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THE ALGONQUIAN SERIES

BY WILLIAM WALLACE TOOKER

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VII

THE ALGONQUIAN SERIES

Some Indian Fishing Stations upon
Long Island

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INDIAN BONE FISH-HOOK FROM A LONG ISLAND
FISHING STATION.

SOME
INDIAN FISHING STATIONS
UPON LONG ISLAND

With Historical and Ethnological Notes

BY
WILLIAM WALLACE TOOKER



NEW YORK
FRANCIS P. HARPER
1901



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SOME INDIAN FISHING STATIONS UPON LONG ISLAND.*



LONG the Atlantic shoreline of the Algonquian habitat, where the tide, without cessation, ebbs and flows twice in twenty-four hours, we meet with many appellations bestowed by the red men on localities frequented by them for the purposes

*This paper was read by the author before the Amer. Association for the Advancement of Science, Section H, at Brooklyn, N. Y., in 1894, and published in the Brooklyn Eagle Almanac for 1895.



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of fishing. The reasons for the survival and retention of most of these terms to our times was not because of predilection for the aboriginal, but because, as is evidenced by facts, which I shall present, that the greater number mark boundaries of conveyances of land by the Indians to the whites. These localities, having been well-known landmarks, not only to the natives, but also to the settlers, were chosen in order to indicate the limits of the tracts sold, so there could arise but little question, during the lifetime of the original grantors, as to the beginning or ending of the land laid out by them.

The New England coast, of which Long Island necessarily forms a part, is especially rich in these appellatives. The Island itself, indented and environed in every direction by numerous tidal streams, coves, bays, and estuaries, which teem with marine life, probably has more—and in many respects, a far more interesting number—of these particular names than any other portion of the coast having the same limited area, or even a more extended one. It is true, however, that some of these descriptive terms have not been retained in actual use, but are hidden, as they have been for years and

centuries past, in the dusty archives of town records, in the annals of long-forgotten lawsuits, and in the time-stained, moth-eaten conveyances of several decades following. That they were in occasional use for a long period after the settlement of the Island is demonstrated by their record for generation after generation, until they disappear and are forgotten in the next.

Long Island has long been famed for its extensive fisheries. Not only is the Island noted for the great variety of its edible and other fish, but also for the vast quantity of oysters, clams, escallops, and other mollusks annually gathered

from its waters, which has made them a factor in the preservation and consequent growth of its settlements. We have all the evidence necessary to prove that it must have been equally well known before the advent of civilization.* The extensive shell-heaps dotting

* Fish must have been exceedingly plenty in the early days. Captain John Smith says (Arber's Smith, p. 418): "We found in divers places that abundance of fish, lying so thicke with their heads above the water, as for want of nets (our barge driving amongst them) we attempted to catch them with a frying pan; but we found it a bad instrument to catch fish with; neither better fish, more plenty, nor more variety for small fish, had any of us ever seene in any place so swimming in the water, but they are not to be caught with a frying pan."

the banks of every water-way indicate a more numerous people than the size of the territory would seem to warrant under savage conditions, but this is easily accounted for from the fact that the waters afforded a more abundant and more certain food supply for the natives than could be obtained by their precarious methods of hunting, or by their crude processes of agriculture. The following study and analysis of these names of fishing stations amply bear out the truth of the foregoing remarks, as well as my essay on the Indian Names for Long Island proves the celebrity of the Island for its univalves and

bivalves, and consequent wampum industry of its primitive peoples.*

These names are of two kinds : First, those formed by the union of two elements, with or without a locative suffix ; second, those which have a single element, the root-word, with its locative. The first are by far the most numerous on

* Wood, 1634 (New England Prospect):
“ Of their fishing, in this trade they be very expert, being experienced in the knowledge of all baites, sitting sundry baites for severall fishes, and diverse seasons ; being not ignorant likewise of the removall of fishes, knowing when to fish in rivers, and when at rockes, when in Baies, and when at Seas ; since the English came they be furnished with English hookes and lines ; before they made them of their owne hempe more curiously wrought, of

Long Island, and appear in the following well-marked forms, viz., *Acombamuck*, *Ashataamuck*, *Enaughquamuck*, *Manhanset ahaquazuwamuck*, *Messemamuck*, *Miamuck*, *Niamuck*, *Rapahamuck*, *Ronconkamuck*, *Seabamuck*, *Suggamuck*, *Uncawamuck*, and *Unsheamuck*. In order to avoid unnecessary

stronger material than ours, hooked with bone hooks." See the illustration of the bone fish-hook from Long Island. This hook, now in the author's collection at the Brooklyn Institute of Arts and Sciences, was found on a fishing station or village site near Sag Harbor, N. Y. It was illustrated and described in Abbott's *Primitive Industry* and in Rau's *Prehistoric Fishing in Europe and North America*. The cut has been loaned by the Smithsonian Institution.

repetition of the second element in the foregoing list, it is well to observe that the terminal *-amuck* (varied as *-amack* or *-amuk*) in all these names denotes "a fishing-place" or "where fish were caught," and is derived from the root *ám* or *amá*, signifying "to take by the mouth," whence *ám-au*, "he fishes with hook and line"; Delaware *áman*, "a fish hook," thus becoming by habitual use with its localizing affix *-ám-uck* or *-ám-ack*, a fishing-place where all kinds of fishing were practiced, either by line, net, spear, or weir. The second form—the root-word with a locative suffix—we find in such names as

Namkee, *Nameoke*, *Nanemoset*, and *Nemaunkak*. These, as will be noticed, are more simple in their synthesis. Although differing in their terminals, the variation they present in the root-word is due more to the English recorder than it is to the speech of the savage. *Acombanuck* was the neck of land formed by Dayton's Brook on the east, with Overton's Brook on the west, where the village of Bellport, Brookhaven town, is now located.

The deed from Tobaccus* the Sachem of Unkechaug, June 10, 1664, was "for a parcel of land . . . bounded on the south with

* Brookhaven Rec., vol. i. p. 11.

the Great Baye, and on the west with a fresh Ponde [Dayton's Pond] adjoining to a place comonly called *Acombamack*, and on the east with a river called *Yamphanke*." The deed for the territory west of the neck, granted by the same Sachem two years later to Governor Winthrop, reads: "Bounded on the west by a river called Namkee, and on the east to a place bounded by a fresh Pond, adjoining to a place called *Acombamuck*." This pond is now filled up, and is not the one mentioned in the first deed, as would seem from similarity of context, but was a short distance to the west on Starr's Neck. Some of the

recorded forms are *Occumbamuck* and *Cumbamack*; colloquially as *Occum'bomock*. Its prefix *-Acomb*, or *Occumb*, is the parallel of the Massachusetts *Ogkomé*, "on the other side" (of water generally). The insertion of the consonant *b* or its substitute *p* in the Long Island forms of this adjectival seems to be characteristic, although it may have been in every instance primarily due to an error. Therefore, *Acombamuck* was an appellative bestowed by the natives living to the eastward, because it was "over the water," or on the other side of their "fishing-place," at the mouth of Dayton's Brook.

Ashataamuck, or "Crab meadow," Huntington town, was one of the boundaries in the Indian deed of July 14, 1659, for a tract of land conveyed by Wiandance, Sachem of Long Island, to Lyon Gardiner for his services in ransoming the Sachem's captive daughter from the Narragansetts. The original deed, preserved under glass in the Library of the Long Island Historical Society, gives it: "We say it lyeth between Huntington and Seataucut, the western bounds being Cow Harbor, easterly *Arhataamunt*." Every copy of the deed, of both early and late times, varies the spelling. Nassaconsett's deed to

Richard Smith in 1665 has it *Cat-awamuck*; Dongan's patent, December, 1685, to Judge Palmer and John Roysee, "called Crab Meadow, or by the Indians *Kat-awamac*"; Isaac De Reimer's petition, April 21, 1702, *Katawamake*—in English "Crab Meadow." Comparison of the various early forms shows that the use of *r* in the earliest is evidently an error; also that the sound of the initial vowel *a* was very indistinct, on account of which it was dropped in all the later spellings. These facts induce the belief that it should have been *Ashatá-amuck*, the "crab fishing-place" or "crab meadow," as it was popu-

larly translated. These changes indicate that *Ashatá* is the parallel of the Algonquian [Mackenzie] *Achakens*; Nanticoke, *tah! quah*; Delaware, *scháhamuis*, "craw-fish"; Virginia [Strachey], *Ashaham*, a "lobster"; Narragansett, *Ashaünt-teaüg* (pl.), "lobsters." The radical signifies "they run to and fro, backwards and forwards." *

Enaughquamuck was an inlet connecting the Great South Bay with

* Loskiel (History of the United Mission, 1794, p. 98) says: "Large crabs are found in all rivers, which have the benefit of the tide. The mode of Catching them in use among the Indians, is to tie a piece of meat to a string of twisted bast which they throw into the stream. The crabs lay hold of the meat, and are easily drawn out."

the ocean, now closed, and its exact locality cannot be identified with certainty, as the beach bears many indications of former inlets or guts. In the memory of some of the older people a shoal on the south side in Brookhaven town was called *Quamuck*, and was visited by the local fishermen for the purpose of catching *mummy chogs* for bait. This seems to be a contracted form of our name. It is indicated as the limit of a grant to Lyon Gardiner, dated July 28, 1659,* when "Wian-dance Sachem of Pawmanack or Long Island, sold all the bodys and bones of all the whales that shall

* Southampton Rec., vol. ii. p. 34.

be cast up upon the land, or come ashore from the place called *Kitchaminchoke* [in another record *Kitchininchoge* = "The beginning place," Moriches Island] into the place called *Enaughquamuck*, only the fins and tayles of all we reserve for ourselves and Indians," etc. The year previous the Sachem sold Lyon Gardiner the right of herbage on same tract, viz.: "Which beach begins eastward at the west end of Southampton bounds, and westward where it is separated by the waters of the sea cominge out of the ocean sea," etc. The name signifies "as far as the fishing-place": *Enaughqua* = Massachu-

setts, *unnuhkūquat*, "as far as"; Narragansett, *anuckqua*, "at the end of"; as in *Tou-anuck-quaqua*, "how big" or "how wide is it"; Delaware, *Ta-lekhiquot*, "how far is it"; Otchipwe, *enigokwa-aki*, "as wide as the earth is"; *Enigokwa-dessing*, "as it is wide." The grant to Gardiner is therefore from *Kutchininchoge*, "the beginning place" "as far as the fishing-place," *Enaughquamuck*.*

* Van der Donck says (Coll. N. Y. Hist. Soc. N. S., vol. i. p. 209): "To hunting and fishing the Indians are all extravagantly inclined and they have their particular seasons for these engagements. In the spring and part of the summer, they practice fishing. When the wild herbage begins to grow up in the woods, the first

The name of Shelter Island, *Manhanset-ahaquazuwamuck*, is for many reasons one of the most remarkable Indian appellatives in New England ; and also one of the longest. The deeds from the

hunting season begins, and then many of their young men leave the fisheries for the purpose of hunting ; but the old and thoughtful men remain at the fisheries until the second or principal hunting season, which they also attend, but with snares only. Their fishing is carried on in the inland waters, and by those who dwell near the sea, or sea-shore. Their fishing is done with seines, set-nets, small fikes, weares, and laying hooks. They do not know how to salt fish, or how to cure fish properly. They sometimes dry fish to preserve the same, but those are half tainted, which they pound to meal to be used as chowder in winter."

Sachem *Unkenchie* to James Farrett (obtained in 1639), Farrett's to Stephen Goodyear in 1641, Goodyear's to the Silvesters in 1652, have all disappeared and no copies exist. They were all recorded in the Southold records in 1656, but the hand of some vandal tore them out years ago. Consequently the earliest record so far discovered of the full name occurs in 1656 after Silvester and company took possession, viz. :* “Yokee, formerly Sachem of *Manhansickahaquatuwamock*, now called Shelter Island, did on the three and twentieth of March, 1652, give full possession

* Southold Rec., vol. i. p. 158.

unto Capt. Nathaniell Silvester and Ensigne John Booth, of the aforesaid Island of *Ahaquatuwamock*, with all that was belonging to the same," etc. Again in 1656: * "All that their Islands of *Ahaquazuwamuck*, otherwise called *Menhansack*." *Manhanset* or *Munhanset*, for ease of utterance among the whites, appears more frequently in the records as the name of the Island. The latter part, however, appears in the Dutch archives in 1646,† disguised as *Cotsjewaminck*; and is varied in some of the Island histories erroneously as *Ahaquashu-*

* E. H. Rec., vol. i. p. 97.

† Coll. Hist. N. Y., vol. xiv. p. 60.

wornock, and there the whole name is translated as "an island sheltered by islands." The late Professor E. N. Horsford suggested: "Island at the river's mouth and much sheltered stockade-place." This interpretation is too labored, and is also contrary to its synthesis. Comparison of the various early forms of the first component, *Manhanset* (= *Man-han-es-et*), shows the terminal to be in the diminutive form of the locative case. *-Set*, or *-sett* (= *es-et*), occurring as a terminal in many Long Island and New England names, does not mean small or little, but denotes a place "at or about," limited in extent, distinct

from the island as a whole. *Ahaquatu*, or *Ahaquazu*, (=Narragansett, *aíhaquassu*; Delaware, *ehachquihasu*, "it is sheltered or covered"), *-wamuck* = *∞amuck*, has the prefix of the third person as used by Eliot: "his or their fishing-place"; thus making the name *Manhan-es-et-ahaquazu ∞amuck*, "at or about the Island sheltered their fishing-place," or "their sheltered fishing-place at or about the Island." This shows that the term was applied originally by other than those living on the Island. As this descriptive term necessarily referred to some definite locality and not to the Island as a whole, I

would suggest, from personal observation and research on the spot, that *Ahaquazuwamuck*, "their sheltered fishing-place," applied to the body of water on the east side of the Island now known as "Cockles Harbor." Great and Little Ram Islands, now part of the Island at ordinary tides, forming its northern and eastern sides, made it, as it remains to this day, a place of shelter. The shell deposits, whitening its shores on every hand, bear silent testimony to its early inhabitants: and in its present name of "Cockles Harbor" is retained its celebrity for the clam and periwinkle. Joselyn says: * "A

* *Rarities*, pp. 36-37.

kind of coccle, of whose shell the Indians make their beads called Wampumpeag and Mohaicks. The first are white: the other blew: both orient, and beautified with purple veins.”

Messemamuck was a creek in the western part of Southampton town, near Riverhead. It is named in the celebrated “Occabog” meadows suit between Southampton and Southold, when, in 1660,* “Pau-camp, then 80 years of age, descended from the house of the Sachems in the end of the Island,” testified through Thomas Stanton,

* Book of Deeds, office Secretary of State, Albany, N. Y., vol. ii. p. 210.

the most famous interpreter of his day, and taken down by William Wells: "that, the first in his time [Occabog Indians] did possess the upland and meadows in the swamp side of the head of the river, being in the west end of the Bay, five creeks, the first *Messemennuck*, the second *Nobbs*, the third *Suggamuck*, the fourth *Weekewackmamish*,* the

* *Weekewackmamish*, now known as Mill Creek, "a place where reeds were cut." It is referred to in the deposition of Rev. Thomas James, October 18, 1667 (E. H. Rec., vol. i. p. 261), when acting as an interpreter for an old squaw, viz.:

"And that in those tymes the bounds of these *Akakkobauk* [Aquebaug, "head of the bay"] Indians came Eastward of the river *Pehikkonuk* ["the little plan-

fifth *Toyoungs*.”* There is some difficulty about locating this first creek, owing to the encroachment of water upon the land, for there is a tradition extant that the present Flanders Bay was originally land-locked, and has been opened during the past two hundred years. It may have been Lo Pontz or Haven’s creek, which flows into the Peconic River at Broad Meadows Point.

tation”] to a creek which she named. And they gathered flags for matts within that tract of Land.”

* *Toyoungs*. This is now known as Red Creek at Flanders. The name denotes “a ford or wading place.” This name and creek is frequently referred to in the early records, as it was “a boundary place” for many years.

This suggestion seems to be corroborated by the early records.

Messemamuck denotes "an alewife fishing-place." (*Messem* = Massachusetts *ommissuog*, Narragansett *aumsuóg*, Pequot *unsuages*, Abnaki *aiims∞-ak*, "alewives"; *alosa vernalis*, Mitch.) The name in all of these dialects means "little fishes"; consequently, the whole name means, literally, "a place where little fishes are caught."

Rev. Thomas James, in his deposition, dated October 18, 1667, said that "Paquatown the Montauk Councillor told him yet ye bounds of ye *Shinnocuts* Indians (since, ye conquest of those Indians wch

formerly, many years since lived att *Akkabauk*), did reach to a river where they use to catch ye fish comonly call alewives, the Name of ye river he said is *Pehik*." Two old women also informed James "they gathered flags for matts within that tract of land, but since those Indians were conquered who lived att *Akkobauk*, the Shinnocut bounds went to the river *Pehik Konuk* where ye Indian caught alewives." This shows that the creek emptied into the Peconic River, and that James here gives its English interpretation. Wood's New England's Prospect, 1634, says: "Alewives be a kind of fish which is much like a

herring which in the latter part of April come up to the fresh rivers to spawn, in such multitudes as is almost incredible, pressing up in such shallow waters as will scarce permit them to swimme, having likewise such longing desire after the fresh water ponds, that no beatings with poles or forcive agitations by other devices will cause them to return to the sea till they have cast their spawn.

Miamuck, a small creek on the west side of the village of Jamesport, now known as Kings Creek. It is recorded first in the Indian deed of Ucquebaug, dated March

14, 1648,* viz.: "Provided the aforesaid Indians [Occumbooguns and the wife of Mahahanmuck], may enjoy during their lives a small piece of Land to Plant upon, lying between the two creeks, *Miamegg* and *Assasquage*." Some of the variations occurring are *Miamogue*, *Miomog*, and *Wyamaug*. The prefix *mi*, or *mia*, is probably from the Narragansett *Miáwene*, "a gathering together," "to assemble"; Massachusetts *Miy-aneog*, "they gather together"; *Miy-amuck*, "a meeting fishing place"; that is, a locality near the mouth of the

* Book of Deeds, vol. ii. p. 210, office of Secretary of State, Albany, N. Y.

stream where the Indians encamped or met together to catch fish, probably alewives or menhaden, used for fertilizing their corn fields. The land on both sides of the creek at its mouth is thickly covered with shell deposits and other evidences of Indian occupation.

Namkee, a creek on the boundary between the towns of Islip and Brookhaven. The name is still retained as *Namkey* Point.

The Indian deed of 1666 to Governor Winthrop has it: "Tobaccus gives a tract of land upon the south side of Long Island, meadows and upland, bounded on the west by a river called *Namkee*." Varied in

1668 as *Nanmicuke*; in 1670, *Nam-cuke*. This is from the generic *namaus* (*Namohs*, Eliot; Abnaki, *namés*; Delaware, *namees*), “a fish” —but probably, one of the smaller sort, for the form is a diminutive —and *keag* or *keke*, Abnaki *khigé*, which appears to denote a peculiar mode of fishing—perhaps, by a weir; possibly, a spearing-place. Schoolcraft derives the name of the *Namakagun* fork of the St. Croix River, Wisconsin, from Chip, “*namai*, sturgeon, and *kagun*, a yoke or weir,” so says J. Hammond Trumbull.

Nameoke, a locality near Rockaway village. It is traditional, and

not found in the records or histories. *Name-auke*, "a fish-place."

Nemauskak is mentioned in the Indian deed of Brookhaven town, dated 1655, "being bounded with a river, or great *Napock* [= "water-place"] nearly *Nemauskak* eastward." Hence *Name-auk-ut*, at the fishing-place. Perhaps the same place as the following.

Nanemoset, a brook of uncertain location. DeKay places it in Southold town.* "In 1663 the inhabitants of Seataucut entered into an agreement with Capt. John Scott, to become co-partners in a tract of land bounded easterly with *Nane-*

*Thompson, Hist. L. I., vol. ii. p. 321.

moset Brook," etc. This was probably another name for Wading River Brook, Riverhead town, *Namoss-es-et*, "at or about the fish-place."

The narrow strip of land at Canoe Place, Southampton town, separating Peconic and Shinnecock Bays, where the Indians formerly dragged their canoes from one body of water to the other, was known as *Niamuck*. For the benefit of local fishermen the bays are now connected at this point by a short canal recently dug by the State. The evidences of Indian sojourns, in the shape of wigwam sites, shell-heaps, etc., abound in

the immediate vicinity. I have in my possession a wooden canoe paddle of great age, found very firmly embedded in the mud of the creek by a party while eeling.*

The Indian deed of the Topping purchase, April 10, 1662:† “for a certain tract of land lying and being westward of the said Shinnecock and the lawful bounds of Southampton aforesaid, that is to say to begin at the canoe place, otherwise *Niamuck*,” etc.; Indian

*This paddle is illustrated in Rau's Prehistoric Fishing in Europe and North America, Fig. 340, p. 191, and is now in the possession of the Brooklyn Institute of Arts and Sciences.

† Southampton Rec., vol. i. p. 167.

deed of 1666: "lying from a place called *Niamuck*, or ye canoe place." Variations: *Niamug*, *Niamock*, *Niamack*, 1667.

Dr. J. Hammond Trumbull suggested in a private letter to Wm. S. Pelletreau, Esq.,* the transcriber of the Southampton town records, that the name signified "between the fishing-places," which fully describes the spot. Dr. Trumbull is correct, as analysis shows: Massachusetts [Eliot] *nôe*, "midst," "in the middle of," as in *nôetipuhkok*, "in the middle of the night"; Delaware *lawi* (= *nawî*), "middle, between"; *nôe-amuck*, "in the mid-

* In possession of the author.

dle of the fishing-place," referring to both bodies of water, for the terminal, to an Indian mind, always belonged to water. Eliot would probably have written it *nôeamohke*; see the second variation.

Raconkamuck was the large pond of water situated in the three towns of Islip, Smithtown, and Brookhaven. It is still retained in the modern and more softened form of *Ronkonkoma* as applied to the lake and to a village in its vicinity. The Indian deed from Nassakeag, for Smithtown, dated April 6, 1664, says: "Saels which they had formerly made unto *Raconkumake*, a fresh pond about the midle of Long

Island"; Nicolls patent for Smithtown, 1665: "Bounded eastward with the Lyne, lately runne by the inhabitants of Seatalcott [Brookhaven] as the bounds of their town, bearing southward to a certaine ffresh pond called *Raconkamuck*." Some of its orthographical variations are *Raconckamich*, 1675; *Raconchony*, 1697; *Ronconcamuck* and *Rockconcomuck*, 1725. The signification of the name is given in various histories and essays relating to Long Island as "the white sand pond," on account of its sandy beach; but, as is usual with such interpretations, there is nothing whatever in the name to warrant

such a meaning. The late Professor E. N. Horsford suggested "a wild goose resting place" (in its migrations) from *Ron*, noise of flight (as of a bird); *konk*, "a wild goose"; *omack*, "inclosed place." While being a very pretty and poetical rendering of the name, we are compelled to reject it for a more practical and reasonable one. There is no question but the terminal in all the early forms is *amuck*, which applies to a fishing place of a man only. While we acknowledge that *konk* sometimes occurs as an onomatopoeia for "wild goose," it is a mistake to find it here. Therefore this interpretation does not need serious

consideration. The initial letter *r* is an error, originally caused by not hearing and recording the sounds properly, although *Cockenoe*, "one who understands the marks," or "the interpreter," the Indian who laid out the boundaries, having been intimately associated with the Indians of Norwalk, Conn., was more inclined to the *r* sound than were the Montauks who employed him. Therefore I believe *Raconk* or *Ronkonk* to be a variant of the Massachusetts *wonkonous*, Narragansett *waukaund̄sint*, Mohigan *wakankasick*, Abnaki *∞àkanr-∞zen*, Otchipwe *wákákina*, "a fence." Thus we have, as the re-

sult of this derivation, *wonkonk* or *wakonk-amuck*, "the fence or boundary fishing place," because the fences were the "live hedges" running through the forest, lopped by the Indians and whites on the boundary line of the towns of Brookhaven and Smithtown, all terminating at the pond—the fishing place.

Rapahamuck was a locality at the mouth of Birch Creek, Southampton town. The creek was designated earlier as *Suggamuck*. In the allotment of meadows in 1686 the lines were run "to a marked tree in *Rapahamuck* Neck . . . down the neck to *Rapahamuck* Point

. . . the island by *Rapahamuck*." Nathaniel Halsey's will, March 7, 1745 (Pelletreau's Abstracts), gives "one lott of meadow called *Rapahannock*."

The sound of *r* is intrusive here, and the same reasons for the use of this phonetic element apply as in the preceding names. *Rapah-* = Massachusetts and Narragansett *appéh*, "a snare," or "trap"; primarily "to sit" or "lie in wait"; hence we have *Appéh-amuck*, "trap fishing-place," which may have been a weir erected by the Indians, or a net placed across the mouth of the creek in the manner mentioned by Wood's New England's Prospect, 1634, viz.:

“When they use to tide it in and out to the Rivers and Creekes with long seanes or Basse Nets, which stop in the fish ; and the water ebbing from them they are left on the dry ground, sometimes two or three thousand at a set.” There is no similarity, except in the radical structure of the first element, between this name and the well-known *Rappahannock* River in Virginia, as might be supposed from the strong resemblance.* I have

*This name belonged originally to a village of the Indians where there was a Sachem's residence. From being the principal village and tribe on the river, the latter took the name Toppah-anoughs, “the encampment people” (see Arber's Smith).

devoted considerable study to the latter, and can therefore speak with some authority. The former appears as *Nappeckamack* or *Neperahamack*, Saw-mill Creek, Yonkers, Westchester County, N. Y.*

* *Nappeckamack*—var., *Neperhan*, *Nep-pizan*, etc. This name has been generally translated as the “rapid water settlement,” which is evidently an error; both the *n* and *r* are intrusive. The suffix, *amack*, or *amuck*, denotes “a fishing-place”; the prefix *appeh* “a trap”; hence we have *appeh-amack*, “the trap fishing-place”; *neperhan* (*apehhan*) “a trap, snare, gin,” etc. At the locality where the name was originally bestowed, the Indians probably had a weir for catching fish, and this fact gave rise to the name of the settlement.” See History of Westchester County, Edited by Major Frederic Shonnard, 1900, for Amerindian Names in Westchester County (Tooker).

Seabamuck was the first neck of land east of the Connecticut, or Carman's River, Manor of St. George, Mastic, Brookhaven town. A record of 1675 states that "Francis Muncy before he died exchanged his meadow in the ould purchas with Samuel Daiton for his lott of meadow at *Seabamuck* in the nue purchas." August Graham's map, surveyed for William Smith in 1693, has it *Sebamuck*; some of its later forms, occurring in the last and present century, are *Sebonack* and *Sebonnack*. This variation has been translated by Dr. J. Hammond Trumbull as from *Sepon'ack*, "a ground-nut place," which is correct

as far as a similarly formed name in Southampton town is concerned; but this derivation is not warranted in this case, as its early form, *Seabamuck*, indicates. As the name is sometimes applied to the river (the largest on the island) and to a locality at its mouth, I would translate as "the river fishing-place." *

* Captain John Smith (Arber's Smith, p. 365), says of the Virginia Indians, who did not differ materially from those of Long Island: "Betwixt their hands and thighs, their women use to spin the barkes of trees, Deere sinewes, or a kind of grasse they call *Pemmenaw*, of these they make a thread very even and readily. This thread serveth for many uses. As about their housing, apparell, as also they make nets for fishing, for the quantitie as formerly as ours. They make also with it lines for

Seab (= Unkechaug *Séepus*; Massachusetts *seip*; Otchipwe *sibi*, "a river"). *Seap* occurs in Southampton town in *Seapoose* (= Narragansett *sepoése*, "little river"), the inlet connecting Meacock Bay with the ocean having been so called for the past two hundred and fifty years.

Suggamuck was the creek near Flanders, Southampton town, now known as Birch Creek. The mouth

angle. Their hookes are either a bone grated as they noch their arrowes in the forme of a crooked pinne or fish-hooke, or of the splinter of a bone tyed to the clift of a little sticke, and with the end of the line, they tie on the bate. They use also long arrowes tyed on a line, and wherewith they shoot at fish in the river."

of the creek was called Rapa-hamuck. It is designated by its Indian name in the deposition of the old Sachem Paucamp, taken down by William Wells in 1650: "being in the west end of the bay, five creeks . . . the third *Suggamuck*," etc. The name signifies "a bass-fishing-place" (*Sugg* = Massachusetts [Wood] *suggig* should have been *m'suggig*, "bass"; Narragansett *Mis-súcakeke-kequock*, "Basse," "striped bass" (*Labrax lineatus*.) The prefix probably refers to its size, "Those that are great or mighty"; Massachusetts, *missugken*, "mighty"; Cree, *missiggittu*, "he is big." A creek on Shelter Island is

called "Bass Creek" from the numbers formerly caught there. Wood says, 1634: * "The Basse is one of the best fishes in the country, and though men are soone wearied with other fish, yet are they never with Basse; it is a delicate, fine, fat, fast fish, having a bone in his head which contains a sawcerfull of marrow, sweet and good, pleasant to the pallat, and wholesome to the stomach. When there be great store of them we only eat the heads, and salt up the bodies, for winter. Of these fishes some be three and some foure foot long, some bigger, some lesser; at some

* New England Prospect.

tides a man may catch a dozen or twenty of these in three houres. The way to catch them is with hooke and line. These are at one time (when alewives passe up the Rivers) to be catched in the Rivers, in Lobster time at the Rockes, in macril time in the Bayes, at Michelmas in the Seas," etc.; see *Rapahamuck*.

Uncawamuck, once designated a creek in Southold town near Matituck, now known as Reeve's Creek. It is mentioned as a boundary in the Indian deed of March 14, 1648, to Theophilus Eaton and Stephen Goodyear for "the whole tract of land, commonly called *Ocquebauck*.

Bounded on the east with the creeke *Uncawamuck* which is the next creeke to the place where ye canoes are draune over to Mattituck."

Uncawa or *Unkawa*, Massachusetts *Ongkoŭwe*, "further," "utmost," "further side," the further "fishing-place," because it was the eastern limits of the tract sold by these Indians, living at the creek *Miamegg* before mentioned.

Unshemamuck was the "Fresh Pond," on the boundary between the towns of Huntington and Smithtown. The late J. Lawrence Smith, in his notes on Smithtown, remarks: "It is no longer a pond ;

it has all grown up to meadow." The final decree settling the boundary between the two towns in 1675 gives the following: "From the west most part of Joseph Whitman's hollow and the west side of the leading hollow to the fresh pond, *Unshemamuck*," variants *Unchemau*, 1677; *Unsheamuk*, 1685; *Unshemamuke*, 1688; *Oshamamucks*, 1694. The name denotes an "eel fishing-place," and is probably the same as *Oushankamaug* on the old Winsor bounds, Connecticut, which Dr. Trumbull translates as a "fishing-place for eels or lampreys": Delaware, *Schachamek*, "an eel," from *Ouschacheu*,

“smooth,” “slippery”; Otchipwe, *ojásha*, “it is slippery.” At certain seasons of the year eels enter these ponds for breeding, and are detained therein by closing of the inlets. As soon as they are reopened, they leave the pond and are caught by the wagon-load.

Owenamchog was the name of a fishing station located somewhere on the Great South Beach in the town of Brookhaven, which differs somewhat in its component parts from the other well-marked form *Ongkoúe-nameech-auke*, “the further fishing-place.” It is mentioned in a memorandum on file as being the eastern bounds of land sold by the

Sachem Tobaccus to Setauket people in 1668.*

There are other appellatives on Long Island of like derivation, but the forms are not fully indicated, owing to lack of records, consequently must await further discovery and study. The various modes of fishing by fire-lighting,†

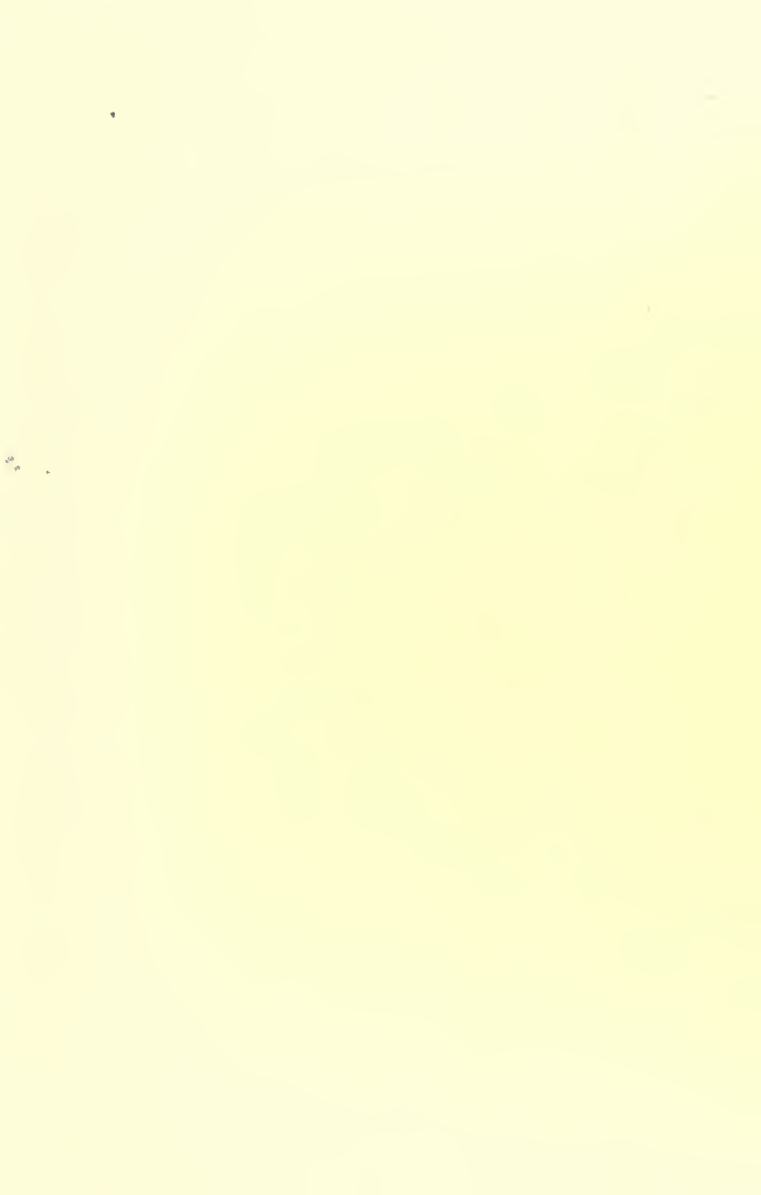
* Brookhaven Rec., vol. i. p. 23.

† Beverly (Hist. of Virginia, 1722, p. 130), remarks: "They have another Way of Fishing like those on the Euxine Sea, by the Help of a blazing Fire by Night. They make a Hearth in the Middle of their Canoe, raising it within two inches of the Edge; upon this they lay their burning light-wood, split into small shivers, each splinter whereof will blaze and burn End for End like a candle; 'Tis one Man's Work to attend this Fire and keep it flam-

nets, pounds, traps, and pots, as practiced by the fishermen of today, do not differ materially from that pursued by the Indian of the past.

ing. At each end of the Canoe stands an Indian, with a Gig or pointed Spear, setting the Canoe forward with the Butt-end of the spear, as gently as he can, by that Meanes stealing upon the Fish, without any Noise or disturbing of the water, Then they with great Dexterity dart these Spears into the Fish, and so take them. Now there is a double Convenience in the Blaze of this Fire : for it not only dazzles the Eyes of the Fish, which lie still, glaring upon it, but likewise discovers the Bottom of the River clearly to the Fisherman, which the Day-light does not."





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