###  COCKENOE-DE-LONG ISLAND



INDIAN GRAVES ON FORT HILL, MONTAUK

#  JOHN ELIOT'S

FIRST INDIAN TEACHER AND
 INTERPRETER

#  COCKENOE-DE-LONG ISLAND

 AND

 *The Story of His Career from the Early Records*

 BY

 **WILLIAM WALLACE TOOKER**

 *Member of the Long Island Historical Society,
 Anthropological Society of Washington, etc., etc.*

" He was the first that I made use of to teach me words

**and to be my interpreter."-Eliot's *Letter,* 2, 12, 1648.**

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WILLIAM WALLACE TOOKER.

**INTRODUCTION.**

##### This little work is a brief resume of the career of an Indian of Long Island, who, from his exceptional knowledge of the English lan­ guage, his traits of character, and strong per­ sonality, was recognized as a valuable coadjutor and interpreter by many of our first English settlers. These personal attributes were also known and appreciated by the inhabitants of some parts of Connecticut and Massachusetts, by the Commissioners of the United Colonies of New England, and by the Governor of the Colony of New York, all of whom found occa­ sion for his services in their transactions with the Indians. The facts which I shall present in their chronological order, and the strong circum­ stantial evidence adduced therefrom, will indi­ cate the reasons why I have unraveled the

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viii *Introduction.*

##### threads of this Indian's life from the west of the past, and why the recital of his career should be the theme of a special essay, and worthy of a distinctive chapter in the aboriginal, as well as in the Colonial, history of Long Island.

**WILLIAM WALLACE TOOKER.**

SAG HARBOR, L. I., *March,* 1896,

 

###  COCKENOE-DE-LONG ISLAND.

THE victory of Captain John Mason and
Captain John Underhill over the Pe­
quots on the hills of Mystic, in 1637, in

its results was far greater than that of Welling­
ton on the field of Waterloo. This fact will
impress itself in indelible characters on the
minds of those who delve into the historical
truths connected with the genesis of our settle­
ments, so wide spreading were the fruits of this
victory. As the native inhabitants of the eastern
part of Long Island and the adjacent islands
were subjects of, and under tribute to, these

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dreaded Pequots,1 they were more or less dis­
turbed by the issues of the after conflicts which
ensued in hunting out the fleeing survivors.
But as two of the Long Island Sachems, Yoco,
the Sachem of Shelter Island, and Wyandanch,
the Sachem of Montauk, through the mediation
of their friend Lion Gardiner came three days
after the fight, and placed themselves under the
protection of the victors,2 and, as the latter with
his men assisted Captain Stoughton during the
finale at the " Great Swamp," 3 beyond New
Haven, they did not feel the effects so severely
as did the immediate allies of the Pequots.

1" The Pequots were a very warlike and potent people about forty
years since, (1624) at which time they were in their meridian. Their
chief Sachem held dominion over divers petty Sagamores, as over part of
 Long Island, over the Mohegans, and over the Sagamores of Quinapak,
yea, over all the people that dwelt on Connecticut river, and over some
of the most southerly inhabitants of the Nipmuk country about Quina­
bang."- Gookin's History.

 Gardiner's Relation of the Pequot Wars (Lion Gardiner and his Descend­
ants, by C. C. Gardiner, 1890) : "Then said he, (Waiandance) I will go
to my brother, for he is the great Sachem of Long Island, and if we
may have peace and trade with you, we will give you tribute as we did
the Pequits."

2 Relation of the Pequot Wars (Lion Gardiner and his Descendants,
by C. C. Gardiner, 1890), p. **17.** 3 Ibid., pp. 17, 18.

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Many of the younger Indians captured in this
war, especially those taken in Connecticut, were
carried to Boston, and there sold into slavery,
or distributed around the country into a limited
period of servitude4-a period generally termi­
nating when the individual so bound had
arrived at the age of twenty-five.

Among those so captured and allotted was a
young Indian of Long Island, who became a
servant in the family of a prominent citizen of
Dorchester, Mass.,5 a sergeant in the same war,
and therefore possibly his captor. This young
Indian having been a native of Long Island,
and on a visit, was perhaps a reason why he was
detained in the colony, for the young male
Pequots, we are told, were all expatriated. 6

4 Morton's New England's Memorial, 1669, Reprint 1855, p. 131:
"We send the male children to Bermuda by Mr. William Pierce, and
the women and maid children are disposed about in the towns."

5 "Richard Collacot was a prominent man in Dorchester. He had been
 a sergeant in the Pequot War, and held also at various times the offices
of Selectman and of Representative." In 1641, with two associates, he
was licensed by the Governor of Massachusetts, to trade with the Indians,
also to receive all wampum due for any tribute from Block Island, Long
Island Pequots or any other Indians.-Archreologia Americana, vol. vii.
pp. 67, 434.

6 New England's Memorial, 1669. Reprint 1855, p. 131.

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 In proof of these findings of fact we have the
testimony of the Rev. John Eliot, than whom
no one is better known for his labors in behalf
of the spiritual welfare of the Indians of eastern
Massachusetts, and for his works in their lan­
guage, including that monumental work which
went through two editions, Eliot's Indian Bible.
It is thought that Eliot began his study of
the Indian language about 1643, but it is possi­
ble that he began much earlier. In a letter
dated February 12, 1649 (2-12-48), he wrote:

 "There is an Indian living with Mr. Richard

Calicott of Dorchester, who was taken in the
Pequott warres, though belonging to Long
Island. This Indian is ingenious, can read, and
I taught him to write, which he quickly learnt,
though I know not what use he now maketh of
it. He was the first that I made use of to teach
mewords, and to be my interpreter."

 At the end of his Indian grammar (printed at
Cambridge in 1666) Mr. Eliot gives us an
account of his method of learning the language
and some more information in regard to this
young Long Island Indian. He writes: " I

 

FAC·SIMILE OF THE TITLE-PAGE *OF* THE PRIMER OF 1669,

 *Cockenoe-de-Long Island.* 13

have now finished what I shall do at present;
and in a word or two to satisfie the prudent En­
quirer how I found out these new ways of gram­
mar, which no other Learned Language (so
farre as I know) useth; I thus inform him: God
first put into my heart a compassion over their
poor souls, and a desire to teach them to know
Christ, and to bring them into his kingdome.
Then presently I found out, (by Gods wise
providence) a pregnant witted young man, who
had been a servant in an English house, who
pretty well understood our Language, better
than he could speak it, and well understood his
own Language, and hath a clear pronuncia­
tion; Him I made my Interpreter. By his help
 I translated the Commandments, the Lords
Prayer, and many Texts of Scripture: also I

compiled both exhortations and prayers by his
help, I diligently marked the difference of their
grammar from ours ; when I found the way of
them, I would pursue a Word, a Noun, a Verb,
through all the variations I could think of.
We must sit still and look for Miracles; up, and
be doing, and the Lord will be with thee.

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Prayer and pains through Faith in Christ Jesus,
will do anything."

In 1646 Mr. Eliot began to preach to the
Indians in their own tongue. About the middle
of September he addressed a company of the
natives in the wigwam of Cutshamoquin, the
Sachem of Neponset, within the limits of Dor­
chester. His next attempt was made among
the Indians of another place, "those of Dor­
chester mill not regarding any such thing." On
the 28th of October he delivered a sermon
before a large number assembled in the prin­
cipal wigwam of a chief named Waban, situated
four or five miles from Roxbury, on the south
side of the Charles river, near Watertown mill,
now in the township of Newton. The services
were commenced with prayer, which, as Mr.
Shepard relates, '' now was in English, being not
so farre acquainted with the Indian language as
to expresse our hearts herein before God or
them." After Mr. Eliot had finished his dis­
course, which was in the Indian language, he
''asked them if they understood all that which
was already spoken, and whether all of them in

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the wigwam did understand, or onely some few?
and they answered to this question with mul­
titude of voyces, that they all of them did under­
stand all that which was then spoken to them."
He then replied to a number of questions which
they propounded to him, *"borrowing now and
then some small helpe from the Interpreter whom
wee brought with us, and who could oftentimes
expresse our minds more distinctly than any of us
could."* Three more meetings were held at this
place in November and December of the same
year, accounts of which are given by the Rev.
Thomas Shepard in the tract, entitled, *The Day­*

##### Breaking, if not the Sun-Rising of the Gospell

*with the Indians in New England,* Lon­
don, 1647. I have quoted these letters and
remarks from the interesting notes on John
Eliot's life, contributed to Pilling's Algonquian
Bibliography,7 by Mr. Wilberforce Eames of the
Lenox Library, New York.

As Mr. Eliot in the foregoing letters has
testified to what extent he was indebted to this
young Indian, there can arise no question what­
ever as to the great influence which the

7 Pp. 176, 117.

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instruction and information thus obtained must
have had on his subsequent knowledge of the
Indian language. It also indicates how close
an affinity and how little dialectical difference
existed between the language spoken by the
eastern Long Island Indians and that of the
Natick or Massachusetts Indians to which his
works are credited. In fact, the identity
between these two dialects is closer than exists
between either of them and the Narragansett
of Roger Williams, as can be easily proven
by comparison. Again, Eliot, in his grammar
twenty years afterward, as I have before quoted,
by so confessing his obligation to his young
teacher to the total exclusion of Job Nesutan,
who took his place,8 shows how he appreciated
the instruction first imparted. Eliot having
written, in the winter of 1648-49, that he taught

*8* Eliot wrote October 21,1650: "I have one already who can write,
so that I can read his writing well, and he (with some paines and teaching)
can read mine." The native here referred to was, without doubt, Job
Nesutan, who had taken the place of the Long Island Indian, Eliot's
first instructor in the language. He is mentioned by Gookin in the
History of the Christian Indians as follows: "In this expedition
[July, 1675] one of our principal soldiers of the praying Indians was
slain, a valiant and stout man named Job Nesutan; he was a very good

####  Cockenoe-de-Long Island. 17

this Indian how to read and to write, which he
quickly learned, though he knew not what use
he then made of the knowledge, it becomes
apparent to all that he had then departed, to
Eliot's great regret, from the scene of Eliot's
labors in Massachusetts; and, as seems to have
been the case, had returned to the home of his
ancestors on Long Island sometime between
the fall of 1646, when he was with Eliot in
Waban's wigwam, and the winter of 1649, when
Eliot wrote.9 Whether his time as a servant
had expired, or whether he longed for the
country of his youth and childhood, we perhaps
shall never learn.

 At this point the interesting question arises,
Can we identify any one of the Long Island
Indians of this period with the " interpreter" or
"pregnant witted young man" of John Eliot?

linguist in the English tongue, and was Mr. Eliot's assistant and inter­
preter in his translations of the Bible, and other books of the Indian
language."-Bibliography of the Alqonquian Language; Pilling (Eames's
Notes, p. 127).

9 In the summer of 1647 Eliot visited some more remote Indians about
Cape Cod and toward the Merrimack river, where he improved the
opportunity by preaching to them. It is probable that about this time
his interpreter left Dorchester.

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Here it must be conceded that the evidence is
entirely circumstantial and not direct; but withal
 so strong and so convincing as to make me a
firm believer in its truth, as I shall set it forth
before you.

 I shall begin my exposition with the Indian
deed of the East Hampton township, dated
April 29, 1648,10 where we find, by the power
acquired by the grantees from the Parrett mort­
gage of 1641,11 that Thomas Stanton made a
purchase from the Indians for Theophilus Eaton,
Esq., Governor of the Colony of New Haven,
and Edward Hopkins, Esq., Governor of the
Colony of Connecticut, and their associates
"for all that tract of land lyinge from the
bounds of the Inhabitants of Southampton,
unto the East side of *Napeak,* next unto *Meun­
tacut* high land, with the whole breadth from

10 East Hampton Records, vol. i. pp. 3, 45; Chronicles of East
Hampton ; p. 113.

11Thompson's History of Long Island, vol. ii. p. 311, 312, 313. The
rights acquired by this mortgage are very explicit, and began as soon
the same was sealed and delivered. Its bearing on the purchases from the
Indians by the Colonies of Connecticut seems to have been overlooked
by all our historians.

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sea to sea, etc.," this conveyance is signed by
the four Sachems of Eastern Long Island-to
wit: *Poggatacut,12* the Sachem of M*unhansett;
Wyandanch,*13 the Sachem of *Meuntacut; Momo­
weta,*14 the Sachem of *Corchake; Nowedonah,15*the Sachem of *Shinecok,* and their marks are
witnessed by *Cheekanoo,* who is thereon stated
to have been *"their Interpreter."* 16

12 This is the only instance in the early records of Long Island where

we find the old Sachem of Shelter Island called *Poggatacut.* I believe it
to have been rather the name of a place where he lived, either at Cockles

Harbor, or on Menantic Creek, Shelter Island. *Poggat-ac-ut* = *Pohqut­*

*ack-ut,* "at the divided or double place." Cockles Harbor is protected
on the north by two Islands, which during low tides are one Island, It
was probably the sheltered condition of this harbor which gave the island
its Indian name as well as its English, It was at this locality that Govert
Loockmans purchased two geese from the chief Rochbou [Yoco] in 1647.

*--* Colonial History of New York, vol. xiv. P. 94.
 13 *Wyandanch* = *Wayan-taunche,* "the wise speaker or talker."

14 *Momoweta* = *Mohmd-wetuo,* " he gathereth or brings together in his

House."
15 *Nowedonah* = *N'owi-donoh,* "I seek him," or" I go to seek him."

This Sachem was formerly called *Witaneymen* or *Wemagamin,* and he
probably changed his name when he went to spy out the enemies of the
Dutch in 1645 (Colonial History of New York, vol. xiv. p. 60), see also Thompson's Long Island, vol. i. p. 365, Plymouth Colonial Records, vol.

ix. p. 18, where he is called *Weenakamin, i. e.,* "bitter berry."

16 The original of this deed has been stolen from the Town Clerk's
office at East Hampton; consequently, I am unable to verify the spelling
of these names. On some copies of this deed .this name is printed

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 Here we find confronting us, not only a re­
markable, but a very unusual circumstance, in
the fact that an Indian of Long Island, who is
called *"Cheekanoo,"* is acting as an interpreter
for these four Sachems, together with Thomas
Stanton,17 another well-known interpreter of the
Colonies, as an intermediary in making the pur­
chase. It is very clear to me, and I think it
will be to all, that if this Indian was sufficiently
learned to speak English, and so intelligent as
to act as an interpreter, with all such a qualifi­
cation would indicate, in r 648, the year before
Eliot commended his ingenious teacher, and
within the time he seems to have returned to
Long Island, he must have acquired his knowl­
edge from someone who had taken great pains
in bestowing it, and that one must have been
John Eliot. We have found that Eliot does
not mention him by name in existing letters;
but, as before quoted, simply calls him his "In-

 *Chectanoo;* an evident error, for in no other instance do I find the *k* in his name replaced by a *t.*

17 See Filling's Algonquian Bibliography (pp. 396, 397), for a brief
sketch of Thos, Stanton's career as an Interpreter to the Commissioners
of the United Colonies of New England.

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terpreter"; therefore, let us learn how a transla­
tion of his Long Island appellation will bear on
this question.

 This name, *Cheekanoo, Cockenoe, Chickino,
Chekkonnow,* or *Cockoo,--no* matter how varied
in the records of Long Island and elsewhere,
for every Town Clerk or Recorder, with but a
limited or no knowledge of the Indian tongue
and its true sounds, wrote down the name as it
suited him, and seldom twice alike even on the
same page,-finds its parallel sounds in the Mas­
sachusetts of both Eliot and Cotton, in the verb
*kuhkinneau,* or *kehkinnoo,* "he marks, observes,
takes knowledge, instructs, or imitates";18
hence, "he interprets," and therefore indicating
by a free translation "an interpreter or teacher";
this word in its primitive form occurs in all dia­
lects of the same linguistic family-that is, the
Algonquian-in an infinite number of com-

18 The root *kuhkoo* or *kehkoo,* has simply the idea of "mark" or a
"sign," which in Algonquian polysynthesis is modified according to its grammatical affixes, and the sense of the passage used, when translated
into an alien tongue. But it must be remembered, however, that its
primary meaning was never lost to an Indian-a fact well known to all
students of Indian linguistics.

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pounds, denoting "a scholar; teacher; a thing
signified; I say what he says, *i. e.,* repeat after
him," etc.19

 These I may call inferential marks by the
wayside, and with what is to follow are surely
corroborative evidence strong enough to enable
me to assume that I am on the right trail, and
that *"Cheekanoo"* and John Eliot's young man
were one and the same individual. In its ac­
ceptance it becomes obvious that he must have
been so termed before the date of the East
Hampton conveyance, while still with Eliot in
Massachusetts. Indian personal names were
employed to denote some remarkable event in
their lives, and having been a teacher and an
interpreter of Eliot's, and continuing in the
same line afterward, which gave him greater
celebrity, it was natural that he should retain
the name throughout his life.

 A little over two weeks after the East Hamp­
ton transaction, by a deed dated May 16, 164820

19 Compare the various derivates from the Nipissing (Cuoq) *kikina* and
*kikino:* Otchipwe (Baraga) *kikino;* Cree (Lacomb) *okiskino;* Delaware
(Zeisberger) *kikino,* etc.
20 Book of Deeds, vol. ii. p. 210, office of the Secretary of State, Albany,

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(0. S.), *Mammawetough,* the Sachem of *Cor­
chauge,* with the possible assistance of our inter­
preter, who, it seems to me, could not have been
dispensed with on such an occasion, conveys
*Hashamomuck* neck-which included all the land
to the eastward of Pipe's Neck creek, in South­
old town, on which the villages of Greenport,
East Marion, and Orient are located, together
with Plum Island-- to Theophilus Eaton,
Stephen Goodyeare, and Captain Malbow of
New Haven. This is known as the Indian deed
for the "Oyster Ponds," and while *Cheekanoo's*name does not appear on this copy of a copy,
for the original has long been lost, it is possible
that it may be disguised in the name of one of
the witnesses, *Pitchamock.*

 While we may inf er from the foregoing docu­

ments that his services must have been neces­
sarily in constant demand by the colonists in
their interviews with the natives, during the
four years following the making of these deeds,

*N.* Y. A copy of this deed, from a contemporary copy made by Richard
Terry, then on sale at Dodd & Mead's, New York, was contributed to the
Greenport Watchman by Wm. S. Pelletreau, June 6, 1891.

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we do not find him again on record until Febru­
ary 25, 165221 (0. S., February 15, 1651), when
he is identically employed as at East Hamp­
ton, by the proprietors of Norwalk, Conn.,
probably on the recommendation of the au­
thorities at New Haven ; and his name ap­
pears among the gran tors, in two places on
the Indian deed for the Norwalk plantation as
*"Cockenoe-de-Long Island."* But, as he did not
sign the conveyance, it shows that he had no
vested rights therein, but simply acted for the
whites and Indians as their interpreter. From
the possible fact that he perhaps erected his
wigwam there during this winter and spring of
1651-52, thus giving it a distinctive appella­
tion, an island in the Long Island sound off
Westport, Conn., near the mouth of the Sauga­
tuck river, bears his name in the possessive as
"*Cockenoe's* Island" to this day, as will be
noted by consulting a Coast Survey chart.
That the name was bestowed in his time is
proven by the record "that it was agreed (in
1672) that the said Island called Cockenoe is to

21 Hall's Norwalk, p. 35.

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lie common for the use of the town as all the
other Islands are." 22 This island is one of the
largest and most easterly of the group known
as the " Norwalk Islands," or as they were
designated by the early Dutch navigators, the
Archipelago.23 The fact that his name is dis­
played on this deed for Norwalk, and as the
name for this island, has been a puzzle to many
historians; but that it does so appear is easily
accounted for, when we know what his abilities
were, and why he was there.

 On September 2, 1652,24 the fall of the year
that he was at Norwalk, he appeared before the
Commissioners of the United Colonies of New
England, then assembled at Hartford, as their
records bear witness in the following language:
"Whereas we were informed by *Checkanoe* an
Indian of *Menhansick* Island, on behalf of the

22 Hall's Norwalk, p. 62.

28 Another island of this group bears the personal name of an Indian
who was called *Mamachimin* (Hall's Norwalk, pp. 30, 93, 97. He
joined in the Indian deed to Roger Ludlow of Norwalk, February 26,
1640, corresponding to March 8, 1641). The name still survives, abbre­
viated to "*Chimons* Island."

24 Colonial Records of Connecticut, vol. iv, p. 476.

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Indian inhabitants of said island, that they are
disturbed in their possession by Captain Mid­
dleton and his agents, upon pretense of a pur­
chase from Mr. Goodyeare of New Haven, who
bought the same of one Mr. Forrett, a scotch­
man, and by vertue thereof the said Indians
are threatened to be forced off the said island
and to seek an habitation where they can get
it; the said Indians deny that they sold the
said island to the said Forrett; and that the
said Forrett was a poor man, not able to pur­
chase it, but the said Indians gave to the said
Forrett some part of the said Island and marked
it out by some trees ; yet never, that them­
selves be deprived of their habitation there,
and therefore they desired that the Commis­
sioners (they being their tributaries) to see they
have justice in the premises, the Commissioners
therefore, in regard the said Mr. Goodyeare is
not present, and that he is of New Haven juris­
diction, and at their Court, to hear to complaint
of the said Indians, and to satisfy the said
Indians if they can, if not to certify the Com­
missioners at the next meeting, the truth of

####  Cockenoe-de-Long Island. 27the premises; that some further order may be taken therein as shall be meet."

 As the result of this emphatic protest by *Check­
anoe,* and in evidence of its truth and fairness,
we find that on the 27th of December follow­
ing,25 Captain Middleton and associates were
obliged to satisfy the Indians, by purchasing
Shelter Island, or as it was called by the
Indians *Manhansick ahaquazuwamuck,26* from
the Sachem *Yoco,* formerly called *Unkenchie,*and other of his chief men, among whom we
find one called *Actoncocween,27* which I believe
to be simply another descriptive term for our
hero, for the word signifies "an interpreter,"
or "he who repeats," i*. e.,* " the repeat man."
 This sale was certified to at Southold the

25 East Hampton Records, vol. i. pp. 96-g7.

26 *Manhansick ahaquazuwamuck* = *Manhan-es-et-ahaquazuoo amuck,*"
at or about the island sheltered their fishing-place," or" their sheltered
fishing-place at or about the island," see Brooklyn Eagle Almanac, 1895,

 p. 55, "Some Indian Fishing Stations upon Long Island."

27 Compare Delaware (Zeisberger) *Anhuktonheen,* "interpreter,
*Ekhikuweet,* '' talker"; Lenape (Brinton) *Anhoktonhen,* ''to interpret";
Otchipwe (Baraga) *Anikanotagewin,* "interpreter," or "his work as an
interpreter," *Anikanotage,* "I repeat what another says."

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following spring,28 but the deeds themselves
have long been lost, and the pages of the
volume on which they were entered despoiled
 of their contents by some vandal years ago.
These items of record, however, point to one
conclusion, that if the owners of Shelter Island
were unable to produce Forrett's deed from the
Indians in 1652, which they seem to have been
unable to do, it is not at all likely that it will
ever be discovered. It also indicates that
Forrett's title, as well as that of Mr. Good­
yeare, rested on a frail foundation as far as
the whole island was concerned, and that the
Indians were right in their protest.

In this year according to tradition, or what is
more in accordance with facts, in the spring of
1653,29 *Yoco Unkenchie* or *Poggatacztt,* as he is

28 Southold Records, vol. i. p. 158.

29 The late David Gardiner in his Chronicles of East Hampton, p.
33, and other Long Island historians following him, place this event
in the year 1651 ; but as *Yoco,* as he is more often called, united with
the chief men of his tribe in the deed to Captain Middleton and associ­
ates on the 27th of December, 1652, a date which was, in accordance
with our present mode of computing time, January 6, 1653, would
indicate beyond question t3e error of our historians in assigning his death
previous.

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variously named, passed away. The tribe, now
without a head, and weak in tribal organization,
migrated from Shelter Island. Some went to
Montauk and to Shinnecock, while a few united
with the Cutchogues. During the following
three or four years much alarm was created
from the rumor that the Dutch were endeavor­
ing to incite the Indians against the English.30
The conduct of the Montauks and Shinnecocks
was such that they were particularly distrusted,
and they were forbidden without special leave
 to come into the settlements.31 It was for­
bidden to furnish them with powder, shot, or

30 East Hampton Records, vol. i. p. 31 : " It is ordered nae Indian
shall Come to the Towne unles it be upon special occasion and none to
come armed because that the Dutch hath hired Indians agst the English
and we not knowing Indians by face and because the Indians hath cast
of their sachem, and if any of the Indians or other by night will come
in to the towne in despit of eyther watch or ward upon the third stand
to shoote him or if thay rune away to shoote him" (April 26, 1653).

31 Southampton Records, vol. i. p. 90 (April 25, 1653) : "At a generall
court Liberty is given to any Inhabitant to sell unto ye Sachem any manner
of vituals for the supply of his family for a month's time from the date
hereof, Mr. Odell haveing promised to use his best endeavors to see that
the said Sachem buy not for other Indians but for his particular use as
aforesaid." It is probable from the following note that this Sachem
was Cockenoe.

#### 30 Cockenoe-de-Long Island.

rum; nence we find but little recorded. Again,
the war carried on between the Montauks and
Narragansetts began in this year, and con­
tinued for some years with great loss on both
sides. It is very doubtful if *Cockenoe* took any
active part in this war, or at least in its earliest
stages; for, according to the fragmentary
depositions by the Rev. Thomas James and
others,32 in the celebrated *Occabog* meadows suit
of 1667,-a quarrel over a tract of salt meadow
located almost within sight of the village of
Riverhead, between the neighboring towns of
Southampton and *Southold,-Cockenoe* was
then residing at Shinnecock with his first wife,
the sister of the four Sachems of Eastern Long
Island, who united in the East Hampton con-

 32 East Hampton Records, vol. i. p. 261 (Munsill's History of Suf­
folk County, East Hampton Town, see Facsimile, p. 13), Extract: "and
the Shinokut Indians had the drowned Deere as theirs one this side the
sayd River and one Beare Some years since ; And the old squaw Said by
the token shee eat some of it Poynting to her teeth ; And that the skin
and flesh was brought to *Shinnocut* as acknowledging their right to it
to a saunk squaw then living there who was the old *fifantaukut* Sachems
sister; And first wife to *Chekkanow."* In the trial November 1, 1667
(Colonial History of New York, vol. xiv. p. 601), an Indian testified:
"It was about fourteen yeares agoe since the beare was kill'd," which
indicates the year 1653 as the time the Saunk Squaw was living at
Shinnecock.

####  Cockenoe-de-Long Island. 31

veyance. She was at this date, in consequence
of the death of her brother *Nowedonah,* the
*Sunck Squaw,* that is, the woman Sachem, of
the Shinnecock tribe-a fact which proves that
by marriage he came into the house of the
Sachems, and was entitled to be designated as a
Sagamore, as we find him sometimes called.

 In the latter part of August, 1656,33 *Wyan-*

33 Hazard's State Papers, vol. ii. p. 359. As this record has never
been quoted in full in our Long Island histories, and Hazard's work is
quite rare, it would be well to print it at this time, viz.: "Upon a com­
plaint made by *Ninnegrates* messenger to the Generall Court of the
Massachusetts in May last against the *Montackett* Sachem for murthering
Mr Drake and some other Englishmen upon ours near the Long Island
shore and seiseing theire goods many years since and for Trecherously
assaulting *Ninnegrett* upon block Island and killing many of his men
after a peace concluded betwixt them certifyed to Newhaven by the
Massachusetts Commissioners by a Complaints made by  *Awsuntawney*the Indian Sagamore near Milford and two other western Indians against
the said *1lfontackett* Sachem for hiering a witch to kill *Uncas* with the
said Milford Sachem and his son giveing eight fathom of wampam in
hand promising a hundred or a hundred and twenty more when the said
murthers were committed; Notice whereof being given to the said
*Montackett* Sachem and hee Required to attend the Commissioners att this
meeting att Plymouth The said Sachem with five of his men came over
from longe Island towards the latter part of August in Captaine Younges
Barque whoe was to carry the Newhave Commissioners to Plymouth but
the Wind being contrary they first putt in att Milford. **The** Sachem
then desiring to Improve the season sent to speake with *Ausuntawey* or
any of the western Indians to see whoe or what Could bee charged upon

·,

#### 32 Cockenoe-de-Long Island.

 *danch,* the Sachem of Montauk, with five of his
men, on complaint entered against him by the
Narragansett Sachem *1Vinnegrate,* presented
himself before the Commissioners, then in ses­
sion at Plymouth, Mass. *Ninnegrate,* how-

him but none came but such as professed they had nothing against him;
The Commissioners being mett att Plymouth; The said Sachem presented
himselfe to answare but neither *Nimzegrett* nor *Uncas* nor the Milford
Sachem appeared, only *Newcom* a cuning and bould Xarragansett Indian
sent by *Ninnegrett* as his 1Iessinger or deputy charged the long Island
Sachem first with the murther of Mr Drake and other Englishmen
affeirming that one \Yampeag had before severall Indians confessed that
hee hiering under the *illontackett* Sachem did it being thereunto hiered
by the said Sachem which said Sachem absolutly deneyinge and Capt
Young professing that both English and Indians in those partes thought
him Innocent : *l\7ecom* was asked why himselfe from *lVimugrett* haveing
layed such charges upon the long Island Sachem before the Massachu­
setts Court hee had not brought his Proffe ; hee answared that Wampeage
was absent but some other Indians were present whoe Could speak to the
case; wherupon an Indian afeirmed that hee had heard the said Wampeage
confesse that being hiered as above hee had murthered the said English­
men ; though after the said murther with himselfe that now spake the
*Muntackett* Sachem and some other Indians being att Newhaven hee
deneyed itt to Mr Goodyer and one hundred fathome of Wampam being
tendered and delivered to Ir Eaton the matter ended: Mr Eaton pro­
fessed as in the presence of God hee Remembered not that hee had seen

Wampeage nor that hee had Received soe much as one fathom of wam­
pam, Nor did hee believe that any at all was tendered him; wherupon
the Commissioners caled to the Indian for Proffe Mr Eaton being present
and deneying it the Indian answered there were two other Indians present
that could speak to it; they were called forth but both of them professed

 *Cockenoe-de-Long Island.* 33

ever, not appearing or submitting any proof of
his allegations, *Wyandanch* was acquitted of
the charges with much honor. At the same
time he was relieved from the payment of the
tribute, then four years in arrears, owing to his

that through themselves and from other Indians where then att New­
haven yett the former afermined Indian was not there and that there
was nae wawpam att all either Received or tendered soe that the long
Island Sachem for what yett appeered stood free from this foule Charge;

2 Cond, The said *Newcome* charged the *Montackett* Sachem with breach
 of Covenant in asaulting *Ninnegrett* and killing divers of his men att
Block Island after a conclusion of peace, the Treaty whereof was begun
by a Squaw sent by *Ninnigrett* to the said Sachem to tender him peace
and the Prisoners which the said *Ninnigrett* had taken from the long
Island sachem upon condition the said sachem did wholly submitt the
said message, but afeirmed hee Refused to accept the Conditions which
hee said hee could not without advising with the English whereupon the
Squaw Returned and came backe from *Ninnigrett* with an offer of the
prisoners for Ransom of wampam which hee saith hee sent and had his
prisoners Relieved, *Newcome* affeirmed the agreement between the said
Sachems was made att *Pesacus* his house by two long Island Indians
deligates to the *Montackett* Sachem in presence of *Pesacus* and his
brother and others, two Englishmen being present one whereof was
Robert Westcott ; Pesacus his brother testifyed the agreement as afore­
said. The *Muntackett* acknowlidged hee sent the said Delligatts but
never heard of any such agreement and deneyed hee gave any such com­
mission to his men, *Newcome* afeirming Robert Wescott would Testify
the agreement aforsaid and desiring a writing from the commissioners to
Lycence the said Wescott to come and give in his Testimony which was
granted and *Newcome* departed pretending to fetch Wescott but Returned
Not : The Commissioners finding much Difficulty to bring theire thoughts

#### 34 Cockenoe-de-Long Island.

distressed condition. It is probable that *Cocke­
noe* was one of the five men accompanying him
on this occasion.

 He again makes his appearance on record in
1657,34 when he laid out and marked the bounds
of Hempstead in Queens County, by order of
*Wyandanch,* who had then acquired jurisdiction
as Sachem in chief over the Indians of Long
Island, as far west as Canarsie.35 " *Chegonoe"*

to a certaine Determination on Satisfying grounds yett concidering how
Proudly *Ninnigrett* and how peaceably the *11:fontackett* Sachem hath
carryed it towards the English ordered that a message the contents
whereof heerafter followeth bee by Tho Stanton delivered to *Ninnigretf*and that for the cecuritie of the English plantations on long Island and
for an Incurragement to the Montackett Sachem the two first particulars
of the order to hinder Ninnigretts attempts on long Island; made last
year att Kew Haven bee continued; Notwithstanding the said English
are Required to Improve those orders with all moderation and not by any
Rashness or unadYisednes to begin a broil unless they bee Nessesitated
thereunto; The *Montackett* Sachem being questioned by the Commis­
sioners concerning the Painment of his Tribute Professed that hee had
Payd it att hartford for ten yeares but acknowlidged there was four
yeares behind which the Commissioners thought meet to respett in
respect of his present Troubles ; Plymouth Sept 17th **1656."**34 Thompson's Long Island, vol. ii. p. 9.

35 This protectorship was agreed upon and confirmed May 29, 1645, by
*Rochkouw [Yoco]* the greatest Sachem of *Cotsjewaminck* (= *Ahaquazu­
wamuck).* See Colonial History of New York, vol. xiv. p. 60. See also
Plymouth Colonial Records, vol. ix. p. 18.

####  Cockenoe-de-Long Island. 35

witnesses the sign manual of his Sachem, who
was present, on the confirmation deed of July 4,
1657.36 This deed is dated 1647, as given in
Thompson's History of Long Island.37 The
mistake is again repeated in Munsill's History
of Queens County,38 and has been often quoted
by others quite recently; but the date will be
found correctly given in the Colonial History of
New York.39

 The records of Hempstead under date of
March 28, 1658, read: "This day ordered Mr
Gildersleeve, John Hick, John Seaman, Robert
Jackson and William Foster, are to go with
*Cheknow* sent and authorized by the *Montake*Sachem, to marck and lay out the generall
bounds of ye lands, belonging to ye towne of
Hempstead according to ye extent of ye limits
and jurisdiction of ye sd towne to be known by
ye markt trees and other places of note to con­
tinue forever." These boundaries are named in
the release of the following May, which *"Check­
now"* witnesses. The appearance of his name

36 Thompson's Long Island, vol. ii. p. 10. 38 P. 145.

37 *Ibid.,* p. 9. 39 Pp. 416, 417.

 36 *Cockenoe-de-Long Island.*

on the records of Hempstead, and on these
deeds, has led some writers to assume that he
was a Sachem of the Rockaways,40 an error
which I find persistently quoted.

The year 1658 was a busy one for our
Indian. The settlements are rapidly spreading
and land is in demand by incoming colonists.
On June JO he laid out the beach to the west­
ward of the Southampton settlement, giving
Lion Gardiner the right to all whales cast up
by the sea, and he witnesses the grant by his
Sachem.41 On August 1*7* 42 he marked out, by blaz­
ing trees, three necks of meadow for the inhab­
itants of Huntington, on the south side, in the
western part of the present town of Babylon,
which necks were afterward in controversy.
The village of Amityville now occupies part of
the upland bordered by the meadow. It states
in the deed "that *Choconoe* for his wages, and
going to marke out the Land shall have for

40 Indian Tribes of Hudson's River, Ruttenber, p. 73; Munsill's His­
 tory of Queens County, p. 19.
41 East Hampton Records, vol. i. p. 48.

42 Huntington Records, vol. i. pp. 16, 17.

####  Cockenoe-de-Long Island. 37

himselfe, one coat, foure pounds of poudar six
pounds of led, one dutch hatchet, as also seven­
teen shillings in wampum," which, together with
pay for the land, "they must send by *Chocka­
noe."* Our early settlers were always behind­
hand in their payments, and in this case, as
evidenced by a receipt attached, pay was not
received until May 23 of the next year, when
Wyandance refers to "the meadow I sould last
to them which my man *Chockenoe* marked out
for them."

On April 19, 1659,43 eleven years after the
purchase, at an annual town meeting of the
inhabitants of East Hampton, held probably in
the first church that stood at the south end of
the street,44 *"It was agreed that Checanoe shall
have* 108 *for his assistance in the purchase of the
plantacon."* Seemingly a dilatory and inadequate
reward for such a service. Money, however,
was very scarce and worth something in those
days, and we cannot gauge it by the light of
**the** present period. In comparison we can only

43 East Hampton Records, vol I, p. 156.

44 *Ibid.,* p. 66.

####  38 Cockenoe-de-Long Island.

refer to the fact that Thomas Talmadge at the
same period was only paid 20", or double the
amount, for a year's salary as Town Clerk.
The record, however, is a valuable one, and is
one of the straws indicating the esteem and
favor in which *Cockenoe* was regarded by the
townspeople of East Hampton.

 That *Cockenoe* took an active part in marking
the bounds of the tract of land between Hunt­
ington and Setauket, now comprised in the
town of Smithtown, presented to Lion Gardiner
by *Wyandanch* on July 14, 1659,45 as a token of
love and esteem in ransoming his captive
daughter and friends from the Narragansetts,

45 Book of Deeds, vol. ii. pp. uB-19, Office of the Secretary of State,
Albany. The original is now in the possession of the Long Island Histori­
cal Society : "Bee it knowne unto all men, both English and Indians,
especially the inhabitants of Long Island : that I *Wyandance* Sachame, of *Pamanack,* with my wife and son *Wiancombone,* my only sonn and heire,
haveinge delyberately considered how this twenty-foure years wee have
bene not only acquainted with Lion : Gardiner, but from time to time
have reseived much kindness of him and from him, not onely by counsell
and advise in our prosperitie, but in our great extremytie, when wee wee
were almost swallowed upp of our enemies, then wee say he apeared to
us not onely as a friend, but as a father, in giveinge us his monie and
goods, wherby wee defended ourselves, and ransomd my daughter and
friends, and wee say and know that by his meanes we had great comfort

####  Cockenoe-de-Long Island. 39

is worthy of note, for it is evident that the
Sachem had no one else so capable. In confir­
mation of this surmise and my belief that he
had a prominent part in all the land transac­
tions of Wyandanch, my friend William S.
Pelletreau, who is preparing the early records
of the town of Smithtown for publication,
has lately found recorded, in a dispute over
the lands of Smithtown, a deposition taken
down by John Mulford of East Hampton,
dated October 18, 1667, which reads : *"Pau­
quatoun,* formerly Chiefe Councellor to the Old
Sachem *Wyandance* testifieth that the **Old**Sachem *Wyandance* appointed *Sakkatakka* and

and reliefe from the most honarable of the English nation heare about
us ; soe that seinge wee yet live, and both of us beinge now ould, and not
that wee at any time have given him any thinge to gratifie his fatherly
love, care and charge, we haveinge nothing left that is worth his accept-
ance but a small tract of land which we desire him to Accept of for him­
selfe, his heires, executors and assignes forever ; now that it may bee
knowne how and where that land lieth on Long Island, we say it lieth
betwene Huntington and Seatacut, the westerne bounds being Cowharbor,
easterly Arhata-a-munt, and southerly crosse the Island to the end of the
great hollow or valley, or more, then half through the Island southerly,
and that this gift is our free act and deede, doth appeare by our hand
martcs under writ." Wayandance's mark represents an Indian and a
white shaking hands.

## 40 Cockenoe-de-Long Island.

*Chekanno* 46 to mark out the said *Rattaconeck*[*Cattaconeck]* lands, and after that ye sd *Pau­
quatoun* saw the trees marked all along the
bounds and the Sachem being with him, he
heard him [the Sachem] say it was marked
right. And there is a Fresh pond called
*Ashamaumuk47* which is the parting of the
bounds of the foregoing lands from where the
trees were marked to ye pathway." This
"Fresh pond" was at the northwest bounds of
the town of Smithtown.

 At the same time and year, probably, as it
bears no date, he witnessed the sale of "Old
Field" by *Wyandance* to the inhabitants of
Setauket in the town of Brookhaven.48 Also
about the same time the sale of "Great Neek
or *Cattaconocke,"* 49 bounding Smithtown on the
east as referred to by *Pauquatoun.*

46 These two chief men of the Montauk tribe were frequently sent
together by *Wyandanch,* and were possibly the Delegates sent to *Pesacus*at Rhode Island as stated in Note 33. *Sakkataka* or *Sasachatoko* was
at one time chief counselor of the Sachem of the tribe. He was still
living in 1702-03, as the Montauk conveyance of that date bears witness.

47 See Brooklyn Eagle Almanac, 1895, p. 55.

48Brookhaven Records, vol. i. p. 16.

49" The Name of the Neck aboves'd; is *Cataconocke,* March 8 1666"

####  Cockenoe-de-Long Island. 41

 On February 10, 1660,50 he marked out, and
also witnessed the confirmation of the sale of
Lloyd's Neek, in the town of Huntington, by
*Wyancombone,* the son and heir of the late
Sachem *Wyandanch,* who had passed away, and
whose son was then acknowledged by both the
Indians and whites as the chief Sachem of
Long Island. His name on this copy of a copy
is misspelled as *Chacanico.*

In the confirmation deed for Smithtown, dated
April 6, 1660,51 by *Wyancombone,* the land is
stated to have been laid out by some of the
chief men of the tribe; these men are named in
*Pauquatoun's* testimony. In the copy recorded
in the office of the Secretary of State at Albany,

**N. Y.,** *Cockenoe* is named as a witness in the
corrupt form of *Achemano.* He united on
August 16, 1660,52 with the rest of his tribe

(Brookhaven Records, vol. i. p. 16). The Indian name, of which
"great neck " is probably a popular translation, signifies "a great
field," *Kehte-Konuk.*

50 Huntington Records, vol. i. p. 20.

51 Book of Deeds, vol. ii. p. 118, office of the Secretary of State,
Albany, N. Y.; George R. Howell in Southside Signal, Babylon,
June 30, 1883.
 52 East Hampton Records, vol. i. 172**.**

## 42 Cockenoe-de-Long Island.

at Montauk, in the first Indian deed to the
inhabitants of East Hampton for "all the
aforesd Necke of land called *Meantaqu£t,53* with
all and every parte thereof from sea to sea."

 About this time the *Meantaqu£t* Indians
petitioned the Commissioners of the United
Colonies of New England for protection from
the cruelty of the Narragansetts 54 with the result
that the latter were ordered not to come within
six miles of the English plantations, and the
former not to begin any new quarrels, but to
behave themselves quietly, without provocation.
The fact that *Cockenoe* was then living at Mon­
tauk is proof that he must have been one of the
petitioners.

 Thomas Revell, a merchant of Barbadoes,
and a resident of Oyster Bay, L. I., was engaged
with Constant Sylvester, one of the owners of
Shelter Island, together with James Mills of

Virginia,55 and **J**oho Budd of Southold, in the

63 "The Signification of the name Montauk," Brooklyn Eagle
Almanac, 1896, pp. 54, 55.
64 East Hampton Records, vol. i. p. 175; Southold Records, vol. i.

p. 363.

56 Southampton Records, vol. ii. pp. **14,** 20, 209.

####  Cockenoe-de-Long Island. 43

West India trade. Through his partners, or
otherwise, he became well acquainted with our
friend *Cockenoe,* and employed him as an inter­
preter in buying some land from the Indians
in Westchester County, N. Y. We find that
Cockenoe was with him at Manussing Island, at
the head of the Long Island sound, where he
gave Revell a deed, witnessed by John Budd
and others, dated October 27, 1661, which
reads: "I *Cockoo Sagamore* by vertue of a
full and absolute power and order unto him
and intrusted by *Mahamequeet* Sagamore
& *Meamekett* Sagamore & *Mamamettchoack*& Capt. *Waj>j>equaz"ran* all Ingines living up
Hudson River on the Main land for me
to bargaine & absolutely sell unto Thos
Revell . . . And fardder more I doe promise
and ingauge myself in behalf of the prenamed
Ingaines & ye rest of those Ingains which I

now sell this land for and them to bring sud­
denly after ye date hereof, for to give unto
Thomas Revels or his order quiet and peacable
possession," etc., etc. This tract of land thus
conveyed was in the present township of

#### 44 Cockenoe-de-Long Island.

Mamaroneck, Westchester County, N. Y. The
power of attorney given to *Cockenoe* by these
Indians reads : "One of our Councill *Cockoo* by
name an Ingaine the which we do approve of
and do confirm whatsoever the said *Cockoo*shall doe in bargaining and selling unto Thos
Revell of Barbadoes," etc. This power of attor­
ney by some means was dated two weeks after
the execution of the deed, and in the litigation
which ensued over the purchase this fact ruined
the case for Revell. This deed and the power
of attorney were both recorded at Southampton,
L. I.,56 and are quoted in full, with particulars

**of** the suit, in Sharf's History of Westchester
County, N. Y.,57 and are too lengthy to dwell
upon at this time.

 *Cockoo, Cokoo, Cockoe,* or *Cakoe,* as his name
is variously given in the papers relating to
this affair, is evidently an abbreviated form of
*Cockenoe.58* All the facts recorded in connection
with it point to him and to no one else. From

56 Southampton Records, vol. ii. pp. l 5, 16.

51 See Mamaroneck, by Edward Floyd DeLancey, Esq.; chap. **23,**

pp. 850, 851,

58 See Note 18.

####  Cockenoe-de-Long Island. 45

the context of the papers, he was a strange
Indian, not living up the Hudson river, where it
is stated all the other Indians dwelt. That he
was acting as an interpreter is evident--a fact
which, as I have before observed, was a very
rare qualification for an Indian of that period.
Humphrey Hughes, whose name appears as one
of the witnesses on Cockoo's power of attorney,
was a seaman in the employ of Revell, and in
his various capacities as a sailor, trader, fisher­
man, or an inhabitant, is frequently mentioned
in the records of both South 59 and East Hamp­
ton towns ; 60 hence *Cockenoe* was no stranger to
him. Two years afterward Hughes witnessed
the renewal of the Montauk Squaw Sachem's
whaling grant to John Cooper ; therefore, taking
all these items of fact into consideration, it is
not at all strange that *Cockenoe* should have been
employed by Thomas Revell in buying land
from the Indians in Westchester County.
 On February 21, 1662 61 (February **11,** 1661)

59 Southampton Records, vol. ii. pp. 14, 15S, *et seq.*

60 East Hampton Records, vol. i. pp. I 59, r6o, *et seq.*

61 From the original in possession of the owner of Montauk, Frank
Sherman Benson, Esq.

##  46 Cockenoe-de-Long Island.

 *Chekkonnow* again united with his tribe in the
deed known as the "Hither Woods" purchase,
 "for all the piece or neck of land belonging to
*Muntauket* land westward to a fresh pond in
a beach, on this side westward to the place
where the old Indian fort stood, on the other
side eastward to the new fort that is yet stand­
ing, the name of the pond (Fort Pond) is
*Quaumontowounk* on the north, and *Konk­
 honganik* on the south," 62 etc. At this date,
as is proven by the above wording of this deed,
the Montauks were encamped at the southern
part of East Hampton village 63 under the pro-

62 *Quaunontowounk* = *Quaneuntoounk* (Eliot), "where the fence is,"
and refers to the "sufficient fence upon the north side of the pond."
Compare "the Indian fence at *Quahquetong,"* Trumbull's Names
in Connecticut, p. **58;** *Konklzonganik* "at the boundary place," *Kuhkunhtmkganash,* " bounds" (Eliot), Acts xvii. 26. The agreement,
Book of Deeds, vol. ii. p. 123, office of Secretary of State, Albany,

N. Y., dated October 4, 1665, says: "That the bounds of East Hamp­
ton to the East shall be ffort Pond, the North ffence from the pond to
the sea shall be kept by the Towne. The South ffence to the sea by
the Indyans." *Askikotantup.* daughter of the Sachem \Vyandanch, was
Sachem Squaw of Montauk at the date of this agreement.

63 This passage reads : " The cruel opposition and violence of our
deadly enemy Ninecraft Sachem of Narragansett, whose cruelty hath
proceeded so far as to take away the lives of many of our dear friends
and relations, so that we were forced to flee from the said Montauk for

####  Cockenoe-de-Long Island. 47

tection of the settlers, in order to escape the
invasions of the Narragansetts, and Montauk
was temporarily abandoned.

In the same year *Checkanow* was sent with
*Tobis,* another Indian, by order of the *Sachem
Squaw,* widow of *Wyandanch,* to mark out
John Cooper's whaling limits on the beach to
the westward of Southampton.64

 Some of the boundaries of Huntington, laid
out in 1658, being disputed by their neighbors
of Oyster Bay, it became necessary to send for
*Cockenoe* that he might identify his former
marks. At a town meeting held at Huntington
March 8, 1664 65 (26-12-1663). "It was voted
that when *Chiskanoli* come that Mr Wood shall
have power to agree with him, and the town to
gratifie him to show the boundaries of the
necks of meadow at the south bought by the town."

shelter to our beloved friends and neighbors of East Hampton, whom
we found to be friendly in our distress, and whom we must ever own
and acknowledge as instruments under God, for the preservation of our
lives and the lives of our wives and children to this day."

64 East Hampton Records, vol. i. p. 199.

65 Huntington Records, vol. i. p. 58,

#### 48 Cockenoe-de-Long Island.

 In the following spring 66 "Att a Generall
meeting of ye Deputyes of Long Island held
before ye Governer at Hempstedd, March 6th
1664 (March 16, 1665), It is this day ordered
yt ye Towne of Huntington shall possesse &
enjoye three necks of meadow land in Contro­
versy between ym and Oyster bay as of Right
belonging to them, they haveing ye more anncient
Grant for them, but in as much as it is pre­
tented that *Ch£ckano* marked out fouer Necks
for Huntington instedd of three, if upon a
joynt view of them it shall appeare to be soe,
then Huntington shall make over the outmost
neck to Oyster bay," etc.

 In the affirmation by John Ketchum and
townsmen, who went with Cockenoe to these
meadows according to the foregoing order of
the assembly, we find the following interesting
record: 67 "When wee came to the south to
our meadows wee went ovar too neckes to our
naybours who had called *massapeege* Indians,
About the number of twentie, whoe opoased us
About the space of an ower and would not

66 Huntington Records, vol. i. p. 58. 67 *Ibid.,* p. 90**.**

####  Cockenoe-de-Long Island. 49

suffer the Indian [ *Cockenoe*J to goe and shew
us the marked tree, then we show the
Sachem [ *Tackapousha*J the writing to which hee had

set his hand which was our acquitance, and yet
 hee would not suffer the Indian to goe, when
wee see nothing would prevaile, wee took our
leave of them and said wee would carry backe
 this anser to them that sent us; but they not
willing that wee should, tooke up the matter
 as wee did apprihend spake to the Indians
whoe after gave leave to the Indian who was
*Chickemo* to goe and shew us the tree, many
off *massapauge* Indians went with us. Thomas
 Brush went before and not taking notise off the
 tree went past it then a *massapauge* Indian
called him backe and shewed him the tree be­
 fore *Chickenoe* came neare it, when *Chickenoe* came to the tree hee said that was the tree
 hee marked, as his master Commanded him.
*Massapauge* Sachem said by his Interpriter that
 hee told *muntaulke* Sachem that hee was grived
 at his hart that hee had sould that necke upon
which then wee was, but *muntalket* Sachem
tould him that it was sould and it could not bee

#### 50 Cockenoe-de-Long Island.

helped and therefore bid him goe and Receve
his paye and so hee said hee did: and alsoe
*massapauge* sachem owned his Land and that
he had Receved the goods."

 Thomas Topping of Southampton and Wil­
liam Wells of Southold, two of the Deputies,
who were in Huntington at this time by order
of the Assembly,68 "touchinge three necks of
meadowe, whch Huntington had formerly pur­
chased of *Muntaukatt* Sarchem, and he informs
true properieF as also in responsion to Oyster
Bay inhabitants, who lay a claime to part of the
said three Neeks, saying thare are fouer necks
& one thereof belongs to them, the said
*Chickinoe* now did playnly and cleerly demon­
strate before them that the Tree he first marked
by his Master *Muntakett* Sachems order, and
hath a second tyme denied according to order,
is noe other but that whch ought justly to be
owned by him and soe marked as aforesaid,
and comprehends only Huntingtons just Pur­
chase of three Neeks of Medow and in truth is
three necks of medowe & not four according

68 Huntington Records, vol. i. pp. 91, 92.

 Cockenoe-de-Long Island. 51

to the present relation of *Chick-inoe."* The
Huntington men, it seems, were rather greedy,
and *Cockenoe,* true to their interest, and having
been "gratified," was trying to give them all
they claimed.

 The *Massapeag* Sachem *Tackapousha,* who
has put on record " that it grived his hart" to
make this sale, was a thorn in the flesh of the
settlers of these two towns\_ as long as he lived.
 It was utterly impossible to satisfy his demands,
The records show that both the English and
Dutch were obliged to buy him off time and
time again.69 He is one of the most selfis
h and turbulent characters we find in the whole
aboriginal history of Long Island. Had he
and his tribe been more powerful than they
were, they would have left a bloody page on
the annals of Long Island; as it was, it was
 his weakness alone that prevented it.

 On November 3, 1669, at East Hampton,
before the Rev. Thomas James and others,70
*"Checkannoo,"* with other chief men of the

 69 Colonial History of New York, vol. xiv. Index, under Tackapousha.

*70 Ibid.,* p. 627.

#### 52 Cockenoe-de-Long Island.

Montauk tribe, made an acknowledgment in
"utterly disclayming any such vassalage as
*Ninecraft* did declare to the Governor at Rhoad
Island & doe protest against it in our owne
names & in the name of ye rest of ye Indians at
Montaukett & doe further declare that he shall
have no more wampom of us without approba­
tion of ye Governour of this place & that we
acknowledge ye Governour at New Yorke as
our chiefest Sachem."
 The same year, with his associates, *Cockenoe* 71

gave a certificate that many years before they
heard the old Sachem Wyandanch declare, in a
meeting of the Indians, that he gave to Lion
Gardiner and Thomas James all the whales
which should come ashore, at any time, on
Montauk.72

 On December 1, 1670,73 together with *Pon­
iuts,* alias *Mousup,* grandson of *Wyandanch,* and
other chief men of the tribe, " *Chekonnow"*

11 East Hampton Records, vol. ii, p. 33.

12 The date of this gift to Gardiner and James was November 13, 1658,
See East Hampton Records, vol. i. p. 150.

13 From the original deed in possession of Frank Sherman Benson, Esq,
There is an imperfect copy in Ranger's Deeds of Montauk, 1851.

#### Cockenoe-de-Long Island. 53

joined in the Indian deed for the land between
the ponds, to John Mulford, Thomas James, and
Jeremiah Conkling. This conveyance took in
all the land to the southward of Fort Hill be­
tween the " Ditch plain" and the "Great plain,"
and is remarkable for its Indian names of bound­
ary places.74

 By an entry of July 4, 1675,75 *Cockenoe* was

one of the crew engaged by James Schellinger
and James Loper of East Hampton, as the
record states, "uppon the Designe of whalleing

. . . During ye whole season next ensuing,"
then a growing industry on the south side. This
service included the carting and trying out of

 *14* These boundaries are as follows : " bounded by us, the aforesaid
parties *[i.e.,* the Indians] *Wuchebehsuck,* a place by the Fort pond, being
a valley southward from the fort hills pond, *Shahchippitchuge* being on
the north side, the said land, midway between the great pond and fort, so
on a straight line to *Chabiakinnauhsuk* from thence to a swamp where
the haystacks stood called *Mahchongitchuge,* and so through the swampe
to the great pond, then straight from the haystacks to the great pond, so
along by the said pond to a place called *Manunkquiaug,* on furthest
side the woods, growing on the end of the great pond eastward, and so
along to the sea side southward, to a place called *Coppauhshapaugausuk,*so straight from thence to the south sea," etc. See Indian Names in
the Town of East Hampton, Tooker, East Hampton Records, vol. iv.
p. i-x.

16 East Hampton Records, vol. i, p. 379.

#### 54 Cockenoe-de-Long Island.

the oil at some convenient place, for which the
crew were to receive, " one half e of one share
of all profit what shall bee by us gotten or
obtained During ye said terme of time."

 The Indians of Long Island were disarmed
in this year on account of King Philip's war,
and on October 5 76 *Mosup* the Sachem, grand­
son of *Wyandanch,* with *Pekonnoo* [ an error for
*Chekonno*], Counselor, and others, made suppli­
cation by a letter written by Rev. Thomas
James to Governor Andros at New York,
"Alledging the fact that they had always been
friends to the English and their forefathers
before them, and this time of war fighting with
the English Captains, desired that their guns
might be returned, as it was the usual time of
hunting." Owing to an indorsement on the
back of this letter, written a week after by
James, on mature consideration, the request in
its entirety was not granted.77

76 Colonial History of New York, vol. xiv. pp. 699, 700.

77 James wrote: "The lines upon the other side I wrote upon
the desire of the Sachem & his men, they were their owne words & the substance thereof they also had expressed before Mr Backer, but since
my writeing of them wch was almost a week since, I perceive that

##### Cockenoe-de-Long Island. 55

OnJune 23, 1677,78 *Cockenoe* appeared before
Governor Andros and Council at New Yark, in
behalf of the inhabitants of Hampstead, who
were having trouble with the Indians in their
neighborhood, regarding land laid out by him
in 1657, twenty years before, to which I have
previously referred. At the same council he
interpreted the speech of *Weamsko,* the Sachem
of *Seacotauk* in Islip, who claimed the *Nesquak
[Nissequogue]* lands ; also the speech of *Swa­
neme,* who pretended to own the land called
*Unchemau* [Fresh Pond] near Huntington. In
the copy from which this has been taken he is
called *Checkoamaug,* an evident error of some
transcriber.
We find him occasionally employed by the

delivering up the armes to the Indians doth not relish well with
the English, especially since of late we heard of the great slaughter, they
haue made upon the English in other parts of the country; I per­
ceive att Southampton ye English are much troubled ye Indians haue
their armes & I thinke it doth much disturbe ye spirits of these haue
them not ; as for these Indians for my owne part I doe thinke they are
as Cordiale freinds to the English as any in ye Country & what is
written by ym is knowne to many to be ye truth, though God knows
their hearts," etc.

78 Colonial History of New York, vol. xiv. p. 728.

#### 56 Cockenoe-de-Long Island.

proprietors of Montauk, especially in the year
1682, when he is *"paid* 9s *for keeping the
Indian corne,"* 79 and as much *"for burneing
Meautaztk,"* 80 which was done every spring to
free the land from underbrush and weeds.

 The years are now rapidly fleeting, and
*Cockenoe* is advancing in years with the settle­
 ments. The power of the Montauks is a thing
of the past; they exercise no control over
the rest of the Long Island Indians, who con­
vey land without the assent of the Montauk
 Sachem. As most of the younger generation
of the natives can speak English, probably as
well as he, there is no necessity for him to inter­
 pret. He is now about the last of his genera­
tion still exercising the right as a member of
the house of the Sachems, in the councils of the
clan; and, on August 3, 1687,81 he unites once
 more with the members of his tribe in the Mon­
tauk conveyance to the inhabitants of East
Hampton: "For all our tract of land at Man-

79 East Hampton Records, vol. ii. p. 109.

80 *Ibid.,* p. 111.

81 The originals of the Montauk Indian deeds are in the possession of
Frank Sherman Benson of Brooklyn.

#### Cockenoe-de-Long Island. 57

tauket, bounded by part of the Fort Pond, and
Fort Pond Bay west; the English land south
by a line from the Fort Pond to the Great
Pond ... to the utmost extent of the Island
from sea to sea," etc., and then he retires from
our view forever on the records of the past.

 At the time of making this deed, half a cen­
tury had elapsed since the conflict on the hills
of Mystic-fifty eventful years in the history of
our Colonies. If he was twenty-five years of
age when he parted from Eliot in 1646 or 1647,
he had then reached threescore years and five;
not by any means an aged man, but, for all
we know, he may have lived for some years
afterward.82

 There may be other recorded facts relating
to his life which I have overlooked, or they
may lie buried in the time-stained archives of
other Long Island and New England towns-

82 As his name does not appear among the grantors on the confirma­
tion deed for Montauk, dated March 3, 1702-03, we must accept it as
sufficient evidence that he had passed away before that date; although
his associate and companion *Sasachatoko* was still living, an aged man.
Rev. Thomas James died June 16, 1696, after a ministry of about forty­
five years.

#### 58 Cockenoe-de-Long Island.

inaccessible, undecipherable, and unpublished­-
which some future historian may unfold and
bring to light.83 The seeds of knowledge planted
by Eliot on the fertile field of this native's mind
bore good fruit, even if his preceptor did write
at an early day he knew not what use he then
made of it. For the part he took in the rise

83 It is *to* be regretted that we have left us so little relating *to* the Rev.
Thomas James and his knowledge of the Indians of Montauk. The few
depositions and letters he left show that his knowledge of Indian tradi­
tions and customs must have been quite extensive. In September, 1660,
he informed the Commissioners of the United Colonies, then in session
at New Haven, that he was "willing *to* apply himself, *to* instruct the
Indians" of Long Island, "in the knowledge of the true God." An
allowance of *£* IO was therefore made for him "towards the hiering of an
Interpreter and other Charges." In 1662 he was paid *£20* "for Instruct­

ing the Indians on Long Island," and the same allowance was continued
for the two following years. In a letter from Governor Lovelace *to* Mr.
James (Colonial History of New York, vol. xiv. pp. 610-11, we find:
"I very much approve of yor composure of a Catechisme.. . That wch
I shall desire from you at p'sent is the Catachisme with some few select
chapters & Lauditory Psalms fairly transcribed in the Indian Language
wch I will send over to England & have quantityes of them printed & if
you thinke it necessary I conceive a small book such as shal only seme *to*the instructing ye Indians *to* read may likewise be compiled & sent with
them," etc. The Catechism refeJTed to above was probably never
printed (Pilling's Algonquian Bibliography, p. 569). It cannot be pos­
sible that James neglected to avail himself of *Cockenoe's* knowledge.
The facts presented in this paper would indicate, from James' reference
to him, that he found him a valuable assistant for many years.

#### Cockenoe-de-Long Island. 59

and development of our settlements-a life
work, unparalleled by that of any other Long
Island or New England Indian-he deserves to
be enrolled upon the page of honor.

And now, amid the rolling hills of Montauk,
which he loved so well, and within sound of
the everlasting murmur of the mighty ocean,
which he so often heard, in a grave unmarked
and unknown,84 he sleeps to await the resurrec-

84 The numerous valleys and hilly slopes of the " North Neek," to the
northeast of Fort Pond, are dotted in many places by Indian graves.
The pedestrian will meet with them in the most isolated spots; but
generally near swamps and ponds in proximity to wigwam or cabin sites.
 The two principal are located at " Burial Place Point," on the eastern
shore of Great Pond, and on the top of Fort Hill. The outlines of the
Fort still visible (which was yet standing in 1662) now inclose forty
graves, each marked by cobblestones laid thickly along the tops. The
tramping of cattle has obliterated all traces of mounds, and the stones
are generally on a level with the surface. On the outside, in close prox­
imity to the others, are ten more, while on the slope of the hill to the
northwest-the hill not being so abrupt in its descent at this point--are
eighty-six more graves ; making a total of one hundred and thirty-six
buried on this hill. All are marked in the same manner, the last being
covered by a thick growth of blackberry vines and bayberry bushes,
and would not be noticed by the careless observer. One of the graves,
inside the outlines of the Fort, has an irregular fragment of granite for a
headstone; on it is carved very rudely 1817/BR. This is evidence that the
graves on this hill were all subsequent to the erection of the Fort, and

## 60 Cockenoe-de-Long Island.

tion morn. A scarred and battered fragment
 from nature's world-a glacial bowlder, typical
of the past-should be his monument 85--on one
 side a sculptured entablature, inscribed:

##### "To the Memory of a Captve in the Pequot War, the first Indian Teacher of John Eliot; A firm friend of the English Colonists; Cock­ enoe-de-Long Island."

are not very ancient. Those at "Burial Place Point" look much older,
and some of the graves there are simply depressions not marked by any
stones. In the" Indian Field," to the northwest of Great Pond, are many
more.

85 I would suggest placing this at the top of Fort Hill, and thus pre­
serving the hill and graves forever as a memorial.

 **THE END.**