=chrome&ie=UTF-8

²⁶

repeatedly. I responded with, “To do research for grad school.” The staff person then asked, “What kind of research?” When I told him, he also asked, “What kind of sites?” But with a face holding an expression of having smelled something foul. I again said, “satanic”, and his face conveyed disgust and annoyance and he dismissively said that there would not be any records here in the Federal Archives that would help me²⁷.” I got the distinct feeling that my search for something that is taboo has inadvertently placed me within the category of “other.”²⁸

In the same line of thinking, I’ve yet to hear anyone say the word “satanic” or “satan.” The word “devil” is spoken by my interviewees, but not “satan,” “satanic,” or “hell.” This is certainly an area I wish I had more time to unpack, but it does appear that these names carry a certain power in this modern age, that I can only imagine would be amplified a hundred-fold when considering Puritan sensibilities. Labeling an area of the earth with a satanic place name may have had the same effect as signage reading, “Do Not Enter”, “No Trespassing”, and/or “Enter At Your Own Risk.”

State Parks

Another noted theme are the many places of interest that are currently state parks. This is a theme that emerged near the end of my research and has not received the amount of attention it deserves. I considered omitting this as a theme because of the lack of supporting data, but think the theme is too important to discard. It should instead remain and be considered for further research. Parks within Connecticut with satanic place names are Satan’s Kingdom, Devil’s Den, and Devil’s Hopyard. Parks that contain features with satanic place names are

²⁷Testa, Candyce. Field Notes: National Archives. February 8th, 2018.

²⁸ *Field Notes*. February 8, 2018. Taboo, National Archives, D.C.

Devil's Den in Machimoodus Park, and Sleeping Giant State Park. Questions that can inform future research are: Were these parks created as a means of protecting these areas of cultural significance to the local native communities? Who contributed to the conversations that determined which plots of land become state or national parks? Were Connecticut's indigenous communities invited to the conversation? When did state and national parks come into being? Were these parks yet another American effort of creating their national identity by romantically preserving native relics of the past?

Cultural Disconnect

We are beginning to see why today, in the year 2018, when I petitioned communities to share their stories, only one of the five recognized tribes of Connecticut had a site specific story.

So now we have all these places that we don't necessarily have collective memory of anymore to pull all the information back out. And then we also have tribal people who don't necessarily know any of this information, and they are not going to. They don't have a reason to. They don't have an understanding, because it's been hidden, in a sense. It is the hidden history."

All of the existing place name stories uncovered for this research, with the exception of one (Mohegan), are told by non-natives. The reasons for this are many but it starts with the reason Marissa Turnbull mentions above, that the stories are apart of a hidden history. Part of this may be because the natives were not the ones doing the writing.

I feel a sense of pride on behalf of the Mohegan for keeping many aspects of their culture alive, including their connection to their sacred landscape. Alternately, I am overwhelmed with conflicting emotions regarding communities who discredit their own voice in favor of others. I understand there are many contributors to a community's loss of agency,

and that historical traumas can support the complacent attitudes that justify allowing others to tell our stories, conduct our research, and validate our existence. To further flesh out why we have lost our connections to these spaces, I will use my own Pequot community as an example for cultural loss.

At the conclusion of the Pequot War in 1638 the Treaty of Hartford was written by the English, declaring that henceforth the 200 remaining Pequot families will no longer be called Pequot, they will instead be divided among their enemies, the Mohegan and the Narragansett, and will no longer be allowed to live in their homeland. The Pequot who were sent as slaves to the Mohegans are now called the Mashantucket Pequot, and those who were sent to the Narragansett are the Paugussett and Eastern Pequot tribes. The fate of the Pequot served as an example to local tribes, to think twice before getting in the way of the Puritans.

War and subsequent colonization brought about the loss of individual Indian lives as well as the destruction of communities and entire tribal nations. The primary goal of Pequot communities was to survive, and survival most often meant leaving the reservation that was obtained in 1666. Many Pequot were bound out as indentured servants, manned whaling ships, served in America's battles and wars, and migrated during the Brothertown religious movement of the people in the 1780's. After the many and varied attempts to kill off the Indian populations during the Indian Wars of North America, a new government program was created to destroy the Indian's cultural identity through assimilation programs from 1790–1950s. The assimilation program's motto was "Kill the Indian but save the man." These programs were disturbingly effective, but not complete.

People remembered who they were, and where they were from, if little else. And so it is that we have had to piece together our history, culture, and language through oral tradition, colonial records, captivity accounts, and through a reconnection with our homeland.

SELECTED SITES WITH SATANIC PLACE NAMES

In the time I had to work on this project I was able to uncover information on eleven sites. Of these eleven sites, seven reference the native culture heroes prevalent within native cosmology within the Northeast Woodland tribes. Three of the eleven sites were the result of native activity, and one of the site names was due to non-native activity or cosmology. The first seven sites below speak to how places within Connecticut with satanic place names are indeed connected to native activity or cosmology. Devil's Belt, Devil's Den (Machimoodus), Devil's Den, Devil's Footprint (Moshup's Rock), Devil's Footprint (Portland), Devil's Hopyard, and Devil's Pulpit (Sleeping Giant) clearly connect to the Sky Woman creation story. Of these stories, some only refer to the footprints of one of these culture heroes, whereas other locations contain more detailed stories that tell us about the actions and behavior of the culture heroes. It is important to restate that the only story in this list that is told by a native is that of Moshup's Rock. All other shared stories were retold by non-natives.

Devil's Belt - Long Island Sound Coastline



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This map of 1777 is the first time the area of Long Island Sound is referred to as Devil's Belt.

The Indians probably thought that they were exchanging the use of their land for protection against their enemies from across the Devils Belt, as the Long Island Sound was called on early charts. Indian ways were such that they didn't recognize or understand private ownership of land.

The referencing to the Long Island Sound coastline as the Devil's Belt could be from the existence of large populations of natives along this coast line. The following story provides another explanation for the name as well as the rocky New England landscape.

"An old Native American legend tells of how the Siwanoy Indians struggled with Habboamoko, the devil, for possession of the area that is now Connecticut. While Habboamoko had many tricks, the Siwanoy, through their own potions and wizardry, were able to back the old devil up against Long Island Sound. Things were looking rather bleak for Habboamoko, until he glanced over his shoulder at low tide toward Long Island and noticed a trail of stepping stones. Wasting no time, he

²⁹ Field, Van & Mary. "History of the Moriches Bay Area"

sprightly danced across the rocks and fled to Long Island. So angry at the Siwanoy was Habboamoko, that he flung every boulder he could find back across the sound. His aim was not true, but his power was strong, and the boulders were flung as far as Maine, littering New England with rock formations.”³⁰

Devil’s Den - Machimoodus

When mentioning the name Machimoodus casually to people within my native community, I was either greeted by a blank stare, colonized perspective about it’s having a connection to the devil, or the comment, “Oh! The place of bad noises.” Melissa Tantaquidgeon Zobel mentioned during her interview that the name may not mean the place of bad noises, but may instead mean the place of the big and/or powerful noise.³¹ According to the research of John W. DeForest published in the 1850’s,

“Machimoodus, was believed to be the the peculiar residence of Hobbamock; and here the Indians held their greatest powwows, and, ...drove a prodigious trade at worshipping the devil. Local tribes in the area believed that the tribe residing in closest proximity to the cave was able to confer and decipher the messages of Hobomoko.”³²

An account of Machimoodus written by Rev. Thomas Brainerd in 1848 reports that,

“A large tribe of Indians inhabited East Haddam, which they called Machimoodus or place of noises; from the noises or earthquakes which had been heard there, and which have contributed to the present time. These Indians were of a fierce and wretched character, remarkable for pawpaws and the worship of evil spirits. The noises from the earth regarded as the voice of their god, confirmed them in their monstrous notions of religion. An old Indian being asked the reason of the noises said, “The Indian’s God was very angry because the Englishman’s God came there.”³³

³⁰ "Stepping Stones Lighthouse." LighthouseFriends. Accessed May 20, 2018. <http://lighthousefriends.com/light.asp?ID=751>.

³¹ Zobel, Melissa Tantaquidgeon. 2018. Interviewed by CT. pp 14.

³² Phillips, David, E. *Legendary Connecticut*. Pp 199. 1992. Second Edition.

³³ Barnard, Henry. *The American Journal of Education*. Vol. 16., Published by Henry Barnard. 1866. Hartford, CT. pp. 333.

In their research on the ceremonial landscapes of New England, James W. Marvor, Jr. and Byron E. Dix, in the book, “Manitou,” indeed support the existing reports of Machimoodus having been a place of spiritual significance to local natives. The sites contain many rock formations characteristic of local tribes, including arranging the stones in a western fashion as well as the inclusion of a God stone. Rock formations pointing to and/or leaving openings to the west are important because it is believed that the departed ancestors reside in the west. The Godstone of Machimoodus is an upright stone feature in the shape of a human. These Godstones or effigies are common among the natives of New England and prayers and ceremonies would be held in their presence and gifts would be placed at and or upon the feature as an offering to Hobomoko³⁴

When Hobomoko spoke, the resident medicine men listened. Then as chieftains from other tribes gathered with their offerings the Machimoodus priests would engage in great powwows, finally emerging with the right formula for calming the angry God through sacrifice and prayer. They say that many were the times when the Machimoodus medicine men were kept very busy consulting with visiting sachems and preparing offerings to the underground deity.³⁵

Devil's Den - Weston

According to the Legendary Connecticut compilation the Devil's Den in Weston Connecticut also contains a Devil's Footprint. "... when the Devil walked the earth in that area,

³⁴ Marvor, James W., and Byron E. Dix. *Manitou: The Sacred Landscape of New England's Native Civilization*. Rochester, VT: Inner Traditions International, 1989. p173.

³⁵ Philips, David E. *Legendary Connecticut*. Willimantic, CT: Curbstone Press, 1992. p.200

he stepped in soft clay, leaving a footprint-like indentation too large to have been made by man. When the clay hardened into stone, they say, the footprint was permanently preserved.”

Devil’s Footprint - Moshup’s Rock -Uncasville

Mohegan Medicine Woman, Melissa Tantaquidgeon Zobel shares her communities views and legend of their Devil’s Footprint, in her book, “The Lasting of the Mohegans” written under the name of Melissa Jayne Fawcett.

“The site, negatively referenced by Christian missionaries as the “Devil’s Footprint, is a rock embedded with the footprint of the giant named Moshup who roams New England. Gladys Tantaquidgeon explains that early Euro-Christians frequently lent the Devil’s name to people and places valued by Mohegans “in order to denigrate them.” While Indians taught that bad weather was caused by Moshup and Granny’s arguments, white missionaries changed that tale to suggest that bad weather was caused by the devil (in the form of Moshup), whipping his wife (in the form of granny Squannit³⁶).”

Gladys Tantaquidgeon tells the following story of other footprints that link the traditional trails of Moshup in nearby Moodus, Uncasville, and Old Lyme, Connecticut; Montauk, Long Island; and on Martha’s Vineyard and Vineyard Sound...

“He [Moshup] was attempting to build a bridge from Gay Head, Martha’s Vineyard to the mainland, known as Vineyard Sound. He was so large and powerful that he could pick up a large rock and throw it into the water. Someone interfered with his plans and he became so angry that his feet turned fiery red and he left that area and stepped from where he lived on that island to the mainland into parts of Connecticut. The stones where he stepped were called Devil’s Footprints³⁷”...

During my interview with Ms. Zobel she shared information that supports that Devil’s Footprint is an important ceremonial place of the Mohegans.

The interesting thing about the rock is that there is alway water in it. And it doesn’t appear to be a spring. But the tradition is that it can never run

³⁶ Fawcett, Melissa Jayne. “The Lasting of the Mohegans” 1995. Pp. 48-49.

³⁷ Fawcett. Pp. 49. The Lasting of the Mohegans.

dry. So that does give it an otherworldly quality. And, it's like all of the places on Mohegan Hill it has a certain sanctity to it. So it was considered a sacred place, just like the spring that's behind it. I think it is referred to as Uncas Spring but it is much older than Uncas because it is a very old sacred spring. And, the reasons it is considered sacred is the water is so pure today. And, the clay in it is magnificent. It is a beautiful golden clay that you can use for pottery. So it has all these qualities that make it a sacred place and the rock was considered a sacred place so when the tribe was considering where to build their church. There was also on the hill a giant tree, that was a chestnut tree, called the fair tree. Which died in the chestnut blight of the early 20th century. It was this enormous tree where people used to gather for ceremony."

Devil's Footprint-Portland

Well, one day during one of the Mattabassett' gatherings, the boastful brave was again making fun of the gods. And even though a chief warned him to stop lest the Evil Spirit come and snatch him away, he refused. He also told the old man that the young Indians no longer believed in spirits, good or bad. He even ordered the Elder to stop talking such nonsense! At that the Devil exploded. Furiously angry at the young man for no longer believing in him, the youth squirmed in his grasp, but the Devil jumped back into the water with him, and they both disappeared down the deep hole in the river. So hot with anger had the Evil One been, they say, that his burning foot left a scorched print in the rock from which he had jumped. The indian braggart never returned, but the Evil Spirit's cloven footprint can still be seen today on the boulder they call Devil's Rock.³⁸

Devil's Hopyard - East Haddam

Devil's Hopyard exists in a town called East Haddam. There are many legends in existence as to the reason why Devil's Hopyard has such a name.

Then too the "hellish" appearance of the Hopyard's gorge was probably enhanced for the early English settlers by local Indian Tribes, which are said to have used Devil's Hopyard for religious rites and powwows. It probably wouldn't have taken much to convince those devout puritans that the Indians they saw dancing around a midnight campfire were really evil demons paying their respects to the Head Man.³⁹

³⁸ Phillips, David. *Legendary Connecticut*. p130

³⁹ Phillips, David. *Legendary Connecticut*, p126

Devil's Pulpit - Sleeping Giant State Park-Hamden, CT

According to the Quinnipiac Indians who inhabited the area before European colonists arrived, the story of Sleeping Giant is the story of Hobbomock, a giant who contained the spirit of the souls of the dead. As it turns out, Hobbomock was not an especially nice or jolly behemoth, threw temper tantrums and tended to do things that pleased only him. Once, he got so angry and stamped his feet so violently in a river that it caused a flood that destroyed many villages and created much distress among the mortals. He was also fond of oysters, so the story goes, and quite often gorged himself on every one that could be found, making sure to leave none for everyone else. He was a giant jerk, really. Anyway, Keihtan, the creator-god, took pity on the plight of the mortals and decided he needed to deal with Hobbomock. But as Hobbomock was a divine creature, Keihtan could not kill him, so he waited for the right opportunity to take care of the giant. One day, after Hobbomock went on a particularly zealous oyster-eating binge (think of your Uncle Joe showing up for Thanksgiving with his "eating pants" on), he grew weary and fell asleep. Keihtan, seizing the moment, cast a spell on the giant so that he would never awaken again. Over time, the earth and trees have come to cover the slumbering Hobbomock, peace has returned to the area, and all have been spared the giant's wrath.⁴⁰

Devil's Meditation, Hell Hole, and Satan's Kingdom are all places where the natives either created a temporary encampment or found refuge.⁴¹

Devil's Meditation - Waterbury

Devil's Meditation exists within the Great Miry Swamp of Waterbury. It is said that during the Pequot war and after the Mystic Massacre the English did their best to hunt down and exterminate as many of the Pequot people as they could find.

⁴⁰Bendici, Ray. "What's New." Damned Connecticut |. Accessed December 17, 2017.
<http://damnedct.com/>. Visited Dec 17th, 2017.

⁴¹ *Swamp, ledge and river are all places that exist in places of spiritual power. Where the earth meets water, and where the earth meets the sky.*

When the English caught wind that the Pequot chief Sassacus and a group of warriors were headed to the Hudson River to find refuge among an allied tribe, the English were in hot pursuit. During their travels they stumbled upon a group of Pequot warriors and 200 other natives camping on the edge of Miry swamp.⁴²

Swamps are places of refuge for the Pequot people as well as for other tribes in New England.

They are not only utilized in this utilitarian fashion but are also regarded as a sacred space where communion with the gods is possible.

Hell Hole - Simsbury

Simsbury, not long an autonomous entity, had its destiny reshaped by the Indians. Fearing an Indians attack, the town council on March 3, 1676 instructed the inhabitants to remove themselves to other plantations. That attack transpired on Sunday, March 26, 1676. Abandoned by settlers, the town was an easy prey for the Indians who pillaged and finally burned everything, destroying about forty dwellings along with barns and outbuildings. Legend attributes the conflagration to King Philip, who reportedly sat in the large cave on Talcott Mountain to view the spectacle. Simsbury absorbed the fury of the Indian attack, the only Indian attack suffered by any Connecticut town.” Legend ascribes a knoll directly north of the falls of King Philip Brook, referred to as “Hell Hole” by the Indians and was an Indian workshop.⁴³

⁴² Connecticut School Document ..., Issues 428-430; Issues 432-443. Published 1919. Original from University of Chicago. Digitized. May 18, 2016

⁴³ "*Handbook of the Historic District Commission of Simsbury, CT.*" www.connecticuthistory.org. January 3, 1991. pp 4-5

Satan's Kingdom - New Hartford



Satan's Kingdom in New Hartford was,

... a refuge for the scattering of human beings who might easily have been mistaken for devils. Either attracted by the place's name, or -- more likely -- it's isolated and inaccessible location, a notorious group of Indians, Negroes, and renegade whites" settled in the Kingdom, in the last years of the 18th century. Using their settlement as both home and hideout, the inhabitants ranged the region far and wide, begging, robbing, vandalizing and stealing anything that wasn't nailed down. Before the nest of thieves was finally cleared by law enforcement.⁴⁵

Devil's Kitchen

The only site that did not have a native connection is the Devil's Kitchen in Burlington. The following quote is from an anonymous comment on the Connecticut Museum Quest website. "I wanted you to know that it was called Devil's Kitchen because 150 years ago men would make charcoal in the gorge or crevasse and because of the endlessly rising smoke it was

⁴⁴ "Connecticut History Illustrated." Sachem's Head, Guilford | Connecticut History Illustrated. Accessed May 17, 2018. <http://connecticuthistoryillustrated.org/>.

⁴⁵ Philips, David E. *Legendary Connecticut*. Willimantic, CT: Curbstone Press, 1992.

named “Devil’s Kitchen.” Although this information hasn’t been verified, it still provides evidence that there are possible other reasons for the satanic naming.

PRACTICAL APPLICATION



According to this map compiled by web designer Jonathan Hull, there are thousands of satanic place names across the United States. I'm not proposing that they all are connected to areas of native activity or ceremonial sites, but it is definitely worth the research to find out how many of them are.

Practical application for this research would be to make it available to all indigenous communities in the hopes that it would spark interest in researching places within their traditional homelands that carry satanic place names. This knowledge would support the work

of their Tribal Historic Preservation Officers in justifying the preservation of their lands in the face of oil pipelines, cell tower installations, and other construction projects.

Indigenous people need to be educated about this phenomenon because during my self-guided tour of the National Museum of the American Indian, I serendipitously viewed a short animated film about a site called Devil's Tower in Wyoming. The very fact that this name was being used at the National Museum of the American Indian (NMAI) is evidence of the lack of knowledge of the history that exists behind the naming of these sites and of the message such a place name conveys to this day. The NMAI has indigenous people on staff in the hope of including the native perspective, yet, by using such language, they are perpetuating this non-native perspective. And it isn't as if the local native tribes do not have their own place names for this site, because they do. For the Arapaho, "Devil's Tower" is called "Bear's Tipi." The Cheyenne call it "Bear's Lodge." The Crow call it either "Bear's Tipi" or "Bear's Lodge." The Kiowa call it Tso-aa "Tree Rock", and the Lakota call it "Mato Tipila." Of all of these available names representative of the indigenous perspective of place, why use "Devil's Tower"? The question I carry with me upon reflecting on this experience is whether the tribal communities connected to "Bear's Lodge" have ever tried to rename this sacred place? And the answer is, yes.

I contacted the United States Board of Geographic Names and was provided a link called "Principles, Policies, and Procedures" that contains a link for all place names up for review⁴⁶, as well as of all closed and pending place name change submissions. Apparently there is quite a movement among tribes to petition the federal government to change the place names

⁴⁶ Eastern Region Geography. "Domestic Names - Active Quarterly Review Lists." U.S. Board on Geographic Names (BGN). Accessed May 17, 2018.
https://geonames.usgs.gov/domestic/quarterly_list.htm.

they find derogatory, and Devil's Tower mentioned earlier is on the list. Noted within the submission was information regarding a spiritual leader of the Lakota nation who objects to the name "Devils Tower" for such a holy site. She wishes to have the name changed to "Bear Lodge," a Native name with current and historical relevance.

"The 'Devils Tower' name is offensive because it equates cultural and faith traditions practiced at this site to 'devil worship,' in essence equating indigenous people to 'devils.' The 'Devils Tower' name is perceived by indigenous elders, leaders and individual tribal members as highly offensive...and [it] serves as a constant irritant that causes...ongoing resentment in their community." ⁴⁷

The submitted proposal is to change the name of the popular place named "Devils Tower" to "Bear Lodge."⁴⁸ The request had to go before Congress, where it was denied due to the Park's connection to President Franklin D. Roosevelt.

On September 16, 2015, Sen. Mike Enzi (WY) and Rep. Cynthia Lummis (WY-At Large) introduced S. 2039 and H.R. 3527, respectively, in the United States Congress. The purpose of both bills is to retain the name Devils Tower for both the geologic feature and the populated place. Even if these bills do not become law during the 114th Congress...⁴⁹

Representative Liz Cheney did not mention the indigenous communities position when she defended her decision to protect the satanic place name:

"Wyoming's Devils Tower is one of our state's most beautiful and sacred geological features. The name Devils Tower is over a century old and represents one of the most well-known sites in the nation," Cheney said. "In addition to its historic importance in our state, Devils Tower attracts crucial tourism and revenue to our communities. I'm proud that my bill protecting this historic name passed out of the House Natural Resources

⁴⁷ https://geonames.usgs.gov/domestic/quarterly_list.htm. Entry 419. Visited May 8, 2018.

⁴⁸ https://geonames.usgs.gov/domestic/quarterly_list.htm. Entry 419. Visited May 8, 2018.

⁴⁹ https://geonames.usgs.gov/domestic/quarterly_list.htm. Entry 419. Visited May 8, 2018.

Committee today, and I look forward to continuing to work with Senators Enzi and Barrasso to protect this special monument.”⁵⁰

Cheyne’s argument included the length of time the site has had the satanic moniker and how the site and its name attracts tourists to the site. The indigenous name for the site has existed since time immemorial and the inherent rights to that place should be the natives’, not rock climbing tourists. She posits the claim that a name change would negatively affect tourism. I wonder what research was done to validate this claim. Cheney’s statement essentially confirmed that in this modern age, the indigenous place names and associated cosmology, stories, and connection to place are not as important as the maintenance of a tourist attraction and the American identity. Further research in this area is needed to provide indigenous people the tools they require to fight for change on a federal level.

CONCLUSION

I define Cultural Sustainability as a field of social activists doing their part to ensure that all communities have equal space, socially, politically, and geographically, to perform their shared culture. Following this logic I have viewed this research as an act of social activism that will allow natives to walk through their homelands without a “defeatist attitude,”⁵¹ as Trudie Lamb Richmond put it, when expressing her concern about all the satanic names on the map of Connecticut. I hope this research will ignite a similar fire within others who would be inspired to take the steps necessary to elicit positive change.

⁵⁰ "Congresswoman Cheney Protects Devils Tower from Name Change - Buckrail, Jackson Hole News." Buckrail. March 14, 2018. Accessed May 20, 2018.
<https://buckrail.com/congresswoman-cheney-protects-devils-tower-from-name-change/>.

⁵¹ "Trudie Lamb Richmond." Interview by author. March 27, 2018.

Additional ways that this work contributes to the field of Cultural Sustainability is that my methods of planning, organizing data, and negotiating access can be mirrored or built upon by other researchers. It can also serve as a case study of how an insider navigates her own community to conduct research.

Most importantly, this research speaks to the power of story and the importance of collecting and re-presenting the vision and intent of the people who share their story with you. This has been a consistent theme throughout my time at Goucher. This research also demonstrates the importance of having your story told. If you do not tell your story, someone else will, and the effects of a story told in error can be long-lasting and detrimental to the sustainability of one's culture.

Having the opportunity to research the places within Connecticut that carry satanic place names has been a growth-giving opportunity that I am deeply thankful to have had. Through this project I have been able to delve into areas of great interest to me: indigenous peoples, our stories, language, connection to the land, and the process of decolonization. In addition to discovering so many ceremonial and sacred sites, this project provided me with the justification I needed to talk to people, and the result is that I have more indigenous contacts now for future projects.

I say that I needed justification because I feel as if I am equal parts insider and outsider. I am an insider due to the fact that I am an enrolled member of a Federally Recognized tribe. The people of my community contact me for assistance with the making of their regalias, learning of the Pequot language, and crafting in general. Native people outside my community see my face at the Veteran's Powwow and Schemitzun Powwow each year and have a general

idea who I am. As an insider I have led beading, doll, and moccasin making workshops which Native and non-Natives have attended.

I am an outsider because I did not grow up in this area. Few people ever knew my parents because they lived their lives outside of southern New England. The people of my generation seem to have already formed their lifelong connections in their teens and early 20's. Very few people can fit me into the genealogical charts they carry in their heads, and so have to ask a lot of questions to see exactly who I belong to and to determine for themselves how much of an insider/outsider I am. Working on this project has assisted me in the process of negotiating entry into each of the native communities of Connecticut. It has provided me with a solid reason for contacting people, for creating relationships, and, I assume, improving my status among the indigenous communities of Southern New England. When I say "status", I'm not referring to a hierarchical position but instead to the position of an insider recognized as someone who is trustworthy and worth knowing.

Although I did not meet all of my goals for this project, I do not regret that my proposal really aimed for the stars. Looking back I see the primary intentions as admirable and the learning experience invaluable. My biggest take-away is that change doesn't mean failure. I have to be open-minded and resilient when navigating the many and varied paths a research project can take me on.

In order for this research to be truly comprehensive it would require grant funding, a team, and at least three years of dedicated research. Although I believe I contacted every institution, organization, and bureau that would have have information to support this project on a local, state, and federal level, I do not feel that in nine months anyone could truly do this

project the justice it deserves. I am now left with competing feelings of excitement for what I have learned, and disappointment in not having learned enough. I'll conclude with the words of Trudie Lamb Richmond when I asked her what benefit she thought this project would have for the natives in southern New England. She replied, "It is a reawakening because so much of the information has been buried. You have to dig out the original. And so, I see that as an important part of your project. Opening -- re-opening our eyes to the way we saw the world."

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FIELDNOTES

I chose to include these fieldnotes in the manner I have here because this research did not take the path I expected. The majority of the interviews did not provide site specific information that I could skillfully weave within this document. It is evident to me that the fieldnotes and interview transcriptions continue to have value in that they will inform future research. For instance, there are leads mentioned within these fieldnotes that should be considered, such as the Yale Papers; contacting NMAI regarding their “Devil’s Tower” exhibit; researching connections to ceremonial stone landscapes; utilizing maps to locate indigenous site names; and investigating whether colonizers labeled the landscape with satanic place names in other areas of the world.

As this project was more about the uncovering of stories than about individuals, I thought it important to share my experiences among them. Examples of this can be found when I visited the The Native American Heritage Committee, United South Eastern Tribes Conference, The National Museum of the American Indian, and The Institute of the American Indian, as well as a Mohegan social event.

What you will find missing are the fieldnotes of emails and phone conversations with historical societies, state parks representatives, and archaeologists. The reason for this is that this was an area new to them and they did not have any information to assist me.

December 7th, 2017

Since I have yet to receive a printed map from the MPMRC, I printed out the 1930's map in pieces on multiple 8 ½ X 11 sheets of paper, taped them together and crudely marked the areas where the places with Satanic place names exist. This process manifested questions regarding the possible correlations between villages, trails, and associated place names. Such as, could Devil's Gap be the area between two villages or is it a gap in a mountain range? Does a Devil's backbone refer to the trails passing between villages or are they rocky gorges? Are rocky gorges referred to as backbones in other areas of the world? I had assumed that the names only applied to geographic features but maybe the names have just as much to do with the indigenous mark upon the landscape? Could a Devil's den mark an area containing more than one village or groups of people, or does it only refer to a cave inhabited by "devils?"

December 11, 2017

So Rita asked me about my status within the indigenous Community of Southern New England? Stimulated by the fact that two of my potential interviewee's have not returned my calls or emails to solidify an interview date. Honestly, thinking about my status makes me uncomfortable because I'm not particularly sure. Does anyone ever know the answer to this question for certain? I think it safest to say I am equal parts insider and outsider. I am an insider due to the fact that I am an enrolled member of a Federally Recognized tribe. The people from the Mashantucket Pequot Tribal Community contact me for assistance with the making of

their regalias, learning of the Pequot language, and crafting in general. Native people outside my community see my face at the Veteran's Powwow and Schemitzun Powwow each year and have a general idea who I am. As an insider I have led beading, doll, and moccasin making workshops which native and non natives have attended. I am an outsider because I did not grow up in this area. Few people ever knew my parents because they lived their lives outside of this area. The people of my generation seem to have already formed their lifelong connections in their teens and early 20's. Very few people can fit me into the genealogical charts they carry in their heads and so have to ask a lot of questions to see exactly who I belong to and to determine for themselves how much of an insider/outsider I might be. Working on this project has assisted me in the process of negotiating entry into each community. It has provided me with a solid reason for contacting people, for creating relationships, and (I assume) improve my status among the indigenous communities of Southern New England. When I say status, I'm not referring to a hierarchy but to instead be seen as more of an insider, to be recognized as someone who is trustworthy and worth knowing.

January 20th, 2018

Scouring "Finding Balance" by Deborah Spears Moorehead

Pg 8: "These creation stories are not interchangeable to other locations since the stories are rooted into the specific features of the land."

January 25th, 2018

Erin Lamb-Meeches said (over FB) that their women's council has not met in months. She recommended that I contact Ruth Torres and/or Beth Stackpole, both Schaghticoke. If these leads do not pan out, I will contact their communities tribal council. I've been avoiding this path as I may have a connection to their women's council. I'd love to learn more of the role the women's council plays within their community. I know that most communities in this area were both matrilineal and matrilocal, I wonder if the schaticokes allow their women to have more of a voice in decision making.

January 25, 2018

Received a call back from Brian Jones the CT State archaeologist. He suggested that I use the Lidar map as it provides images in 3 dimensions, and can see land features through the trees and underbrush. This is opposed to the Google map screenshots I have been using. He also suggested that I contact Joan Luster of the Nipmuc tribe who is very active in learning and teaching about the indigenous sites within her homeland. He expressed great interest in the project. I shared my Google slides with him for comment.

February 2, 2018

I met Melissa at the Mohegan Government Center. She greeted me with a big smile and a warm hug. She introduced me to everyone we passed as we wound our way to her office. Once there

we had very little small talk, as it seemed we were both ready to get right down to business. I learned something about myself during this interview. Since I absolutely love books, the fact that I was sitting beside a lovely book case chocked full became too much of a distraction for me, which I confessed to her. As a result I was allowed a few minutes to scan her bookshelves before we continued with the interview. Melissa also said I could borrow a book if I saw one of interest. Of course I did, they were all interesting! As she had two copies of, “Spirit of the New England Tribes” I asked to borrow one. She then gifted me the book saying that she keeps extras in order to give them to people.

Melissa gave a fantastic interview. What a wealth of information she has. She is a fantastic storyteller and I thoroughly enjoyed being in her presence and hearing all that she had to share. She provided me with the contact information for the Mohegan woman who runs the Tantaquidgeon Museum. I gifted Melissa with a pair of purple beaded earrings I made. She later sent me an image of her wearing them. Overall there was an air of familiarity, kindness, and mutual respect. We parted expressing the hope of meeting again regarding our language project. In hindsight, I need to create a list of reactionary statements so as to not say, “wonderful” in response to my interviewee’s every statement.

February 08, 2018

Went to NMAI for a visit. I should reach out to the research department to see what they have on this research topic. In hindsight, I should have reached out to them prior to my visit. It is amazing how much has changed within my own perspective in regards to this museum. I was so

enamoured with NMAI upon my first visit 10 years ago. Today, I was filled with disappointment with the realization that the aspects of this museum that existed with memory, having made the deepest impression were from their temporary exhibit. I was overwhelmed by the feeling that there wasn't anything new to see or learn. I know that this isn't the case but as a native so few of the exhibits interested me. I wonder how many non-native americans feel this same way. Having made their tipi, canoe, and totem pole dirhams in forth and fifth grade, do they, as a adults feel as I did on that day, that there is nothing new to learn or care about in regards to native America?

The temporary exhibit on this day was how the American Indian is portrayed by America. Everything was displayed from the Land O Lakes girl to the Cigar shop Indian, and Cher performing in full Native headdress.

Realizing that I had time to explore one more museum, I used the Waze app on my phone to see what museums were within walking distance of where I was. It was a serendipitous moment that the Museum of the Bible was conveniently close. Honestly, walking into that space made me uncomfortable. The feeling that "I do not belong here" took a while to shake. From the doorman tossing me a, "God bless you" at me with big, jolly smile, to the over the top politeness from everyone, in every situation. As if this building was a constant reminder that, god is watching. People held the doors to the elevator, speaking in hushed voices, patiently and quietly waiting for their turn to exit the space. In this museum I felt as if everyone acted as if they were in church or at least mindful of the presence of their God. My mischievous nature had to test the waters... When asked if I would be paying the suggested admission price of

admission I declined and opted to pay only \$10, half of the suggested price. In the moments of this transaction, nothing in the tellers body language, facial expression or voice conveyed judgement, just simple acceptance. I was surprised.

I began my self guided tour in the space where the museum showed the effects the bible had on the world, and I was happy to see the start their story began with the bible's negative effects on the Native American Indians. It took many photos of text panels, vitrine contents, and the artistic renderings of Puritan/Native interactions involving the bible. I felt more comfortable in this museum after experiencing this exhibit. Seeing that all though there was a fair share of sugar coating of the past, I at least felt represented. There was something here I could relate to. I kept exploring and went to the Hebrew exhibit, there most popular space. It was an immersion experience where you walked through exhibit spaces, and sat or stood, while a story from the Old Testament was dramatically told. I quickly forgot my prejudices and was immersed in the story and experience of this exhibit. I loved it and highly recommend this experience to everyone regardless of faith, because it was so thoroughly entertained.

Met with my capstone committee. They ask lots of wonderful questions. Such as, did the puritans name any places after positive religious deities? Is the naming of places after the devil a worldwide occurrence?

February 26th, 2018

One thing I've learned from this project is the importance of persistence because we all have busy lives. My project is not on anyone's priority list so in order to get what I want I have to remind people constantly... Especially if they had previously agreed to assist me.

Lunch call with Schaghticoke Elder, Ruth Torres is chairwoman of the Native American Heritage Advisory Council (NAHAC) and she recommended that I attend their next meeting on March 5th at 11am. The meeting will have representatives from all the tribes in CT as well as archaeologists. She also said that there was movement recently to rename niggerhead rocks. They initiated a renaming contest and renamed the rock so that it aligned with the sensibilities of the people of the town. This led us to discuss what the name changing protocol is within the state. Ruth also suggested that I read through the Yale Indian Papers that reference maps, as well as the work of Ezra styles. She sent an email to Paul Costa and Tobias Glazer the editor and co editor of the Yale Indian Papers to introduce me and my project to them. Ruth also suggested that I consider sitting on the NAHC.

March 5th, 2018

In preparation for my presentation to the Native American Heritage Advisory Council I printed out release forms, printed out my interview questions, and printed out maps of with satanic place names in CT.

I drove to Hartford, CT, located the State Historic Preservation Building, went through security, and was escorted to the NAHAC meeting room. The table in the center of the room was full of people with one open seat. The chairs lining the walls were full of people with two

open seats. I sat in one of the seats lining the wall. People were introducing themselves, and it was my turn. I sat through many discussions and noticed that the non-natives spoke more often than the natives. It reminded me of how in relation to all things native how so many non-natives are viewed as being the real experts. After lunch it was finally my turn to present. Looking around the table it was apparent that I had either called or emailed everyone present. This was not the first time they were hearing about my project. It was the first time they were meeting me in person. I presented and although I think it went well, it was hard to read them, and they did not have much to contribute in the way of advice. A few people voiced that it was a fascinating topic. I left wondering why I went in the first place? What had I hoped to get out of that meeting. When I calmed down I remembered, I was hoping to connect with the tribal communities that had been difficult in pinning down for interviews. Those tribes of interest did not have representation in the room, that said, they did receive minutes of the meeting and so, the presentation.

March 6th, 2018

A recurring phrase mentioned when talking to native people about this project is, ceremonial stone landscapes”, which has me wondering how many of my sites have a documented ceremonial stone landscape?

Reflecting back on my USET (United South Eastern Tribes) trip to DC when the Narragansett Tribal Historic Preservation Officer Doug Harris presented on underwater archaeological landscapes and ceremonial stone landscapes.

March 10th, 2018

Last minute I decided to use this Saturday to visit the Washington Institute for American Indian Studies (IAIS). I had previously had a lengthy conversation with Lucian Lavin regarding my project that I cannot locate my notes on. Anyhow, she had invited me to the Institute to look through their old journals called, “Artifacts” from 1972-1991. She said that these journals contain a lot of unexpected gems and that I was welcome to visit and see what I could find.

The two hour drive to the Institute was quite lovely, with winding mountain climbs, wide open fields and craftily designed homes. Arriving at the Institute I had a hard time finding parking and had to park on the side of the road. I soon discovered the reason for this was that they were having a maple syrup demonstration and pancake breakfast. Sure enough the scent of pancakes overwhelmed my senses and I wished I hadn’t already eaten. Upon entering the Institute I make my way to the admissions desk where I was greeted with big smile and a hearty, “Are you here for the pancake breakfast?” I told him the reason for my visit and an older woman overhearing me stopped and pointed at me saying excitedly, “Moccasins!” She had obviously recognized me and was trying to remember from where and when. She said that she was in one of my moccasin workshops at the Mashantucket Museum and Research Center (MPMRC) two or three years ago! We hugged, and I told her of the reason for my visit. She led me over to Lucian Lavin who after our greeting, brought me to their research department, dug

out the Artifact journals, apologize for the wood and pancake smoke, and left me in a quiet room to do my research.

March 17th, 2018

My daughter Sierra and I went to the Mohegan Social today. It was a bright yet briskly cold afternoon. We arrived around 12:30. Walking in I saw Jennifer Lee, the woman who makes such fine bark baskets and she and I made plans to make baskets. Entering the Mohegan Community Center I notice two drums and native vendors lining the gym. A little overwhelmed in large spaces with lots of people we go to the left and work our way round. Deborah Moorhead excitedly gives me a hug and asks the woman she was in conversation with if she knows me. Which she does. Deborah then asks the woman if she knows about my capstone project. She voices that she does not so Deborah asks me to tell her, and I am of course happy to comply. The woman, is on the Eastern Pequot Tribal Council and her name is Joanne Silva-Njoku and she loved the project and asked if I had talked to Larry Sebastian. That he would know information on topics like this. She said the project was fantastic and she thanked me for doing this research. I took down her contact information because she wants to learn more.

So many people at this social were wearing clothing, jewelry, or both that shows how they self identify with their native culture. The women are wearing ribbon skirts of Northeast woodland floral prints and the men wear ribbon shirts. Other native people are sporting baseball caps, t-shirts, or bandanas... all in the spirit of being native.

I notice a man wearing a t-shirt that says, Golden Hill Paugussett so I follow him to a vending table where four other people sat wearing similar t-shirts. I introduce myself to the group, tell them about my project, tell them about my knowledge of Shoran Piper, and ask if any of them would be interested in speaking to me. They said they were interested to me but the problem was that they don't have any information that would be of any help to my project. They recommended that I speak to Shoran Piper. A man at the table provided me with her phone number. The people were pleasant and seemed to be genuinely interested in the project and were happy to hear that I would be providing them with a copy of my findings.

I ran into Melissa Tantaquidgeon Zobel and her daughter Rachel who I purchases some DoTerra Oil from. I told Melissa about how I have been trying to pin down someone from the Golden Hill Paugussett as well as the Schaghticoke and how after visiting this social event I have some good leads.

I made it a point to search out Schaghticoke Elder, Trudie Lamb Richmond. She was sitting surrounded by her family of grandchildren and great grandchildren. When her daughter Erin saw me she apologized for not responding to my last message where I had asked if it would be okay to interview Trudie. She said the Women's Council just doesn't meet that often but that they are aware of the project and will be bringing it before their Tribal Council Erin also gave me her mother's phone number.

When I see Trudie, we hug, and are happy to see one another. I told her that I had been trying to get ahold of her so I could tell her about my project. A lifelong scholar Trudie asked me what my project was about. After hearing my description she gets excited and says, "That's because of those damn Puritans!" I told her that that does seem to be the general consensus from

the culture bearers in the local Native communities. Trudie asked if we could go out to lunch sometime soon.

Manitou “Pg 156 - Connecticut Blue Laws - 1678

“Whereas notice is taken of some people that doe frequent the meetings of the Indians at their meeting, and dances, and doe also joyne with them in their plays... if not encouraging them in their devil worship, for some, acquainted with their customs, doe say their exercises at such times, in a principal part of the worship they attend: for the prevention whereof this court doe forbid all persons in this colony from countenancing the Indians in such meetings, by being present there, upon penalty of 40 shillings for every breach of this order.”

March 26, 2018

I called Shoran Piper at the agreed upon time for our interview and got the answering machine. She sent a text saying that she was running late and would call in a ½ hour. I thought I’d make use this time to call Tall Oak to see he would be interested in an interviews. He ended up talking for a full half hour, so I sent a Goucher Waiver to his house for permission to utilize the information he shared with me.

March 27th, 2018

Today at 10am I arrived at Trudie Lamb Richmonds residence in New London, CT where she lives with her grandson and great grandchildren. She opened the door wearing a smile, a grey tracksuit, and heavily beaded moccasins. She quickly began asking me how I’ve been and what

I've been up to. She asked me to remind her again of what my project is about. I felt a sense of unease about having her sign the waiver as she suffers from alzheimer's disease and her memory is slipping. Trudie wasn't able to provide site specific information but she did get quit upset when I showed her the map of satanic place names. She voiced how this disturbed her on more than one occasion. My eyes watered at the conclusion of the interview when I asked her if she saw the value of this project for the Native communities. She said this project was important because it would re-open our eyes to the way we (traditionally) saw the world.

TRANSCRIBED INTERVIEWS

Marissa Turnbull

CT: My name is Candyce Testa. Today is January 31st, 2018, and I am sitting here at Lake of Isles with Marissa Turnbull. And, although I have a plethora of questions, if at any point you have a question you are more than welcome to throw questions at me. So, please tell me a little about what you do.

MT: Technically I am the Tribal Historic Preservation Officer and NAGPRA coordinator for the Mashantucket Pequot Tribal Nation. And that is two separate functions that somewhat interlink. Both positions were created under federal law, one being the Federal Preservation Art, for Nagpra, the Native American Graves Protection and Repatriation Act. And those are also connected to other cultural resource federal laws.

For Tribal Historic Preservation it is just assuring the State Historic Preservation Office functions on tribal lands. And that basically means that anytime we are going through anything involving ground disturbance that it has to go through a review process and that mimics what

most people probably know, more along the lines of environmental impact statements, and environmental assessments. So NHPA corresponds with the National Historic Preservation Act, and it is really just to ensure that anything significant is protected or at least considered as part of the planning process. And NAGPRA is more or less repatriating our items from other individuals, institutions, and also being on hand when human remains, funerary objects are recovered during excavation at some points.

CT: Great! Thanks! What is the most satisfying aspect of your position?

MT: I would have to say its the ability to work for your own community. It's not necessarily a job in a sense, it's a continuation of just your life. So it's not something like a 9-5 average job. It's something that is very impactful I guess, personally. And sometimes emotionally challenging because you are so connected to it, so you can't just leave it at work. (laughter). But knowing that you can have a direct impact on future generations and what's available to them.

CT: Great. So, you know about my project, and how I'm very much interested in the places within Connecticut that has Satanic place names. And here is a list of some of them. I've sent you the list before. You know, some places like Devil's Belt, Devil's Den, Devil's Glen Park, Hell Hole. I was surprised to discover two Satan's Kingdoms. Devil's Meditation, Devil's Backbone. So there are 33 plus places with Connecticut that have these names and I'm curious about how this makes you feel? And, why you think this is an occurrence with the state of Connecticut?

MT: Well, I was going to say initially that it would be interesting to do a comparison from another state. Not one on the east coast, because this seems as though there is a lot to have 30 something place names that have Devil referenced. I think that that speaks for itself. I would assume other locations not within the Northeast would not have this many names. So I do think it is indicative of the time period and the location. With that, a lot of these were established place names. If you look within a certain time period, So they are going to switch place names, so anything kind of within our aboriginal territory that was marked as Pequot before, you then can see, the particular dates when everything started to transition over to what town officials wanted to call those places. A lot of these names are introduced. Pulling the historical records on place names in regards to devil I think they provide valuable information. So that material certainly says a lot. So when you look at those primary documents I think the most important thing to do is to read between the lines. Think of who is actually writing the material, the date it was written, and the surrounding information. So what I would find, there is a particular text that references, I'm not sure if it was Pequot or Narragansett, and it had to do, there was a reference to the devil and there was reference to worship, there was reference to snakes. But the way it was written you could certainly tell that it was a non-tribal person that was writing this information and they were referring to the Devil's place. Really just a place where tribal people would gather together to perform their ceremonies, and then if you would look at the early state records you can see when they were allowed to practice. And certain areas were taken off maps so there was no way for other individuals to remain connected to that area. So switching the name... Anything that has Devil, it is just a reference to know that is where tribal people would gather. It is often times where we would look into places that may have ceremonial significance

because they would label it in that way. We find that in a lot of the documents as well and you just have to translate the information.

CT: It does seem like a wonderful road map they left us in regards to the places native people frequented. And now it is trying to uncover the previous name, and why they were spending so much time in these places... If it was religious or if it was a gathering or hunting or fishing.

MT: Exactly, exactly.

CT: Do you believe that names have power?

MT: Can you explain more?

CT: So, in regards to these names here, let's say, Devil's Hopyard, if that place had a different name do you think that location would be perceived the same by people? Do you think that having a Devil, or Satan, or Hell attached to the landscape if it is affecting how people view that space?

MT: Absolutely, in that sense and so using the terminology they have listed here, as it currently stands I wouldn't say it is representative of that actual place, It is not representative of the landscape. If it were linked back to the tribal location, just within that word we are going to be able to tell what was happening there. A lot of the times if it *[name]* were for medicinal plants, plant gathering locations versus ceremonial we are going to see that being described within a word. Sometimes you can also tell who's at those gatherings just off of the small understanding we have in regard to the language. So when we are looking at it, we can say that we have seen

this a lot in Narragansett or Pequot , Mohegan, etc.. So you can somewhat tell who was there and also, what's going on. But without the tribal translation, it is certainly different. The one thing that is beneficial about having names as they currently stand is that it removes the connection. So people look at it not knowing the potential significance behind that and because of that there is almost preservation in that in itself. So it's kind of two fold kind of thing. If it were listed otherwise then those places would have be as protected as we would like.

CT: That is something I hadn't thought of. So let's say we did discover the original name of one of these locations translates as "Gathering space of the people" or " Place of great power" or "Place of many ceremonies" then it would draw a different type of person who may want to start digging or destructing.

MT: We always find that there is a balance, almost that we try to achieve and it is difficult. You know, protection, preservation, education. You know trying to find the balance between all of that. So education means providing the information to people and I think that is important to people but I also think balancing that with protection of that actual place, and people look at it differently. And ultimately for us, we will look at it on a case by case basis and then what the community wants because communities feel differently but there is definitely two sides, I would say.

CT: That's good stuff. So the last time I spoke to you I had created a list of site visit dates of when I was going to go out to that sites and that has not worked out, but during that conversation I mentioned that I thought it would be great if you or James could attend as many

of them (site walks) as possible. And you brought up a good point of how the people may not want outsiders there. That they may be less apt to share the information just because there is someone else listening who might be judging. So what I've decided to do instead is of course reach out to the communities and set up the dates to meet with them for a hike, but if they are not interested then I would let you know the dates of those hikes. So I have another set of eyes and another perspective of that space.

CT: Do you have any specific information about any of these sites?

MT: Not off the top of my head, I'm going to be honest. If you sent this then I could certainly do a search through our information. We organize everything by counties. Just by a search, we put all our information in there. So, I can go through and do a system search.

CT: I have something else I would like to send you. This document was really just for me to separate them by county because I planning as far out and working my way in. Things have since changed. Now, I'm starting with the closest ones and working my way out because of time. But I have all this organized in a PowerPoint slide show in order to gather as much information as I can in that format. So it's more visual with maps...

MT: Awesome

CT: ... And pictures I was able to find. And any quotes I was able to find on that site. It provides not only the name, but also the location. It just provides more information. And what I've found because obvious do not know much about geography and the terms of geography is that many of the names associated here are geographical, which you probably already know. So like, "Gap" I had no idea what a gap is, like where it says, "Devil's Gap", I had no clue. So, of

course I went and looked up these names and now I have the definition of what a gap is and what a glenn is. Even a den, because I hadn't thought about it in so long, that a den would be a cave. The "Footprints" are self explanatory. But the pulpit one was really interesting to me too because it was a cliff overlooking a village or a town. Stuff like that that I'm uncovering and even being able to guesstimate the reason behind a name, looking at an aerial map of a place. For instance, seeing that Devil's mouth is indeed at the mouth of a lake.

MT: Really good point, because I didn't pick up on that. So, with a lot of the second words that you are mentioning like, belt, pan, den gap, gorge, mouth. These are... Oh, I don't know what I would call them, but, they are very archaeologically based. I guess I would say in that we would see a lot of this in materials referring to the landscape and how everything is identified. So a lot of our archaeological surveys off-reservation type of surveys, and a description of the land. So, I think that definitely does provide information. It also links to our CSL, "Ceremonial Stone Landscape" studies, and the way that we identify certain areas. So, for instance, a lot of cultural material is found within certain slope percentages. How a lot of archaeologists determine if something is going to be of significance or not. We are one of the people used to debunk kind of, that theory in a sense of, if it is over this slope percentage than things are not going to be located... Here at Mashantucket, it is actually the opposite. Which is interesting. So a lot of this language does correlate to our CSL studies which is kind of interesting. So like we were saying about the sweat lodges, how they are next to water. So we are looking at slope percentages, we are looking at soil, we are looking to see if it is close to a ridge. So I know that at a certain elevation, if it is on a ridge, it is very much connected.

CT: One thing I know, and I'm sorry I do not know where I learned this from, which has been one of the downfalls of my brain is that I obtain information, but I never remember where I got it from. But, that it is the places where the worlds meet that are the most sacred. So, the highest location is where the earth is meeting the sky, or the earth meeting the water, because the water is a world. I'll be curious to tie that in to this project in learning how many of these places connect the worlds.

MT: absolutely, interesting.

CT: So the other thing I wanted to show you...

MT: Yay

CT: Yeah, this is fun. Who knows how accurately it (map) is. It was created in about 1930 and it is supposed to depict the 1600's.

MT: Yeah, I've seen this one.

CT: So what I've done with this one here is mark out where the sites are. To see if they correlate with trails, is that why devil's backbone is Devil's backbone, because it's a trail. Or if it is because of where we are seeing these villages.

MT: Yeah, so this is really cool. Go Candy :)

CT: I wasn't going to include the Nipmucks because I needed to have some kind of parameters and was only going to work with the recognized tribes.

MT: That makes sense.

CT: But since I'm not hearing much from here (Points to southwest corner of the state) or here (points to northwest corner of the state) Brian Jones said that there is someone in this

community who is very interested in the landscape and place names. So I will be reaching out to include them in this research project.

MT: Absolutely.

CT: I know there is a lot of politics. I shouldn't say "I know" I assume it is because of the stories are lost.

MT: It honestly can be so many things. So with this information. I'm going to send you some other maps. You know those really, really old maps that are hand drawn? We have some of those that we map some of our ceremonial sites onto those and then within reports we go through the tribal history, so who was there, and all of that information. So if there are any that I can find that are around those locations I can send you that because it will give you like the historical basis. And a lot of these are linked to our trail systems. So a lot of the things you are going to find around the trail systems following a river or a body of water and that means if we don't know it, they may (pointing to map) or they may because it is just following all of that.

CT: I really wish the river's were better mapped on this though, unless it is this...

MT: It could be. Do you have the other maps? Do you have the series of maps? Do you want me to just send you a bunch of maps?

CT: Sure! That would be perfect.

MT: Because sometimes it is the smallest thing you will see. Like wording changes or something that will provide all of the information.

CT: There has only been one place so far that I've found that, there was one location, called the "Devil's Kitchen" that didn't have anything to do with Native activity...

MT: That makes sense.

CT: They were making coal there, so there was smoke coming up out of the woods often.

MT: That was fun, thank you, I love maps. (stated as wrapped up the maps to put them away)

CT: So this is the other one (map). This is the one I started with and it is mainly... I marked the map with dots so I would know how many locations existed in each town. I also used this map to give each community an area based upon the world that we live in today, knowing that the Schaghticoke are here (pointing to map), Golden Hill Paugussett are here (pointing to map). Of course these two places here (center of map) are a free for all. But I'm definitely going to be asking the Nipmucks about these two Devil's dens, Devil's island, and there's one other location here as well.

So it will be interesting to see what stories come out, and I am thinking about including two other locations because they will help in fleshing out the cosmological story of our People here in CT. For instance, the Moodus noises and the Sleeping Giant.

MT: The one thing that I was thinking... When you speak to other tribal individuals, they, I know a lot of our stuff, even though it isn't within our tribal lands or even within our aboriginal territory that we do a lot of work in, so pulling that historical content. So even though, these are in Nipmuck area. Another tribal individual may have a ton of information on that depending on their history, type of thing.

CT: Alright, do you have any questions for me?

MT: No, I think all information is valuable information and I think it is awesome that you are doing this and thank you for doing it. Just because it is very helpful and it can be a body of

knowledge that other tribal people and non tribal people can use. How do you see your thesis or this ending? What is the goal?

CT: The goal is for this to be a guidebook. Who has it I don't know, it doesn't have to be published, but for it to be a guidebook for our community. I am doing this for the native community so that there is an awareness of these places on our landscape that no one knows about. And even just that one excursion I made to "Satan's Kingdom" That was an amazing day for me. Just being in a space, knowing that there was so much native history there and then discovering that there is also tubing... (laughter). That and also, I would like for there to be a presentation to our tribal membership. Everyone is aware of it (the project) and it is interesting to see their reaction to the project because they hear, "satanic" and they think I'm interested in learning about the devil, and I'm like, No, I'm not interested in the devil, I don't think he exists, but I am curious about the stories and why these places are named the way they are and what the background stories are. This project combines three of my passions, The stories, the native stories, cosmology, the language, and being outside in our homeland.

MT: The thing that I love about it personally is that it includes all of those things but it is so representative of our people and our history. And that we are very beautiful as a group, we have a lot of strengths, and a lot of... There's been a lot of negative influences, in a sense, a lot of things that we as Tribal people struggle with that non-tribal people don't necessarily go through. And this is showing history and how we were looked at and how we were treated. Look, you take our beautiful place that we loved, and where we pray and take care of, and you take it from us, and you label it with something like "Devil". I think that speaks for itself, it's very representative of what is going on if you read the lines. So now we have all of those places that

we don't necessarily have collective memory anymore to pull all of the information back out and then we also have tribal people who don't necessarily know any of this information. And they are not going to go, they don't have a reason to. They don't have an understanding because it's been hidden in that sense. It is the hidden history. It is sad, if you call a person's god the devil. To flip it in that sense, and for that to be what stands today.

CT: And to label native people as the Devil's children and even banning their religion. So that is one thing I want to look up, is to see when it was illegal for native people to practice their spirituality and to see if there is any correlation between that and the dates of when these places were named.

MT: I love that. I think that's brilliant. The early court documents do speak on some of that. But to see the dates and every thing, I would bet that they are right around the same time period.

CT: Well, Thank you very much, this was great.

MT: Thank you.

Melissa Tantaquidgeon Zobel

My name is Candyce Testa and I'm sitting here with Melissa Tantaquidgeon Zobel at the Mohegan Government Center (*at 2pm*) and she has agreed to allow be to interview her regarding my capstone project.

CT: Please tell me what position you hold and what you do for the Mohegan people.

MTZ: I have several positions with the tribe. One is a paid position. I serve as the executive director of the culture and community programs department. I've been working with the cultural

field and with cultural since I began working for the tribe in almost 26 years ago. And in 1991 I was made tribal historian so I've served in that capacity since then. And In, 2008 I was made Medicine woman so I've been in that capacity for a decade. Those are appointments that are made by the council of Elders.

CT: Wonderful. What is the most satisfying aspect of your current position as Medicine Woman?

MTZ: Watching this generation of young people have such great opportunities to enjoy their culture in ways that our generation did not. Learning more about language, like we've talked about. Learning more about other tribes that maybe other people around here aren't as familiar with. And just, having the resources to conduct research, to participate in their dances, their drumming and their singing, and their cultural life and their ceremonial life in bigger and better ways than we were able to do when we were children. And just seeing how many of them are so dedicated to their culture that is very rewarding to me.

CT: That certainly is. Okay, you already know what my project is about obviously. I was wondering if you would share with the story, of the rock that you have here in Montville.

MTZ: Yes, so I'm assuming we are talking about the rock that has the impression in it. That looks almost as if a three toed creature has stepped in it. So when I was growing up that particular rock was often referred to as the Devil's Footprint. And, it just didn't make any sense to me because knew it was associated with the steps of Moshup the Giant. And one Easter I was sitting at the kitchen table at the Tantaquidgeon house and it would be hard for me to say

exactly how old I was. I know I was a teenager, I wanna say 16 maybe. And we were eating hot crossed buns on Easter morning and I had just got back from teaching Sunday school which I did at Mohegan church. And I asked my aunt Gladys, I said, “Why do we call the rock on the top of the hill the Devil’s Footprint?” and she responded in a way that was sort of surprising to me because Gladys was a very gentle and kind person. And she said, “that was just the minister’s way of denigrating our culture heroes.” And I remember just being really surprised that that was what she said. And I noticed her sisters left the room. I think they just wanted her to have this conversation with me. And she said, “That’s just a rock associated with Moshup.” And I said, “Well from now on I’m just going to call it Moshup’s rock.” And she said, “that would be right.” She was very clear that in her mind she didn’t reference all colonists. She referenced the ministers and the missionaries. To her this was something they had targeted this particular site and she really felt strongly that they were responsible for this renaming. Gladys was very rarely that clear about things. Like many Indians of that generation she spoke in circles a lot, she was vague. I think most people don’t realize how you don’t necessarily get a straight answer about some of these things. But that was probably one of the straightest answers I’d ever received. And, Gladys of course was a great fan of Moshup. She had spent a great time researching his stories amongst the Wampanoag. We had only one Moshup story. And that was the story she said her mother always told. Which is interesting. Because there are two versions of it. There’s the story that when the weather turns stormy Moshup, it means the devil is beating his wife. And the other version of the story is that Moshup and Granny are arguing. Now there’s a big difference between beating your wife and arguing. And so the Culture here went from someone who was arguing and it became stormy because he is an elemental being, to

suddenly being vilified as the Devil who would beat his wife. And, Gladys's mother had told her the first story and then one of the older people of the tribe had told her the other story. And that was one of the reasons why she wanted to go to Wampanoag and learn more about Moshup. Because stories about Granny we had, about Granny Squannit, but we didn't have many Moshup stories, and they had many of them.

CT: So in regards to the rock... Oh and thank you for sharing those stories, they were just wonderful. What were some of the traditional uses or significances of the rock?

MTZ: The interesting thing about the rock is that there is always water in it. And it doesn't appear to be a spring. But the tradition is that it can never run dry. So that does give it an otherworldly quality. And, it's like all of the places on Mohegan Hill it has a certain sanctity to it. So it was considered a sacred place, just like the spring that's behind it. I think it is referred to as Uncas Spring but it is much older than Uncas because it is a very old sacred spring. And, the reasons it is considered sacred is the water is so pure today. And many tribes have these one or two little springs that are like that. And, the clay in it is magnificent. It is a beautiful golden clay that you can use for pottery. So it has all these qualities that make it a sacred place and the rock was considered a sacred place so when the tribe was considering where to build their church. There was also on the hill a giant tree, that was a chestnut tree, called the fair tree. Which died in the chestnut blight of the early 20th century. It was this enormous tree where people used to gather for ceremony.

And so kind of right around where they were going to build this church. And, they put the church there because they knew it was a sacred place. And the tree survived for another 100

years after that; and the rock survived in the woods, and the spring survived. The Catholic church actually owns the property with the spring which is kind of disturbing because it is part of St. Bernards property. And so it is kind of too bad, because when our tribe no longer had the reservation rites, that parcel was removed. So, Moshup's rock is in the hands of tribal members who own it, it is a part of their actual home property. And the tree is no more. And the (Mohegan) church is, interestingly enough the women tried to protect the whole site even though the (Mohegan) church parcel shrunk. It was originally listed in the deed that the church could not be sold as long as there was one Mohegan that lived, then the property had to stay as reservation land. So even when the rest of the reservation was gone we still had the church. And it did protect the rock, and it did protect the tree, but it didn't protect the spring. And they are all part of the same landscape so you can't really separate them.

CT: Wonderful. Alright, I intentioned referred to it as just "the rock" in order to see what you were going to call it. So far I've heard it referred to as the Devil's Footprint, and Moshup's Rock. So when you hear that, or when you learned the different story of it being Moshup's Rock and Moshup's Footprint, and knowing that it had been labeled as the Devil's Rock and that it was the Devil's Footprint. How did that make you feel? What did that conjure up for you?

MTZ: I think that transformed me completely. I think ever after that I'm was much more concerned with my traditional religion and the spirituality. Gladys kind of balanced both, she was a Christian but she also had her traditional spirituality. But at that point, I think my trust in Christianity was gone. I think I had reasons not to trust it before as a religion that somehow

appropriated my culture. And it's not fair to speak of a whole religion as if it were one person, and it's not even one group. But, my trust for people who were leaders in that religion was somewhat gone. I basically was skeptical forever after that. And everything I took with a grain of salt. And I was much more concerned with what ELSE they had done... all in a similar vein.

CT: What impact do you think the name on the community perception of that place?

MTZ: So we don't refer to it as the Devil's Rock any more. We speak of it as Moshup's rock, except for one or two old-timers who might refer to it both ways or only as the Devil's Rock. And it would be hard for me to know how it changed the perception any more because it been little heard of in that way anymore. It is a good thing you are recording this because it may be a story that will go away, and I won't be entirely sad. (((laughter)))

CT: When it was known as Devil's Footprint, did it attract negative attention? Was a certain kind of person from the outside drawn to want to be in that space because of its connection with the Devil?

MTZ: That's a great question. You know, even though it had that name.(11m14s) And even though it... It kind of looks like a dinosaur print, really, if you look at it. It had that sort of three-toed I don't ever remember that particular place attracting satan worshippers or something. We have had that in Montville, in the 70's and 80's, we've had groups of folks where that was there belief. And I don't know if that ever did attract them. But to be honest, I never really thought about it. It is in a remote area, so if they did go over there it would be hard for you to know. Especially in a time, years ago, when it was much more wooded. You

wouldn't necessarily know at at the time. I've never heard of an incident of that happening. But it does have very good Medicine, I would think that for that reason it probably didn't attract people like that.

CT: Oh, that's good. Do you believe that names have power?

MTZ: Absolutely 100 percent! I believe that every name has extraordinary power. And, for that reason I know that my name was changed by Gladys when I was younger. I had one name when I was young and one when I was older. I changed my own last name because I believe names have power. And, I changed it to the female line in my family last name because at the time my aunts were the only two Tantaquidgeons left and they were 96 and 106 respectively. So I thought it was important to maintain the name. Some of my family had a similar name which was quidgeon that had been shortened. That's a whole other story, because in the military you can't fit the whole thing on your uniform. ((laughter)) So anyway, But I do believe they have power and I think... I don't know if you are going to explore that at all in detail, but it is probably a whole separate discussion we could have sometime.

CT: Okay. Why do you believe there are so many places within CT that have satanic place names? There are 33 plus locations.

MTZ: Thank you for that. ((laughter)). I'd be curious to know what time they were, you know, if they are all associated with natural things. Or are they unnatural. Are they all natural places?

CT: So far. A gorge or a ridge.

MTZ: So when the land was being renamed by the colonist... My uncle Harold had a joke, he would say, "It's either the English, the Bible, or it's Indian if it's around here." Which isn't

entirely correct because there are exceptions. But that is sort of a general rule in Connecticut. You go further north in New England and you sometimes get more Indian names, you go to Massachusetts, you go to New England you get more French names. But here, yes those are the three things. And, it seems that in Connecticut we had a very strong clergy that is why we are between Yale and Harvard, because the people at Yale and Harvard got mad at each other. They had two different beliefs and so they split, and they made the big two schools. But, the clergy was very powerful and it was all male and so that also adds to the focus of these words. I think some of these sites are associated with women. Are named after Granny or Maushop. As women's beliefs, maybe some of them get passed on more. And, women's power, and women's power is something that was not comfortable for a lot of the missionaries. Maybe native women's power probably would empower their own women, I don't know. It does feel as if there is a gender component to this as well as a religious component. And there is also a proprietary component if you rename it then you've claimed it for bad or for good purposes, You've labelled it. Is there more I should get into?

CT: No, that's great. Do you have any maps or do you know of any maps that talk about Maushops rock or devil's footprint.

MTZ: That's a great question. There is one that was hand drawn. And, did I put on in, "Lasting of the Mohegans"? It might have been... There is one that I made for the book, and then there is one that is an older map. I am going to have to poke around to see if I can find that because there is one or two. I don't know how old they are. I'm trying to think if there is an old map. That is a great question. I'm going to have to go look at some of our maps. And ask Dave

Freeburg to pull them out to see if what we got. That is a great thing to check. That is really important.

CT: It's okay if you don't know the answer to this next question because I'm curious about it and it came up recently. When amongst native people was it illegal for them to practice their religion.

MTZ: Good question. So what I'm thinking is. So first I want to answer the 2nd half of the first question. Something occurred to me. If it had been called something like, The Devil's Rock by us, we don't have a devil, we all know that. It would have been called something negative like Hobomocko's rock. Say it was a negative thing in some way it didn't have that name, and I don't remember seeing that on anything. That is somewhat telling. And I don't remember ever seeing an indigenous name for it in writing and I could be wrong and there could be something but a lot of the times those things aren't marked on maps and it's kind of remote.

And the second question you had was... ((17:23)) *I forgot my question and stopped the recorder and restarted creating another file when I remembered. I tried rewinding the recording but then it made it so I couldn't continue recording from the same file. How embarrassing.*

CT: When did it become illegal for native americans to practice their faith.

MTZ: The answer to that is that it became illegal in stages. And it depends which thing they were practicing. For instance, dancing and singing in my tribe... It's going to be different for every tribe depending on which ministers. So, when it was, I don't want to say illegal, but forbidden by overseers which is essentially the same thing because you had to do what your overseer said. They are kind of the law on the reservation. For our people there seems to have happened that there were several stages of this. First was with Sampson Occum when he was

converted to Christianity. First he tried to discourage people and that didn't work out for him and that didn't work out for him so he kind of gave up on that. And that was in the 1700's. And then when the church was founded about 100 years later we had a very strict 1st Minister named Anson Gleeson (sp?). And what he did was he was trying to use our annual festival. He tried to turn into a missionary fundraiser. So he took Emma Baker who was the young medicine woman in training. And instead of having her do her traditional things, she was very good with words and so he had her working on newspaper writing and they did away with the dance table and they put in a table in place of it to show her writing and her civilization instead of the dancing. And so the old men simply were told that there was no place to dance. And that was changed and undone by her, years later. She was the one who first was put in that position as a young girl and then she was the one who undid it when she became an adult. But people were put in a very untenable situation where someone who had power over their food and shelter, which would be the overseer, who worked with the ministers were allowed to basically command people to do what they wanted to if they wanted to survive. The group of people who would have most effectively outlawed religion would have been the school teachers. We had school teachers here, like all of the local tribes, in fits and starts. One would come and maybe it wouldn't work out and you'd get another one and they would come. But by the time Fidelia Fielding, who is a common ancestor in both of our tribe's genealogy. She was a child and was trying to speak the language and she was beaten in school and she wasn't welcome in school. And She was... The overseer wasn't going to, in anyway, give her the things she was entitled to, but she was living with her Grandmother Uncas who was trying to hold on and was very strict about it. And so in her youth which would be the 1820's and 30's there was really no way

for her to publically practice and people disdained her for many reasons. Due to the fact that if one person did that it caused trouble for everybody and I think that is how this game was played. If all you Indian's don't behave then you won't get your ration of succotash, or your ration of corn, or your ration of whatever. And these games sometimes are very subtle. But if you do, you know, everything will be well. We know that as long as our sachem's were strong in the early years of colonialism you don't see a lot of conversion because people couldn't force people to convert. Even Sampson Occum's generation with Indian ministers, they don't force really people to convert. They are VERY aggressive about doing it, but they are not going to beat people or physically harm people if they are Indian ministers. Maybe the non-indians might, I don't know. He was sometimes treated badly we know that. But he doesn't do that. So it seems to be, my best guess would be that he lived form 1723-1792 and from the different information I've seen, when you get about 1800 it starts to become increasingly difficult if not impossible by the end of the 19th century to practice openly because you might get caught by a minister. Now, when you get into the 20th century you get a different phenomena which is that society has decided that you don't even exist and so if you're practicing then it's considered devil worship or something that's not even real. You don't have your language any more and no one understands what you're saying. And I don't have finite dates because it almost feels like different families, depending on where they were living and who they knew, and what their relationship was with the overseer or minister. They fell out at different times. Sometimes it was because they were physically abused, sometimes it was simply because they went to a school where this is what they were allowed to have. Sometimes it was by choice that they chose

Christianity. Sometimes they liked it and chose it and it was their free will. There is probably all three.

CT: Do you have any questions for me.

MTZ: No, but I would like to comment on that book.

CT: Ok, do you want me to keep this (the recorder) on or off?

MTZ: It can stay on.

CT: okay.

MTZ: This is an interesting. William Simmond's⁵², "Spirit of the New England Tribes". I was a graduate, I was a PHD student at UConn in the 1980's and he came to look at some of Gladys's papers. And I was working with Gladys. I had written, I had done all the recordings to do a book on Gladys. And I remember my advisor was very concerned. She said, "You know, I think you should be writing about the spiritual beliefs of your people. Not him." And I said, "Well, you know I don't own Gladys and I don't own her stuff. This is up to her. If she wants to share it." So she did meet with him and I was disappointed with what he did. I had hoped that because he was a big scholar that he would do more. The one good thing he did was that he recorded all these things, which is great. I'm very happy he did. The one thing I'm less happy with is some of the interpretations in the book. I think he didn't give that much effort at all. I think he kind of tried to put things like devils and... He tried to match everything up which is kind of old fashioned. Something they were doing in the 1700's and 1800's. Like, God is the same as Manitoo and the devil is the same as Hobbomock. You know trying to match us up with something that is European. And I think that did us a terrible disservice because it reduces the

⁵² Professor of Anthropology at Brown University.

complexity that we both know in our language, we see in our culture, to fit us into something that just wasn't a part of our world. But the great thing about the book is you do have a source for reading those stories and as long as you close your eyes in the sections when he says what he says, and instead you just read the stories you're perfectly fine because you'll know what they mean. You don't need him to help you. You don't need him to tell you what they mean. I think that that is good.

CT: Yeah, thank you for this. This is one of my favorite books.

MTZ: Yeah, it is really a good book.

CT: The last question I can think to ask you right now is what do you hope to come of this research?

MTZ: I think you have a very fresh perspective. I think you have a generational perspective that is different from mine. And I think you've had different teachers than I do and different experiences than I do and I think you'll ask questions I wouldn't have thought of and you already have. So I think that's great because it will somehow illuminate this issue which is still somewhat disturbing for people. And the thing I guess I would ask is, Is this an international Phenomena? Did this happen in Africa? Did it happen to the indigenous people in England? Yes, I think it probably did happen to them to some extent. And has it happened all over the world? Is it something that is being talked about as something that can be reclaimed? I think in many cases it's hard but I know a lot of other tribes have not done that and here in the east I think we have a very good opportunity so thank you. Are you only looking at Connecticut.

CT: Yes, I'm only looking at Connecticut right now. Just out of curiosity I've looked to see if this happened across the United States, and there are thousands across the United States and

again there are native locations that are being given these titles. So it isn't tied to a specific time period or a specific area. I do believe we do have more than most states because of our history.

MTZ: Do we have any of the original names of any of the others?

CT: No, I haven't started looking yet but that is a good segway. I found this map here.

I don't know if you've seen this.

MTZ: Yes, this is a fun map.

CT: And so it shows the villages (names) and the trails. So I would be curious to see if there are any places where they do match up.

MTZ: What are some of the other one's in Connecticut? Tell me.

CT: Some of the other locations.

MTZ: Do you have Pequot? Are some Pequot?

CT: No, the only one we are considering is Maushop's Rock. There's some Devil's Den's up here...

MTZ: Yes! There are, you're right.

CT: There's a Devil's Island

MTZ: (Pointing to the Moosup name on the map) Gladys did say that that is Moshup. She told me. She told me that. She said the Wampanoag also say Moshup. That is definitely Moshup. She is rarely clear. But she said that. And it's right next to "Wauregan" (check spelling) which means all things good, bright, and wonderful. I think it is listen in some of the old books in the language. And there it is right next to the devil's den... sure (sarcastic), makes no sense.

CT: So here there's Devil's place...

MTZ: Is that Schaghticoke...

CT: yeah, that is the area I'm considering to be Schaghticoke country. Of course it once belonged to a different community but this (the territory) is based on who exists today. So Satan's Kingdom is near that village there. Of course right now it is not super accurate.

MTZ: Is there one near East Haddam where we have of course, the noises?

CT: Yeah, The Moodus noises... (searching map)

MTZ: yeah, because there was supposed to be a tribe of medicine people. They were like a... they were a tribe that was heavy into ceremony.

CT: yeah and they would go to ask questions to the...

MTZ: Is there a Devil there?

CT: I don't know I'll have to check.

MTZ: Let's see... It's really hard to get your bearings. It's on the CT river right.

CT: would it be easier to look at this one (map).

MTZ: So here's the CT river. So Machimoodus is...

CT: Yup, It's right there.

MTZ: So Mache, of course means bad but we both know that that is another issue. It may mean powerful. Mache might now exactly be bad. So nothing near here...

CT: Well, there's these two. (Two sites near Machimoodus)

MTZ: So those would be worth checking. What about Golden Hill Paugussett? You've got a couple.

CT: Yeah, there's a lots there. There's quite a few Devil's Dens. And one of these Devil's Den's has another Devil's footprint.

MTZ: Oh! There again, Wepawaug (sp?) which means something good. Right? So you might want to compare any of the words around it. Right.

CT: So I have a couple books that I'm using to look up all of these names. So I'll be able to...

MTZ: So exciting.

CT: yeah.

MTZ: I'll have Dave start pulling out our maps. Wow. I'm really exciting.

CT: I can't wait for it to get a bit warmer so we can start visiting these sites.

MTZ: you might want to interview Anita Fowler because it is on her property so she may have other family stories about it. Her cell is xxx-xxx-xxxx. And tell her that I asked her to contact her. Tell her about your project because she may have family stories she wishes to share. I don't know that she wishes to share them but I think she probably will because her grandfather was Chief Kirtland (??) Fowler and he knew a lot about the rock. He was kind of its special caretaker. He kind of took it special.

CT: he took it seriously. So this is how it how I started...

MTZ: Oh good god look at that.

CT: Breaking things (sites) up by county. And giving each community a specific area because I needed to put parameters around things.

MTZ: Look there are some right in Haddam. That would be Machimoodus territory.

CT: One of them is Devil's Hopyard

MTZ: which is in Machimoodus territory. That is the heart of Machimoodus. And there are footprints there, just the same. I've been there and you can see the footprints there.

CT: In the waterfall? Oh yeah-yeah-yeah, I know that story, you are right!

MTZ: And you know that is big medicine and They would want to put down that kind of medicine quick. They had all that power there and we got to, you know.

CT: And there is the glenn at the bottom of the falls that was a big

MTZ: It is such a magnificent spiritual place.

CT: I just learned that it was known for having ceremonies and powwows in that Glen.

MTZ: so you go to get rid of that, undo it.

CT: Give it a negative connotation. So no one wants to go there, you could be questioned for why you are going someplace associated with the devil.

MTZ: And you could be punished. They could claim you were doing something you shouldn't do. This ((Northeast portion of CT map) is all Mohegan/Pequot land right. But the problem is that this was taken over... Like half of this is Yale Forest now isn't it. They have a big chunk of it and there... I don't know what's up there? ((Upper middle of the state.)) It's like no-man's land.

CT: And what I thought was interesting too is that these through here are called the devil's backbone and so I was wondering if was called the devil's backbone because it was a native trail and that is where they were walking through the landscape. Then I thought maybe it was a ridge. One of them is a ridge but the other's are gorges. But still there is a water source and I'm curious how many of these locations are connected to water.

MTZ: We have to get some more maps and have ourselves a map party.

---there is like two more minutes of map chatter---

Tall Oak

Phone discussion at 6:45, on March 26th, 2018 with Tall Oak.

CT - The last time we spoke I told you about my project where I am researching places within CT that have Satanic place names. Places like Devil's Hopyard, Satan's Kingdom, Devil's Den, etc...

Tall Oak - "We never had the devil until the people brought the devil to us."

Tall Oak - Their disrespect and intolerance. They equated us with the devil. They hated our Bauhaus above all others. They tried to destroy them or destroy our faith in them. That's at the heart of that whole issue. You have to frame everything within that context So that people understand that the way things have been presented by non-Indians who have done all of the writing, is incorrect! They have to revise their thinking all together to understand that there is an alternative way to look at everything and the way that non-Indians looked at it was incorrect. Because they had no respect, like I said, and they were intolerant.

CT - What is your creation story and is it tied to the land?

Tall Oak - Well, there was more than one creation story that was recorded for southern New England, so I don't have "A" creation story. The one that has the most detail is the Narragansett creation story that Roger Williams recorded. I don't know if you are familiar with it.

CT - No, I'm not.

Tall Oak - Look into the Key into the Language of America you can find the exact wording. Actually, that is the only place that anyone has written about it. It's got the information because he was the one who took the time to write that down. But he said, in its essence, when he questioned the Narragansetts about their creation they said, "we have our fathers, and our father's fathers, but the first man and woman was made of stone and these stone people

displeased the creator so he broke them into many pieces and scattered them all around and that's why we have stones all over southern New England. It was a how to or "Why" explanation story. Like a lot of our legends. Then he made the next man and woman of a tree, of which we are all descended. That's the way he framed it. Like I said, you can get a copy at the library if you don't have one close at Mashantucket.

C.T. - I have one right at my desk. I'm going to read it tomorrow.

Tall Oak - It's full of good material. That is how I really started my research, my senior year of high school. They have a little copy at central high and that is really when I became interested in history. I got decent marks in history but it didn't have any natives in it because it was all about how wonderful the people were who came here, nothing about our people. And that was important, so when I discovered that book it was like finding a buried treasure. And have several copies now and my most recent copy I was just gifted a couple weeks ago by a direct descendant of Roger Williams, who is a close friend of mine.

C.T. Oh wow!

Tall Oak - yeah, and that edition he gave me was published the same year I was born. 1936.

C.T. Do you remember any stories about Giants? Of Giants walking the earth?

Tall Oak - There are three references to giants in Southern New England. And one is once again that Roger Williams mentions the Narragansetts calling the Giant Weetucks, and the Mohegans called him... And Roger Williams said he had all kinds of miraculous powers. He could walk on water, and do all kinds of fantastic things. He didn't go into too much more detail. But the Mohegans, had a word in... do you happen to know of Melissa Tantaquidgeon book? The Lasting of the Mohegans?

C.T. Yes

Tall Oak - Ok. It's a paperback. She goes into detail on the Mohegan name, I'm not going to try and pronounce it because it is tricky with the syllables coming together, it was

T-C-A-N-I....I've forgotten. It was an unusual spelling. TCANIMAY! Or something like that.

He was the Connecticut equivalent. Anyhow, it's written down in the book. She told what was remembered from Fidelia fielding, the last speaker of Algonquian in Southern New England.

She made references to it and she got some of her stories from Martha Uncus. The granddaughter of the original Uncas. Her daughter of ????? daughter. The most detailed that have persisted for the longest time in Southern New England were of course the stories the wampanoags had in Mashpee and Gayhead. Annawon is familiar with those. And he was called Maushop.

Maushop meant the glutton. That's what it translated to because he was so big. He had to eat a lot.

C.T. (((laugh))) It means, "the glutton"?

Tall Oak - Yeah, I think that literally that's what it translates to. Mashup was kind to the Wampanoags and he lived on Martha's Vineyard near Gay head. And that is why when you go there they have a place near Gayhead they call Mashups Rock, and Mashups Trail near the cliffs. All the things you see on the maps when you go there. And ah, and the people that lived there might have some other pieces they've heard from something that they could share with you. But ah, that is where most of the information that was written comes from

Oh! And there is another book you might have for your own, if you don't they'll have it at the Research center, "Spirit of the New England Tribes".

C.T. Yes, I have that one.

Tall Oak - Well, that's got a lot of different things in it.

C..T. Yeah, that's the one thing I about Roger Williams writings that I find frustrating is that no one has indexed them.

Tall Oak - Not any of the copies I've seen anyhow.

C.T. Yeah.

Tall Oak - They have a lot of footnotes in some versions. The copies I have don't have any footnotes. I have the original versions. That's what I like about it, that the page numbering is back to the original page numbering and then you can use the table of contents to find the different focuses of each chapter. I really like it that way.

C.T. Yeah, I'll definitely be looking at it tomorrow.

Tall Oak - That's where I've gotten most of the information I've gotten on things. Of course the other things come from stories I've heard from different people. And my father in law, he had a tradition, or a couple of them, that the people of Mashpee have continued to keep their traditions longer than most because they were a larger community and a lot of the stories were explaining the landscape around them. My father in law used to say any time you saw fog over the cape (was a frequent occurrence because it was a peninsula) They would say that was Mashups smoke from his pike, because the Giant's pipe was so large that when he would puff the smoke would spread all over the Cape and the islands.

C.T. - That's great.

Tall Oak - So it would make sense. Now Indian stories were how to stories to explain their surroundings because we didn't have science, we did have legends and traditions. And our

folklore explained our environment and the world that surrounded us. It was the Indian worldview that we had and that is how these legends came to be passed down. There's another story, I think about a Lake, ah, I can't remember the details but that might be in the Spirit of the New England Tribes. Because he got at the different variations of the people he spoke to. So if you look for Maushop, in the index you'll see all the references he has for Mashup.

C.T. I'll definitely do that. Well, if I have a couple more questions can I call you back?

Tall Oak - Yeah, If what I've already outlined isn't self explanatory enough for you to weave it together for yourself for your project then you can call me back if I can help you.

C.T. Yeah, you've definitely given me a lot of leads here, I really appreciate it. Now, I just have a few questions I'd like to ask you specifically for your opinion because that is what matters more than the information I get out of the books...

Tall Oak - Now creations stories, there's another story that the Munsee Mohicans has that was recorded by a Missionary in the early 1700's or late 1600's, but uh, the Delaware creation stories might be related to the Munsee creation stories because the Munsee were an offshoot of the Delaware anyhow. The Mohegans from CT were originally a part of the Pequots, they were all one tribe. They, have a tradition that they came from the Hudson, and this is mentioned in Melissa's book, The Lasting of the Mohegans. Do you remember seeing that?

CT - No, I do not remember seeing that, but I haven't read the whole thing yet, I've only been using it as a reference guide.

Tall Oak - Ok, she mentions it and that came from, she named the woman specifically from the Mohegan tribe, who always told the younger people to always remember where they came from. So when they were doing the Creation story exhibit at the museum the non-Indian

“experts” didn’t want to use the mohegan story and had more specifically to do with the Pequot legends and traditions than any of the other stories, but because non-Indian “experts” believed they knew everything and we didn’t know anything, they left it out because Trudie told me about it because she was disturbed when she saw that. She was familiar with the story the Mohegans had.

CT - Well, I’m going to ask her because I’m going to be seeing her tomorrow.

Tall Oak - Trudie?!

CT - Yup.

Tall Oak - Trudie’s got Dementia but she’s got good days and bad days. So if you get her on a good day she might be able to tell you more.

CT - Yeah, I’m hoping it’s a good day but if not I’ll visit her again. I’m sure she likes the company.

Tall Oak - But that story was recorded by Melissa Tantaquidgeon so uh, that’s in essence, that’s all Trudie could tell you because it came directly from Mohegan.

CT - Oh,

Tall Oak - Yes, they preserved it. The Pequots didn’t preserve their stories and traditions as well as the Mohegans did. The Munsee Mohican creation story, I’ve adapted for my own use, to make it more consistent with creation from here in Southern New England, so uh, the original the missionary recorded, I’ve kept the essence of it but have made it more relevant to our people.

CT - Well I look forward to hearing it at some point if you would be so kind. Well, I’ve got to let you go. Thank you for talking with me, this has been awesome. I really appreciate it.

Tall Oak - Well, I hope I've been some help to get you started so you can go in the right direction.

CT - Yes, that you, you are amazing. Have a good night Tall Oak.

Trudie Lamb Richmond

TLR - Tell me about your project. How can I help?

CT - Ok, so my name is Candyce Testa and I'm sitting here with Trudie Lamb Richmond about the project that I'm doing for my Master's from Goucher College in Cultural Sustainability. My project is about those places within Connecticut that have Satanic place names. So, Devil's Hopyard, Satan's Kingdom...

TLR - Damn Puritans!

CT - ... *laughter* Hell Hole is another one. And there is over 33 places within Connecticut that have these names. So here is a map and a list of some of them.

TLR - ((Reading the map)) Devil's Den, Devil's Backbone, Devil's Footprint, Devil's Rock... Damn Puritans! (laughter) Devil's Kitchen, Devils Hopyard, Devil's Meditation, Devil's Island, Devil's Gap.

CT - When I went to Devil's Hopyard I was disgusted that here was a place within our homeland that had this name. Then it got me wondering, what the real story is of this place. How did our ancestors use Devil's Hopyard, and what was/is the original name.

TLR - So what was the original name?

CT - I don't know, I'm still working on it.

TLR - Oh! *laughter*

CT - Right now I'm at the point where I'm interviewing people to collect stories if they have stories and if not then their opinions about this phenomenon.

TLR - Hell's Hollow... It seems like as soon as they landed they started.

CT - *Showing her the map* So Schaghticoke is in western CT right? Is it right in here?

TLR - Well, Schaghticoke is all the way up the river.

CT - This river here?

TLR - Yeah, whatever river that is. (The Housatonic River?)

CT - Yeah, I don't know. I wish I had a better map.

TLR - Schaghticoke is closer to New York and Massachusetts.

CT - Yeah, because the Institute is in Washington, Connecticut right, and so the Institute is here.

CT - Well, I'd like to start by having you tell me a little bit about yourself.

TLR - *laughter* Just a little bit huh? *laughter* Well, My name is Trudie Lamb Richmond, I'm from the Schaghticoke tribe of the northwestern corner of connecticut and bordering along New York and Massachusetts. How we got there I have no idea.

We followed the river down and did a lot of trading. We travelled down to the sound and up the river to New York state. And interacted in the tribes in that area. Down into the area where Chief Piper is.

CT - What was the most satisfying aspect of being an educator. You were a teacher and you worked at Institute as well as the Pequot Museum. What was the most satisfying part of being a Native Educator?

TLR - Just connecting with people. Especially the relatives.

CT - Can you talk about your connection to the land?

TLR - Wow, it's hard to say a little bit. Connection with the land is really who we are, you know, and so our connections felt very strong not just with the land but with the waters. Seeing all the people that we interacted with as relatives. That was very important and is what supported us and kept our livelihood going up and down and across.

Sharing that connection. We are related to the land, we are related to the water. It was very important to keep those connections alive.

CT - So I've told you a little bit about my project, how I am researching those places within CT that have Satanic place names. So when I showed you this map and you saw all those names that have the word Devil, and Hell, and Satan.

TLR - I was just so surprised!

CT - Yeah, and how does that make you feel?

TLR - That it labels us and pushes us into a corner with satan and the devil and that was imposed upon us by the... Tall Oak just popped into my mind, and I'm sure if you've already talked to him that he would start sounding off about all that, if he sees the word "devil" like this, he must have lectured for an hour.

CT - Yeah, he was a little hesitant but he said something like, "Devil? We didn't have a devil, they brought us the devil. That's pretty much the long and short of it right there".

TLR - *laughing*

CT - There are places within your Schaghticoke homeland that has these names and...

TLR - I think in the past when I came upon those names I tried to bury them because that was the white man bringing this, because it wasn't the way we viewed the land because it provides

for us and give us life. In the present as well as in the past. So I'm sure he must of sounded off for quite a while.

CT - He mainly spoke of books and other resources that he thought would be useful for me to look at.

TLR - Oh, that was good. So how can I help you?

CT - Oh! You are helping me already.

TLR - *Laughter* I'm just surprised to see all these Devil's!

CT - Well, I'm still very surprised about that as well. But that map right there is of course is only showing those names. And that is essentially the reason for this project, to find out why and to see how the native people in Connecticut feel about having these names on land that is ...

TLR - Terrible words come to mind. It kind of pisses me off! You know, that the white man was so into the Devil.

CT - and using the devil to demonize the Indians.

TLR - Yes, I know.

CT - That is one of the things I'm finding is that in order to convert the native people they were viewed as being the Devil's Children, their ceremonies were viewed as Devil worship, and their places of worship were given these names. So discovering that a place like Devil's Hopyard was a place of worship makes me feel so much better because it is such a beautiful place with the waterfall and glen at the bottom of the falls and there's also the legend that goes with the falls about Cheepi or Hobomock. He was called too. That he walked through the falls creating those big holes in the water fall. They came from his footprints. You know, these are the stories that I

want to learn and collect so that is a part of this project too yeah, right now that place is only called Devil's Hopyard but the native history is so much richer and deeper than that...

TLR - It beautifies the land! Because you see the land is providing for us, it gives us life. So to demonizing the land instead of beautifying the land. Demonizing the land is an attempt to defeat our life bringing the devil into it. That was the white man who did that.

CT - So the stories like the creation story and the stories of the Giant that walks through this space, you know what I'm talking about. How the people Wampanoag people call the giant Mashup, the Narragansett and Pequot call him Weetucks,

TRL - Weetucks, yes.

CT - Do you think the creation story and the stories of the giants are important to telling the story of the land?

TLR - Yes, but in a positive way. Stories about the land, the water, the mountains, the animal life who we lived with instead of trying to conquer. That is why we give that respect. But when you use that word "Devil" you are defeating what the purpose of life is.

CT - Do you think that names of power?

TLR - Oh yes! Yes. Negative power as well as positive power.

CT - Do you think there should be a movement at some point to change the names? Find out what the original native names were and rename them?

TLR - Bring back to life the names the native people gave to the earth that provided, supported, and explained their existence.

CT - This project brought up a lot of thoughts and feelings for me. Mainly the reactions of people when I tell them about it. I always have to restate what type of place names I'm

researching. I am continuously asked why I'm doing this research. It tells me that some words are still taboo and I wonder if because of that people haven't touched this as a research project.

TLR - It was such an attempt at defeating native People. For native people to be linked with this defeatist outlook is wrong and it pisses me off!

CT - I'm excited about some of the stories that I'm uncovering that are tied to these places. A lot of the Devil's Den's are connected to a Devil's footprint that is connected to the giant. There is one in Mohegan Territory and Melissa Tantaquidgeon shared the story of that rock. It was also called Devil's rock and they renamed it Mashups rock.

TLR - Because that was the original name. It was Moshup and Moshup was this great being, not in a negative way.

CT - The Machimoodus park that is on the map here as one of the Devil's Den. It is translated as the place of bad noises. I heard that this is where many pauwas or medicine people went to pray and had ceremonies there. Now it only has a negative name, the place of the bad noises. And there is the sleeping Giant Park, what do you know about Sleeping Giant Park?

TLR - Not much now because I haven't thought about it in a long time. But it is interesting your doing this research and teasing out all this information. Some of it I think is leaving a negative imprint on native people's views of the puritans leaving this kind of imprint.

CT - One aspect of conquering a place is through the creation of new place names.

TLR - it was a method of control. Trying to control native people by leaving these negative imprints, but it was not how native people originally saw this.

CT - What benefits do you see this project having for for the natives in Southern New England?

TLR - It is a re-awakening. Because so much of the information has been buried. You have to dig out the original. And so, I see that as an important part of your project. Opening - reopening our eyes to the way we saw the world.

APPENDICES

Appendix - A

Subject - Connecticut's satanic place names
Researcher - Candyce Testa
Date - October - November 2017
Photo Log 9/2017 - 5/2018
Pages 1-4

Photo Log Sheet

File Name Root: 2018.RIL.CT.

Number of Images in Series:

Camera Make/Model: Iphone 7

Format: ☒ JPEG ☐ TIFF ☐ RAW ☐ Other:

Color space: ☐ Grayscale ☒ Color

Bit Depth: ☐ 8 ☐ 16 ☐ 24 ☐ Other:

PPI: ☐ 72 ☐ 300 ☐ 600 ☐ Other:

Pixel Dimensions (Approx):

Date(s) of photography:

Location(s): Satan's Kingdom, Devil's Hopyard, National Museum of the American Indian, Museum of the Bible

Type of Documentation: ☐ Portrait ☒ Landscape ☒ Object ☐ Other:

Subject(s): Keywords, Event(s), Names:

Museum, Parks, Devil, Satan, Puritan, Native, indigenous, Ceremonial

Summary: Photos within were taken for the Reclaiming Indigenous Landscapes Project.

Photo Log (Page 1 of 4)

Copyright Holder: Candyce Testa

Restricted? o No, ®

Yes, details:

View attached Goucher release forms

File Name Root: 2018.RIL.CT

IMAGE #	CONTENT DESCRIPTION
<u>01</u>	<u>Devil's Hopyard - Waterfall</u>
<u>02</u>	<u>Devil's Tower - Image taken of a video at NMAI</u>
<u>03</u>	<u>Image from NMAI Video</u>
<u>05</u>	<u>Front of National Archives Building</u>
<u>06</u>	<u>Museum of the Bible - Image from Geneva Bible the Puritans Followed</u>
<u>07</u>	<u>Early American bible inspired Alphabet Primer</u>
<u>08</u>	<u>Museum of the Bible - display re: Puritan Missionaries</u>
<u>09</u>	<u>Museum of the Bible - Eliot bible - transcribed in the Native Language</u>
<u>10</u>	<u>Museum of the Bible -</u>
<u>11</u>	<u>Museum of the Bible - re: Eliot Bible</u>
<u>12</u>	<u>Museum of the Bible - Text panel re: Eliot Bible</u>
<u>13</u>	<u>Museum of the Bible - Inside page of Eliot Bible</u>
<u>14</u>	<u>Museum of the Bible - Eliot Bible on display</u>
<u>15</u>	<u>Museum of the Bible - Artistic Rendering of Missionaries bringing the word of the bible to Natives</u>
<u>16</u>	<u>Museum of the Bible - Text Panel re: Puritan interpretation of the bible</u>
<u>17</u>	<u>Museum of the Bible - Text panel on the impact of the bible on Native American</u>
<u>18</u>	<u>Museum of the Bible - Artistic rendering of natives watching the approach of ships</u>
<u>19</u>	<u>Museum of the Bible - Text panel re: Puritan perspective</u>
<u>20</u>	<u>Museum of the Bible - Artistic rendering of trade between colonists and natives</u>
<u>21</u>	<u>Museum of the Bible - Artistic rendering of the Manifest Destiny</u>
<u>22</u>	<u>Museum of the Bible - Text panel re: Impact of the bible in America</u>

Photo Log (Page 2 of 4)

- 23 Museum of the Bible - book explaining the role of the bible in America during 1492-1783
- 24 Map on the information board at Satan's Kingdom
- 25 Image of trail at Satan's Kingdom following the river
- 26 Rock ledge beside river in Satan's Kingdom
- 27 Wild Flowers growing in Satan's Kingdom
- 28 Entrance to Satan's Kingdom
- 29 RIL GUIDEBOOK, screenshot of first 28 pages
- 30 RIL GUIDEBOOK, screenshot of second 28 pages

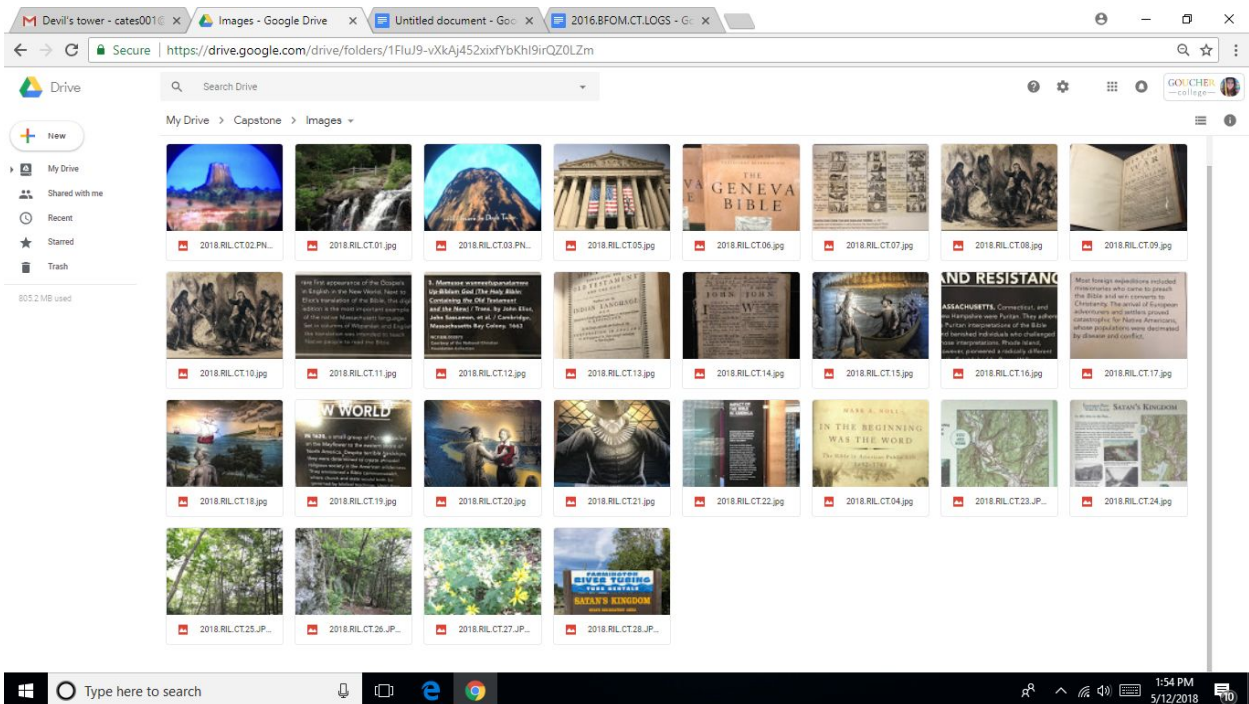
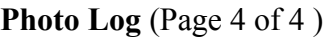
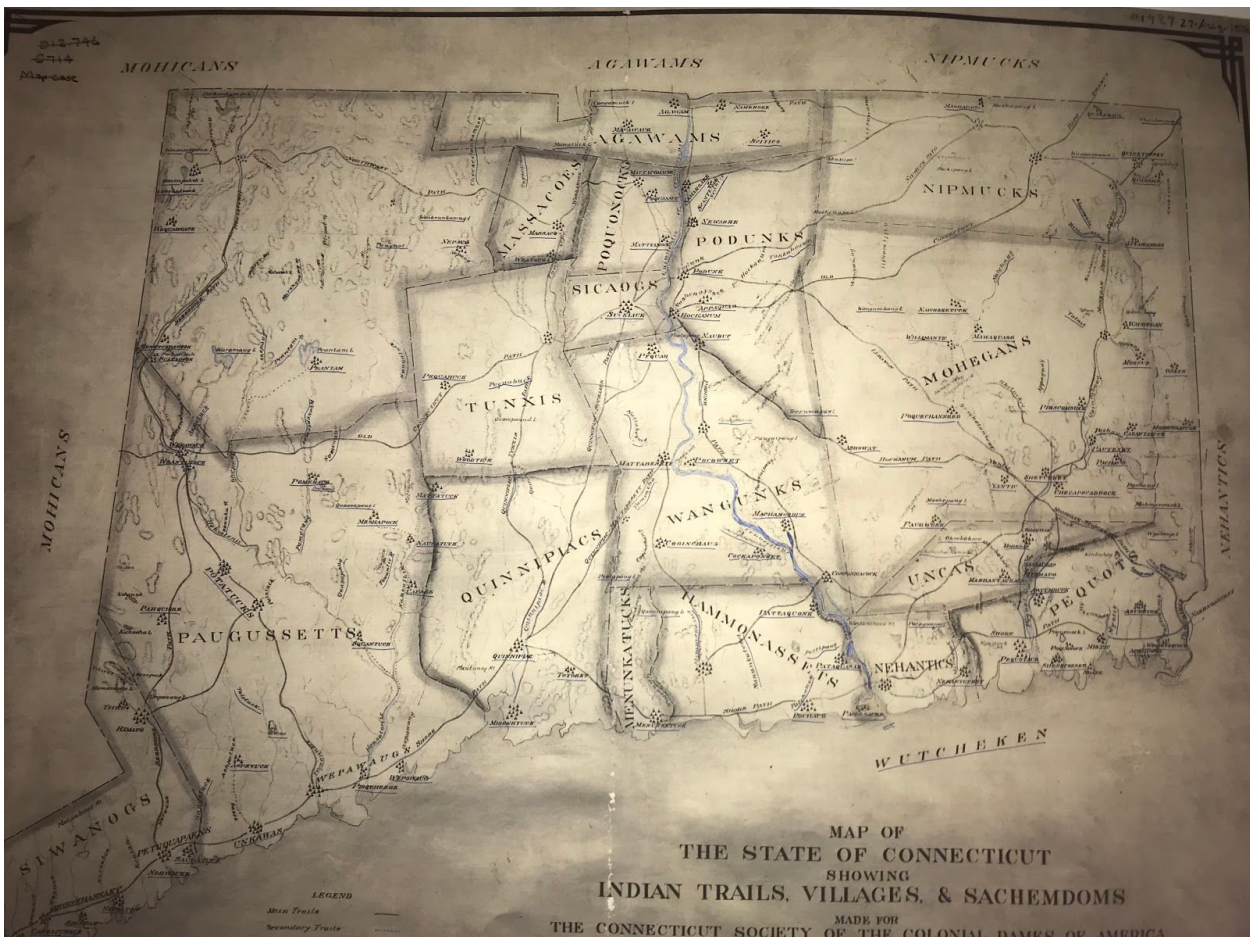


Photo Log (Page 3 of 4)



Appendix- B

This map was created for the Connecticut Society of the Colonial Dames of America 1930ca depicting 17th Century Connecticut. It was shared with me by the Pequot Museum and Research Center, who was kind enough to provide a poster sized print. It depicts many of the indigenous names used to communicate areas of importance within what are now called Connecticut. My goal is to overlay a modern map of Connecticut over this circa 1930 map to see what correlations can be made, if any, between satanic place names and indigenous place names.



Appendix - C

Ephemera C contains a list of native place names from the circa 1930 map above. This list was compiled with plans of transcribing to see how the native place names indicate use of the landscape. The other reason for this list is to see if there are names that overlap with the current satanic place names.

acumbuck village
agawam village
akseboksee
appaquag
ashawog
ashowat village
Aspentuck river, village
aspetuck
aspsuck
assekonk
assuwogga (sp)
asupsuk
attawangan village
aushpock
awcumbuk
Berkshire
capack
cassacubqu (sp)
catataquck
checapscaddock village
cheesechaukmuck river

chesechachumch lake, mountain, (sp)
cockaponset village
coginchaug village, river
congamuck lake
Hammonasset village
Hock anum
Hockankamonk lake
hockanum
housatonic
kenunckpacook
Machamoodus
mahmansuck
mamaquaog village
mamondsco (sp)
Manacock
Manatauk Mountain, lake
Manonkateeet river
marshepaug lake
marshepaug river
mashamoquet
mashantackack
mashapaug village, lake
Massaco village
massapeag
mataubaus Mountain
matianock village
mattabesuck village, river
mattacomacok village
Mattatuck village

mautunsq Mountain
Mayawaug
menunketuck
meshapock
meshomasic mountain
mioonktuck
mistic
mohgan
monhunanuck
moonktuck (sp)
moosup
moshenupeuck
moshepaug lake
Nameroke village
natchaug
Naubuc village
Naugutuck
nawhesetuck
Nemantucket
nepaug
Newashe village
noank
Nomchaug
norooton
norwauke
okseboksee lake
oneco
Orenaug Mountain
pachaug

Pachaug lake
Pahquioko (sp)
pameacha village
pashesauke
Pataquasak village
patchauok river
Pattaquonk village
Paugnet
Paugnut lake
paugwonk village
pautexet
Pawcatuck
Peantam village, lake
Peantuom river, village, lake
Pequabuck village
Pequatauk village
pequoabuck
Pequobuck
Pequonnock
Pettipaug
Pettipaug
Pigscomsuck village
pisquheege
Pistapaug Lake
Pochaug
Pocowset village, lake
Podunk village,
Pomeraug
Poneraug village, river

Poppotomuck MT
Poppotomuck MT
Poquannuc
poquechaneeg village
Poquonock Lake
Poquotanok
Poquotauk
Potaguanset Lake
potatuck
Potatucks village
potempaugh
presconsuck
Pyquoag village
Qhaubongum lake
quaddick village, lake
Quannipaug Lake
quasapaug
Quasapaug
Quassapaug lake
quinebaug
quinnetusset village
quinnibaug village
quinnipiac river
ramapo
sasco
Saugatuck village, river
scantic
scatacook
scaticook village

scitico village
shantuck
shawngwm lake (sp)
Shepaug
shenecossett
shetucket
shetucket village
Shippan
Shumock
Shunips
sioascauk
squantuck
suckiauk village
Taletuck
tatnic mountain
terrumungus lake
titicus
tomheganompsket mountain
totoket
Towantic mountain, river
tunkahoosen
umpawaug
unkaswas
Vowaka River
waipaquaset
wangumbank lake
wanonpakok lake
wappaquaset lake
wappaquia (sp)

watcheken
Wauregan
weataug village
Weekepeemee
wepawaug village, river
wequadnack
Wequetequock village, river
Werawaug
willimantic village
wonksunkamug lake
wononscopino lake (sp)
wood tick
wrantinock
wyassup
yantic village
yashua village
yashua mountain

Reclaiming Connecticut's Indigenous Landscape

Satanic Place Names

Devil's Belt

Traditional Homeland:

Connecticut Coast of Long Island Sound

History:

Map: "The Country Twenty-five Miles Round New York, Drawn by a Gentleman from from That City, 1777."

Quote: *Illustrated History of the Moriches Bay Area* by Van and Mary Field states, "The Indians probably thought that they were exchanging the use of their land for protection against their enemies from across the Devils Belt, as the Long Island Sound was called on early charts. Indian ways were such that they didn't recognize or understand private ownership of land."



"Long Island Sound or Devil's Belt"

"The Country Twenty-five Miles Round New York, Drawn by a Gentleman from from That City, 1777"

3

The first [European](#) to record the existence of Long Island Sound was the [Dutch](#) navigator [Adriaen Block](#), who entered the sound from the East River in 1614.^[13] The sound was known as *The Devil's Belt* in colonial times^[14] and the reefs that run across the sound were known as Devil's Stepping Stones, from which [Stepping Stones Lighthouse](#) got its name.

"An old Native American legend tells of how the Siwanoy Indians struggled with Habboamoko, the devil, for possession of the area that is now Connecticut. While Habboamoko had many tricks, the Siwanoy, through their own potions and wizardry, were able to back the old devil up against Long Island Sound. Things were looking rather bleak for Habboamoko, until he glanced over his shoulder at low tide toward Long Island and noticed a trail of stepping stones. Wasting no time, he sprightly danced across the rocks and fled to Long Island. So angry at the Siwanoy was Habboamoko, that he flung every boulder he could find back across the sound. His aim was not true, but his power was strong, and the boulders were flung as far as Maine, littering New England with rock formations."

<http://www.lighthousefriends.com/light.asp?ID=751>

4

Devil's Dripping Pan

Traditional Homeland:

County:

Address: [Branch Brook](#)

Phone:

Note:

History:

Map:

Image:

Quote"

5

Devil's Den (1)

Traditional Homeland: Golden Hill Paugussett

County: Fairfield

Address: [Monroe](#)

Phone:

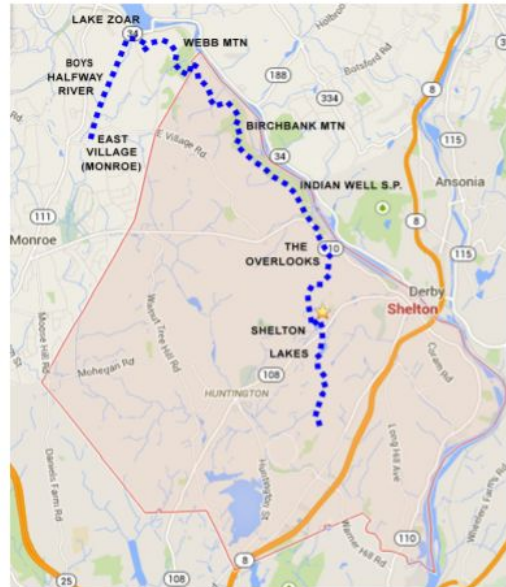
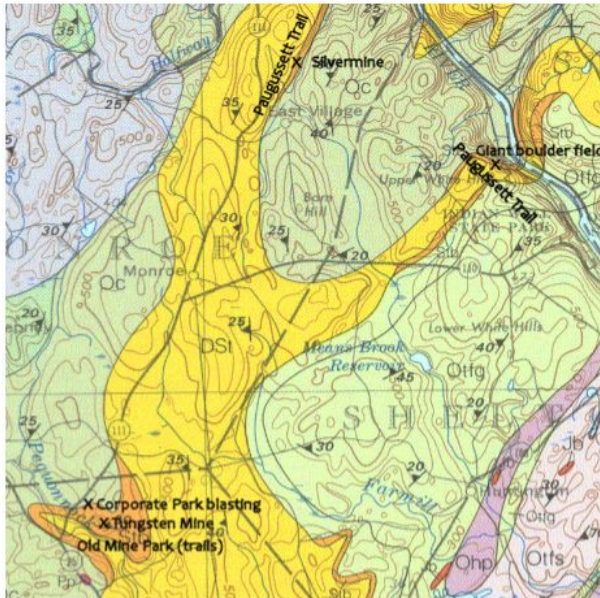
Note: PARKING PARKING There are many places with limited parking along the trail (see map). Larger lots that may accommodate groups include: Nells Rock Road; Shelton Dog Park; Shelton Intermediate School (when school is not in session); Indian Well State Park (Falls parking); and Webb Mountain Park in Monroe. MILEAGE (Approx.) MILEAGE (Approx.) From Buddington Rd Hope Lake 1.4 mi. Silent Waters 2.1 mi. Indian Well Falls 4.6 mi. Birchbank Mtn 6.6 mi Webb Mtn 10.5 mi Cottage SL/Lake Zoar 12 mi. Barnhill Road, Monroe 13 miHistory:

Image:

Quote(I recently heard in passing that the Indian cave in Monroe is "missing" but used to be the site of Indian soapstone quarrying. The entry collapsed and now people can't find it.)

6

DD - Monroe



7

Devil's Den (2)

Traditional Homeland: Golden Hill Paugussett

County: Fairfield

Address: **33 Pent Road Weston, CT**

Phone: 203-568-6270

"Legend claims that the Devil's Den valley of Weston was once so full of snakes, wolves, bears and other frightful creatures that the colonial settlers in the area associated the place with the Devil's menagerie --- and fearfully told their children to avoid the place at all costs."

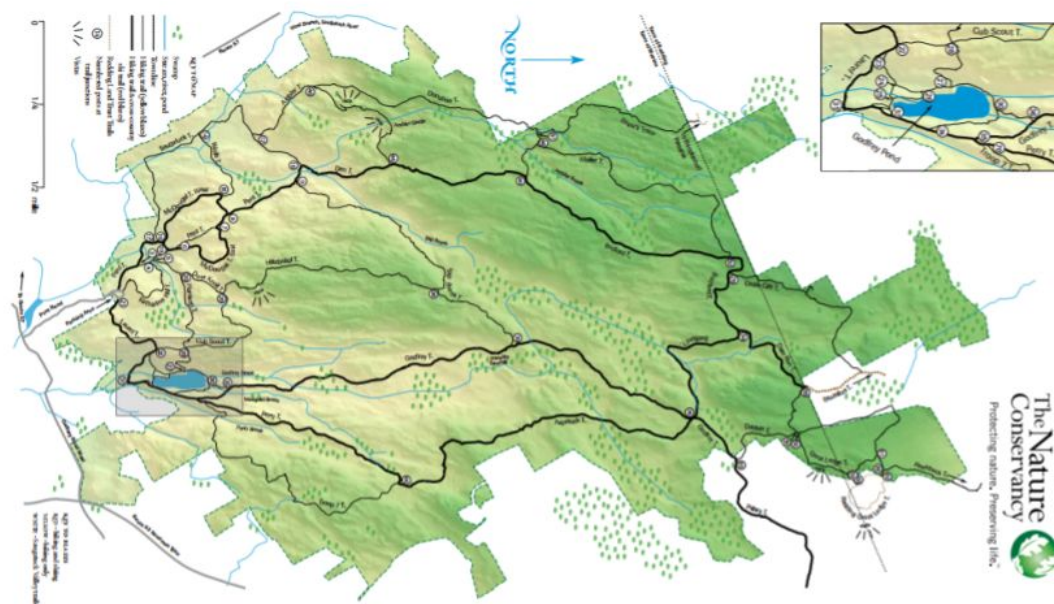
8

DD - Weston

"One tradition has it that when the Devil walked the earth in that area, he stepped in soft clay, leaving a footprint - like indentation too large to have been made by man. When the clay hardened into stone, they say, the footprint was permanently preserved."

9

DD - Weston



10

DD - Weston



11

Devil's Gap

Traditional Homeland: Golden Hill Paugussett

County: Fairfield

Address: **Brookfield**

Note:

History:

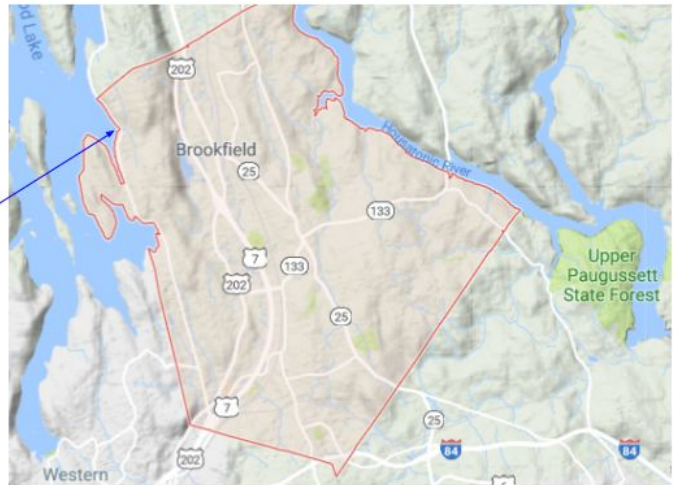
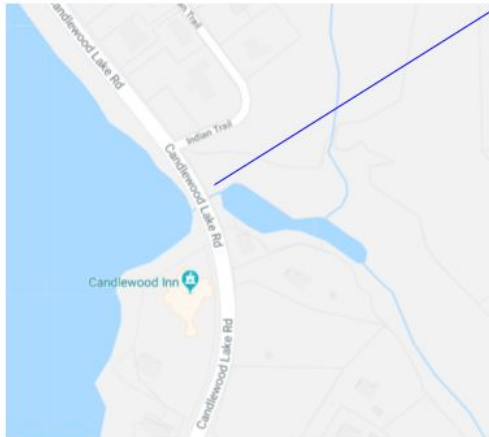
Map:

Image:

Quote:

12

DG - Brookfield



Gap = Depression in a range of mountains or hills

13

Devil's Glen Park

Traditional Homeland: Golden Hill Pausussett

County: Fairfield

Address: **Valley Forge Road, Weston**

Note:

History:

Map:

Image:

Quote:

14

DG - Weston



- > Take CT-214 W, Spicer Hill Rd and CT-117 N to CT-2A W in Preston
14 min (7.9 mi)
- > Follow I-395 S, I-95 S and CT-15 S/Merritt Pkwy to Congress St in Fairfield. Take exit 44 from CT-15 S/Merritt Pkwy
1 h 13 min (76.6 mi)
- > Take CT-58 N and Old Redding Rd to Valley Forge Rd in Weston
12 min (6.5 mi)

Glenn - "Long narrow valley with steep sides, often with a water feature at the bottom"

15

Devil's Gorge

Traditional Homeland: Golden Hill Paugussett

County: Fairfield

Address: **Weston**

Note:

History:

Map:

Image:

Quote:

16

Devil's Mouth

Traditional Homeland: Golden Hill Paugussett

County: Fairfield

Address: **Redding**

Note:

History:

Map:

Image:

Quote:

17

DM - Redding



18

Devil's Backbone (1)

Traditional Homeland: Schaghticoke ?

County: Litchfield

Address: **Bethlehem**

Note: "It is a ridge on the eastern side of town. There is a farm located 1 ½ miles east of the center is a picturesque ravine known as devil's backbone."

History:

Map:

Image:

Quote:

19

DB - Bethlehem



20

Devil's Backbone (2)

Traditional Homeland: Schaghticoke ?

County: Litchfield

Address: **Plymouth**

Note:

History:

Map:

Image:

Quote:

21



Gorge. Devil's Backbone,
Plymouth.

HISTORY — OF THE — TOWN OF PLYMOUTH CONNECTICUT

WITH AN ACCOUNT OF THE

Centennial Celebration

May 14 and 15, 1895.

✱

Also a Sketch of Plymouth, Ohio

Settled by Local Families.

✱

COMPILED BY
FRANCIS ATWATER.

✱

PRINTED, ILLUSTRATED AND BOUND BY
THE JOURNAL PUBLISHING COMPANY
MERIDEN, CONN.

22

Satan's Kingdom



23

...Satan's Kingdom

Traditional Homeland: Schaghticoke

County: Litchfield

Address: **92 Main Street, New Hartford, CT 06057**

Quote: "According to legend, Satan once used the rocky gorge of Farmington River bearing his name as his exclusive playground. Here, he and his band of lesser demons gamboled away their days and night, until the day finally came when the Angel Gabriel blew them all away with one blast from his golden trumpet. Gabriel and the good angel had decided that the rugged area was just too lovely to be cluttered up with demonic denizens?"

24

SK - New Hartford

“According to the historical record, the Satan’s Kingdom district did, in fact, once serve as a refuge for the scattering of human beings who might easily have been mistaken for devils. Either attracted by the place’s name, or -- more likely -- it’s isolated and inaccessible location, a notorious group of Indians, Negroes, and renegade whites” settled in the Kingdom, in the last years of the 18th century. Using their settlement as both home and hideout, the inhabitants ranged the region far and wide, begging, robbing, vandalizing and stealing anything that wasn’t nailed down. Before the nest of thieves was finally cleared by law enforcement.”

25

Satan’s Ridge

Traditional Homeland: Schaghticoke

County: Litchfield

Address: **New Hartford**

Note: Renamed “Ski Sundown”

History:

Map:

Image:

Quote:



26

Devil's Kitchen

Traditional Homeland: Schaghticoke

County: Litchfield

Address: **Thomaston**

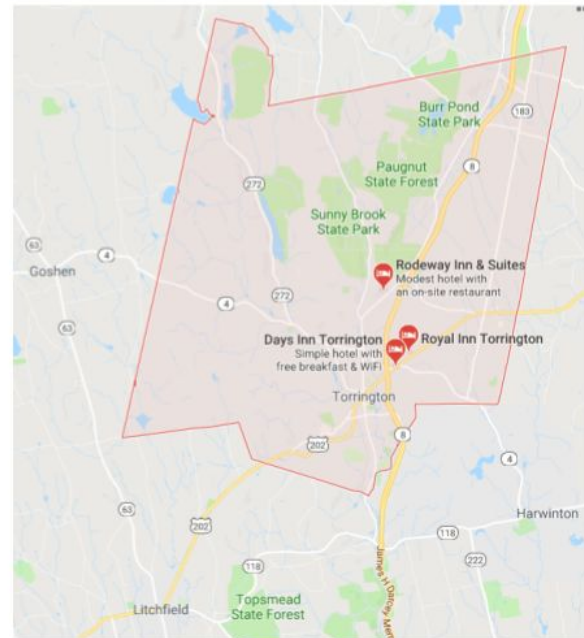
Note:

History:

Map:

Image:

Quote:



27

The hike starts off tranquilly at the scenic Lamson Corner Cemetery, a burial ground that dates back to the late 1700s, high on a dell near the vast Major Curtiss Bog. The blue/red dot path, a side trail of the Connecticut Forest & Park Association's Blue-Blazed Tunxis Trail **system**, runs past the southern side of the cemetery along old Torrington Turnpike past white pine groves, swamps and deep forests. Be sure to check out the old white pine that has slowly rearranged the cemetery's stone wall.

After traveling a mile through the forest and passing a long stone wall, a final turn brings you to the entrance of Hell — I mean, Devil's **Kitchen**. After passing through a relatively unremarkable forest, the large rocks scattered around this area, along with the huge boulders and rock outcroppings that provide a gateway into the kitchen, are a little unnerving and make the hairs on your neck stand up.

As you walk along the trail, the huge granite **walls** of the ravine tower above and your imagination starts to roam. Small caves and fissures seem to have eyes peering from them. Fallen trees on the top of the ravine seem to have horns and pointed tails. Sounds of water can be heard from underground — deep underground. And you hear sinister laughter — or maybe it's just the north wind through the pines — as you stumble over a rock.

Questions or column suggestions are welcome. Peter Marteka can be reached at 860-647-5365 or

http://articles.courant.com/2010-11-12/news/hc-marteka-devils-kitchen-1112-20101112_1_devil-backbone-ravine

28

One historical **account** called the formation "a freak of the glacial age." Another account said this "place earned the demonic names from the wild and rocky terrain of the deep ravine." The formation continues for a half-mile before the trail returns to mountain laurel groves and forest again. The trail undulates like a roller coaster after leaving the kitchen as it passes through the Nassahegan State Forest.

The trip through the state forest has some wonderful seasonal views of the surrounding hillsides. The red dot trail eventually rejoins the Tunxis Trail for the return journey to Lamson Corner.

The wilds of Burlington and Devil's Kitchen are worth a visit. Just don't stick around for dinner.

Parking is located at the junction of Route 69 and Scoville Road, just south of Route 4. Visit <http://www.burlingtonlandtrust.org/files/Ramble.pdf> for a map of Devil's Kitchen.

29

Devil's Meditation

Traditional Homeland: Schaghticoke

County: Litchfield

Address: **Waterbury**

Note:

History:

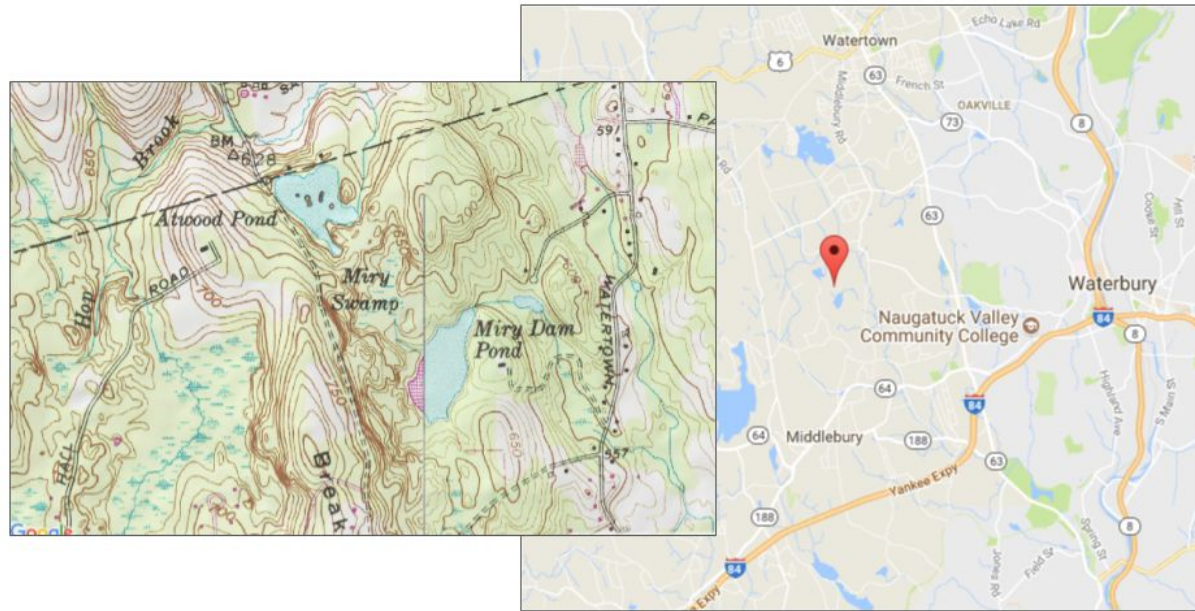
Map:

Image:

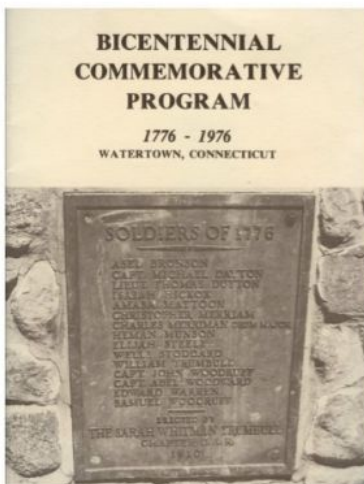
Quote:

SATAN'S MEDITATION—Originally a portion of the **Miry swamp**, between the branches of Hop brook. When Solomon Tompkins bought land there of the Howe family the land was described as being "at the **Miry swamp**." When Tompkins sold the land about ten years later it is described as "Sa...s Meditation."

30



31



Devil's Meditation

Another place in town is a point between Watertown and Middlebury. It is the Devil's Meditation, located in Miry Swamp. It is one of eight places in Connecticut that are considered the devil's property.

32

Regarding the Mystic
Massacre & Pequot
War (1637)

"There is still danger. Sassacus and the rest of the Pequots at Groton will come to seek revenge for the destruction of their forts at Mystic."

So one hundred men from Massachusetts and forty men from Connecticut were sent to finish the war. The Indians at Groton, not waiting for them, burned their fort and fled. About eighty of them were captured by the English near New London but Sassacus and a large number of his warriors continued toward the Hudson River, hoping to escape. The English overtook them a few miles west of New Haven in the town of Fairfield. Here they found the Pequots and about two hundred other Indians camping on the edge of a great miry swamp which was covered with tangled bushes.

When the English approached the Indians fled into the swamp. Some of the English who were eager to fight rushed after them. A shower of arrows fell on the white men but the Indians who fired them were so well hidden that they could not be seen. Realizing that they were caught in a trap the English started to retreat. Many of them sank so deeply in the mud and mire that they could not get out without help, whereupon the Indians rushed forward to take their scalps. Just in time others of their band came to the rescue and drove the Indians back. Soon the fight became so fierce that the Fairfield Indians begged for quarter.

33

Devil's Plunge ~ Litchfield

Traditional Homeland: Schaghticoke

County: Litchfield

Address: **Morris**

Note:

History:

Map:

Image:

Quote:

34

Devil's Backbone ~ Cheshire

Traditional Homeland:

County: New Haven

Address: **Cheshire**

Note:

History:

Map:

Image:

Quote:

35

Devil's Footprint ~ Branford

Traditional Homeland:

County: New Haven

Address: **Branford**

Note:

History:

Map:

Image:

Quote:

36

Devil's Pulpit ~ Hamden ~ Sleeping Giant

Traditional Homeland:
County: New Haven
Address: **Hamden**



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Sleeping Giant's Chin

The Damned Story: Sleeping Giant in Hamden has a long recorded history, and as such, there are many tales associated with it, the most famous of which is how this unique stretch of trap rock ridge got its name in the first place. According to the Quinnipiac Indians who inhabited the area before European colonists arrived, the story of Sleeping Giant is the story of Hobbomock, a giant who contained the spirit of the souls of the dead. As it turns out, Hobbomock was not an especially nice or jolly behemoth, threw temper tantrums and tended to do things that pleased only him. Once, he got so angry and stamped his feet so violently in a river that it caused a flood that destroyed many villages and created much distress among the mortals. He was also fond of oysters, so the story goes, and quite often gorged himself on every one that could be found, making sure to leave none for everyone else. He was a giant jerk, really. Anyway, Keihtan, the creator-god, took pity on the plight of the mortals and decided he needed to deal with Hobbomock. But as Hobbomock was a divine creature, Keihtan could not kill him, so he waited for the right opportunity to take care of the giant. One day, after Hobbomock went on a particularly zealous oyster-eating binge (think of your Uncle Joe showing up for Thanksgiving with his "eating pants" on), he grew weary and fell asleep. Keihtan, seizing the moment, cast a spell on the giant so that he would never awaken again. Over time, the earth and trees have come to cover the slumbering Hobbomock, peace has returned to the area, and all have been spared the giant's wrath.

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Devil's Jump ~ Derby

Traditional Homeland:

County: New Haven

Address: **Derby**

Note:

History:

Map:

Image:

Quote:

40

Satan's Kingdom ~ Bethany

Traditional Homeland:

County: New Haven

Address: **Bethany**

Note:

History:

Map:

Image:

Quote:

41

Devil's Meditation ~ Middlebury

Traditional Homeland:

County: New Haven

Address: **Middlebury**

Note:

History:

Map:

Image:

Quote:

42

Devil's Backbone ~ Bristol

Traditional Homeland:

County: Hartford

Address: **Bristol**

Note:

History:

Map:

Image:

Quote:

43

Devil's Kitchen - Burlington

Traditional Homeland:

County: Hartford

Address: **Burlington, junction of route 69 and scoville Road, South of route 4**

Note: Today, it can be found by hiking a few miles on the Tunxis Orange Dot Trail in Burlington. If you approach at the Route 69/Scoville Road parking area, it is an easy, flat hike. http://www.ctmuseumquest.com/page_id_4089_wordpress/

History: "I wanted you to know that it was called Devil's Kitchen because 150 years ago men would make charcoal in the gorge or crevasse and because of the endlessly rising smoke it was named "Devil's Kitchen".

Map:

Image:

Quote:

44

Hell Hole ~ Simsbury

Traditional Homeland:

County: Hartford

Address: **Simsbury**

Historical Society: The site is also referred to as Cat Hole.

History:

Map:

Image:

Quote:

45

"In Simsbury, two village sites are known. The main one was Weatogue, meaning home place. Indian artifacts found on three farms within the district enrich the ancient history of East Weatogue. Several sites have been the subject of study in the Farmington River Archaeological Project of the Department of Anthropology of Central Connecticut State University. Dr. Kenneth Feder, head of the project, maintains that objects discovered in these sites offer "evidence of continuous habitation from 8,000 years ago to the present."

Legend ascribes a knoll directly north of the falls of King Phillip Brook, or "Hell Hole" or "Cat Hole" as called by the Indians, as the site of an Indian workshop. Noah A Phelps' history records an Indian burying ground near the house of the late Col. James Cornish. During the excavation for this house, human bones were found. This is probably the Louis Epstein house at 25 East Weatogue Street. Another burial ground "on a pitch of rising ground in the rear of the house of Mrs. T.L. Bissell" is most likely in the area east of the Caldeira Nursery at 16 East Weatogue Street and north of the residence of Mr. Caldeira. Indian artifacts have also been found in the meadow west of Old Bacon homestead, now the Willis home at 11 East Weatogue Street.

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Just how early white settlers from Windsor immigrated to the land of the Massacoes is not known. The earliest extant record of settlement is April 1642 when the Central Court of Hartford issued the following order: "Its ordered that the Governor and Mr. Heynes shall have liberty to dispose of the ground upon that part of Tunxis River called Mossocoive, to such inhabitants of Wyndsor as they shall see cause." Simsbury then became annexed to Windsor, and was referred to as the Massacoe Plantation. "

"Simsbury, not long an autonomous entity, had its destiny reshaped by the Indians. Fearing an Indians attack, the town council on March 3, 1676 instructed the inhabitants to remove themselves to other plantations. That attack transpired on Sunday, March 26, 1676. Abandoned by settlers, the town was an easy prey for the Indians who pillaged and finally burned everything, destroying about forty dwellings along with barns and outbuildings. Legend attributes the conflagration to King Philip, who reportedly sat in the large cave on Talcott Mountain to view the spectacle. Simsbury absorbed the fury of the Indian attack, the only Indian attack suffered by any Connecticut town"

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Devil's Wharf

Traditional Homeland:

County: Middlesex

Address: **Deep River**

Note:

History:

Map:

Image:

Quote:

48

Devil's Rock

Traditional Homeland:

County: Middlesex

Address: **Old Saybrook**

Note:

History:

Map:

Image:

Quote:

49

Devil's Den ~ Haddam(3)

Traditional Homeland:

County: Middlesex

Address: **Haddam**

Note: Machemoodus

History:

Map:

Image:

Quote:

50

Native American Folklore:

"For the earliest inhabitants of this region, the people of the Pequot, Mohegan and Narragansett tribes, the thundering and quaking around Mount Tom were evidence of the living presence of the god Hobomoko, who sat below on a sapphire throne and decreed all human calamity. The Indians called the area "Matchemadoset" or "Matchitmoodus" -- now "Machimoodus" -- meaning, literally, "Place of Bad Noises." Since Hobomoko's thunder was sometimes loud and violent and at other times soft and gentle, it was said that Connecticut's Indians depended upon the local Machimoodus tribe to interpret the many voices of the evil deity. Living, as they did, in the shadow of sacred Mount Tom, the pious men of the Machimoodus were thought by others to have direct access to the raging spirit beneath its slopes.

Thus, when Hobomoko spoke, the resident medicine-men listened. Then, as chieftains from other tribes gathered with their offerings, the Machimoodus priests would engage in great powwows, finally emerging with the right formula for calming the angry god through sacrifice and prayer. They say that many were the times when the Machimoodus medicine-men were kept very busy consulting with visiting sachems and preparing offerings to the underground deity."

David E. Phillips, *Legendary Connecticut: Traditional Tales from the Nutmeg State*, Carbone Press, 1992

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Devil's Rock

Traditional Homeland:

County: Middlesex

Address: **Portland**

Note:

History:

Map:

Image:

Quote:"... they tell the story down around Portland about the young Mattabasett Indian who incurred the wrath of the Evil One by constantly disrupting the powwows with his incessant bragging and mockery of the gods." "Well, one day during one of the Mattabasetts' gatherings, the boastful brave was again making fun of the gods. And even though a chief warned him to stop lest the Evil Spirit

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DR - Portland

come and snatch him away, he refused. He also told the old man that the young Indians no longer believed in spirits, good or bad. He even ordered the Elder to stop talking such nonsense! At that the Devil exploded. Furiously angry at the young man for no longer believing in him, the youth squirmed in his grasp, but the Devil jumped back into the water with him, and they both disappeared down the deep hole in the river. So hot with anger had the Evil One been, they say, that his burning foot left a scorched print in the rock from which he had jumped. The indian braggart never returned, but the Evil Spirit's cloven footprint can still be seen today on the boulder they call Devil's Rock."

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Devil's Hopyard

Traditional Homeland:

County: Middlesex

Address: **366 Hopyard Road, East Haddam, CT 06423**

Note:

History:

Map:

Image:

Quote: "Then too the "hellish" appearance of the Hopyard's gorge was probably enhanced for the early English settlers by local Indian Tribes, which are said to have used Devil's Hopyard for religious rites and powwows. It probably wouldn't have taken much to convince those devout puritans that the Indians they saw dancing around a midnight campfire were really evil demons paying their respects to the Head Man."

Pg. 126 Legendary Connecticut, Traditional Tales from the Nutmeg State by David E. Phillips.

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Devil's Den ~ Sterling (4)

Traditional Homeland:

County: Windham

Address: **Sterling**

Note:

History:

Map:

Image:

Quote:

55

Devil's Island

Traditional Homeland:

County: Windham

Address: **Danielson (within the Quinebaug River)**

Note:

History:

Map:

Image:

Quote:

56

Hell's Hollow Brook

Traditional Homeland:

County: Middlesex

Address: **Plainfield**

Note:

History:

Map:

Image:

Quote:

57

Devil's Den ~ Franklin (5)

Traditional Homeland: Mohegan Pequot

County: New London

Address: **Franklin**

Note:

History:

Map:

Image:

Quote:

58

Devil's Den ~ Plainfield, Voluntown, Griswold (6)

Traditional Homeland: Mohegan-Pequot

County: New London

Address: Plainfield, Voluntown, Griswold

Note: **Quinebaug Trail**

History:

Map:

The town name of Voluntown is attributed to the fact that it was settled by Volunteers of the Narragansett War in 1700 who received land grants to settle there. The land was remote and difficult to farm and many of the original settlements were subsequently abandoned, so stone walls and foundations can be found throughout the forest today. The inhospitality of the land has been cited as the origin for the name "Hell Hollow" and there are theories regarding the naming of the Devil's Den rock formation near Flat Rock.

There are several unsubstantiated legends and ghost stories which surround the Hell Hollow area including a false claim of witchcraft

https://en.wikipedia.org/wiki/Quinebaug_Trail#Folklore (Dec 7, 2017)

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Devil's Footprint - DF - Montville

Traditional Homeland: Mohegan/Pequot

County: New London

Address: **Montville**

Map:

Image:

Quote:"

"This site, negatively referenced by Christian missionaries as the "Devil's Footprint, is a rock embedded with the footprint of the giant named Moshup who roams New England. Gladys Tantaquidgeon explains that early Euro-Christians frequently lent the Devil's name to people and places valued by Mohegans "in order to denigrate them." While Indians taught that bad weather was caused by Moshup and Granny's arguments, white missionaries changed that tale to suggest that bad weather was caused by the devil (in the form of Moshup), whipping his wife (in the form of granny Squannit). Gladys Tantaquidgeon tells the following story of other footprints that link the traditional trails of Moshup in nearby Moodus, Uncasville, and Old Lyme, Connecticut; Montauk, Long Island; and on Martha's Vineyard and Vineyard Sound..."

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DF - Montville

"Devil's Footprint" in Montville, located a few hundred feet behind the old Mohegan meeting house, is a rock with an imprint similar to the one left on Portland's Devil's Rock. But the story explaining its origin is different. According to an old Mohegan Indian legend, the Evil One, who used to live in the Montville area, occasionally felt a need to leap over Long Island Sound to Montauk on Long Island, to visit his numerous subjects there. He used the Montville boulder, a rock several feet high and three feet across, as a handy launching pad, but because such force was exerted as he lifted off, he gradually dug in the rock a crevice about ten inches deep, in the shape of a cloven hoof -- the Devil's footprint. Incidentally, this story is true, because over at Montauk there is a similar boulder with an identical imprint. It's obviously the spot where the Evil Spirit began his return trips to Connecticut."

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Paugussett

[Paugussett](#) villages existed in [Bridgeport](#), [Trumbull](#), [Stratford](#), [Shelton](#), [Monroe](#) and [Oxford](#) in [Fairfield County](#) as well as in what is now [Milford](#), [Orange](#), [Woodbridge](#), [Beacon Falls](#), [Derby](#) and [Naugatuck](#) in [New Haven County](#), Connecticut. The Naugatuck were a branch of the [Paugussett](#).^[11]

Descendants of the southeast [Fairfield County Connecticut](#) branch of the [Paugussett](#) tribe (known as the "Golden Hill" Paugussetts) today have a reservation in [Colchester Connecticut \(New London County\)](#) as well as a small land holding in the [Nichols](#) section of [Trumbull, Connecticut](#).^[12]

For more information on the Paugussett native-Americans ("American Indians") see the Wikipedia entry on the [Paugussett](#) as well as the [Golden Hill Paugussett website](#).

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