

478-04-031

ARCHEOLOGICAL SITE INVENTORY FORM

FOR OFFICE USE ONLY

DIVISION FOR HISTORIC PRESERVATION
NEW YORK STATE PARKS AND RECREATION
ALBANY, NEW YORK

UNIQUE SITE NO. _____
QUAD _____
SERIES _____
NEG. NO. _____

Supplement
Landmark
List #WP6

518 474-0479

REPORTED BY: Town of Islip
Town Hall
YOUR ADDRESS: 655 Main Street TELEPHONE: (516) 581-2000

ORGANIZATION (if any): Department of Planning, Housing & Development

DATE: September 26, 1975

- 1. SITE NAME: Oak Neck Indian Site / Secatogue Neck Indian Site
- 2. COUNTY: Suffolk TOWN/CITY: Islip VILLAGE: Bay Shore
- 3. LOCATION: Five acre site north of West Islip Beach, on Beach Drive, Secatogue Neck. And Oak Neck Lane, Oak Neck.

4. PRESENT OWNER: _____

5. OWNER'S ADDRESS: _____

6. DESCRIPTION, CONDITION, EVIDENCE OF SITE:

- STANDING RUINS
- SURFACE TRACES VISIBLE
- UNDER CULTIVATION
- NO VISIBLE EVIDENCE
- CELLAR HOLE WITH WALLS
- WALLS WITHOUT CELLAR HOLE
- EROSION
- UNDERWATER
- OTHER Commemorative monument erected in 1960.

7. COLLECTION OF MATERIAL FROM SITE:

- SURFACE HUNTING BY WHOM _____ DATE _____
- TESTING BY WHOM _____ DATE _____
- EXCAVATION BY WHOM George Milliken Jr. DATE June 6, 1960
(see attached Newsday article)
- NONE

PRESENT REPOSITORY OF MATERIALS: _____

8. PREHISTORIC CULTURAL AFFILIATION OR DATE: _____

9. HISTORICAL DOCUMENTATION OF SITE:

During pre-Colonial times, the Secatogue Indians occupied the western part of Islip. Their principal village was located on the neck of land called "Secatogue Neck."

June 6, 1960 - Skeleton and pottery unearthed on five-acre site north of West Islip Beach. Pottery dates back to 800-1200 AD. Spot said to be a native burial ground, perhaps a fire pit where winter burial took place. See: Prime, Nathaniel S. History of Long Island. NY: Robert Carter, 1845. Chase Map. Philadelphia: Douglass, 1858, Beers, F.W. Atlas of Long Island, New York. New York: Beers, Comstock, & Cline, 1873.

10. POSSIBILITY OF SITE DESTRUCTION OR DISTURBANCE:

The site is now a Little League Baseball Field. The commemorative plaque states: "Secatogue Indian Village. Site purchased by Thomas & Richard Willetts, Sept., 19, 1692 from the Sachem, Wamsea." (Beach Drive Site)

11. REMARKS:

Additional Sources: "Expert Dates West Islip Bones to 800 AD," Newsday, June 14, 1960. Page 20.

Bailey, Paul (editor). Long Island - A History of Two Great Counties: Nassau and Suffolk. New York: Lewis Historical Publishing Co., 1949. Volume I.

12. MAP LOCATION

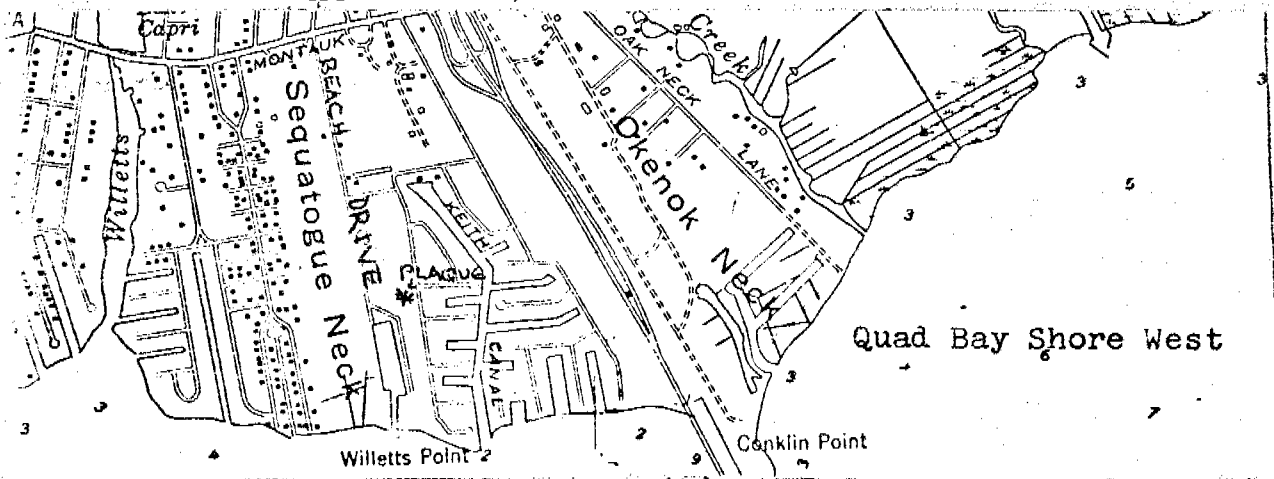
7 1/2 MINUTE SERIES QUAD. NAME: _____

15 MINUTE SERIES QUAD. NAME: _____

U.S.G.S. COORDINATES: _____

D.O.T. COORDINATES: (if known) _____

ATTACH SKETCH, TRACING OR COPY OF MAP



13. PHOTOGRAPHS (optional)

Department of Transportation Map

The 1960 discoveries on Secatogue Neck are thought to be a secondary burial ground of the Secatogue Indians, the main burial ground being on Oak Neck Lane, Oak Neck.

Research by the Society for the Preservation of Long Island Antiquities.

(ATTACH)

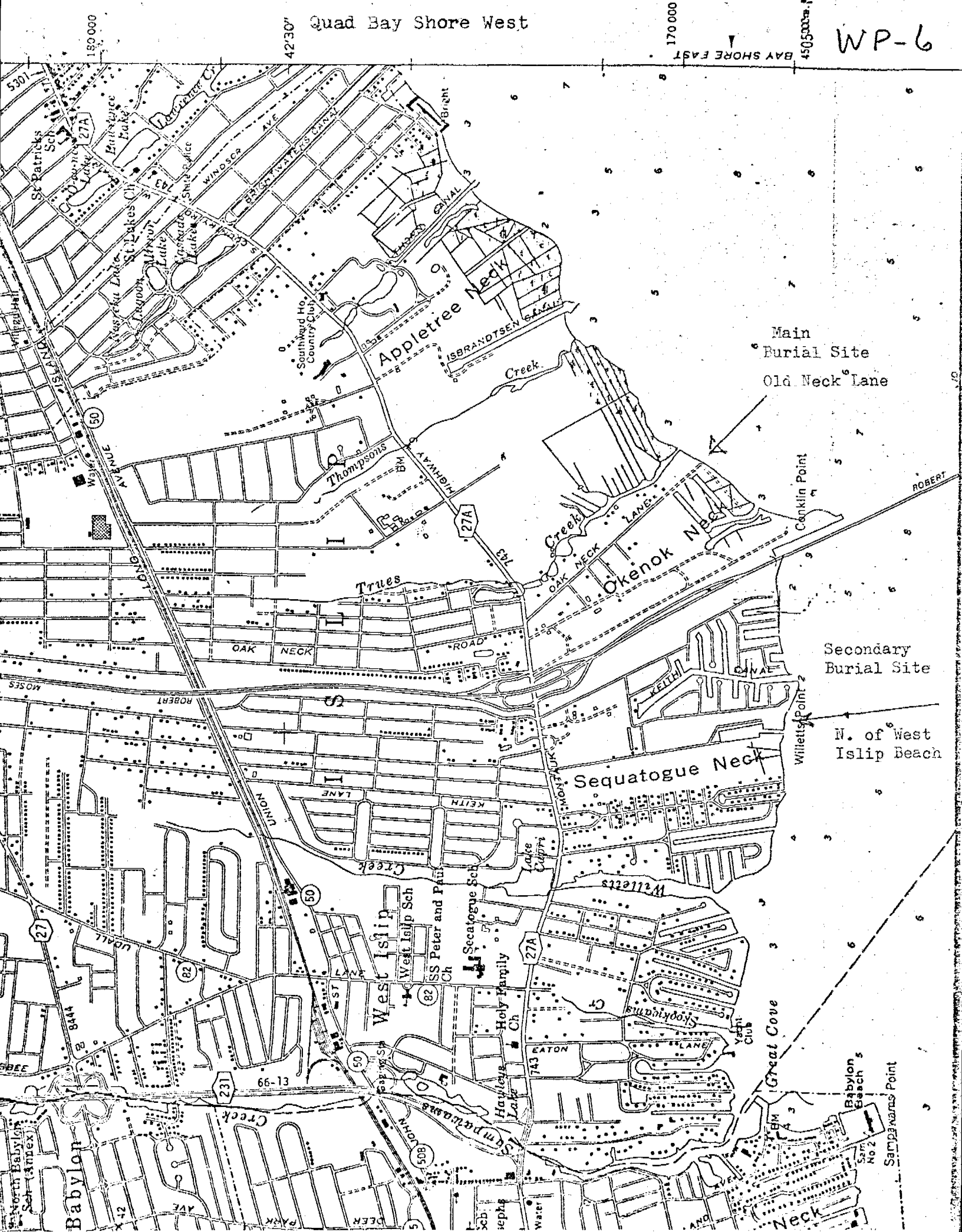
Quad Bay Shore West

WP-6

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BAY SHORE EAST
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Main Burial Site
Old Neck Lane

Secondary Burial Site

N. of West Islip Beach

Sampwans Point

Babylon Beach 5

Great Cove

Willetts

Sequatogue Neck

Okenok Neck

Appletree Neck

Trues

West Islip

Babylon

South Babylon Sch Annex

South Babylon Sch

Moses

Water

St. Patrick's Sch

5307

180 000



Indian Village & Camp Site

Islip Street Map

mail
1974

Henry M. Zaleski to succeed M. Weiss, who is stepping down after 20 years as town Democratic leader. Jack Harding was picked as Zaleski's co-leader.

Incumbents, meanwhile, were reelected in the other towns voting last night. Lawrence Delaney and co-leader Stephen Hudson won without opposition in Huntington as did Patrick V. Gorman and co-leader John Case in Southold and Dominic Baranello and co-leader Frank Covey in Brookhaven. In Shelter Island where Democrats have only two committeemen, no reorganization meeting was held. Southampton and East Hampton Democrats hold their meetings tonight.

Meanwhile, Suffolk Supreme Court Justice L. Barron Hill yesterday ruled in favor of a party-endorsed Primary Day candidate for Islip Democratic committeeman when he decided a 49-49 tie vote between George Mintzer and Charles H. Goldstein in favor of Mintzer. The race was in Islip's 82nd District. Hill awarded two disputed ballots to Mintzer and threw out two others.

Expert Dates West Islip Bones to 800 AD

ask the Suffolk commission canceled the list last

Commissioner Charles R. Thom said later he asked the civil service commission to cancel the list in question because the men on it had received lower grades than others who have since been appointed to the force. A new test is scheduled for Saturday. In another facet of the case, Supreme Court Judge L. Barron Hill reserved decision yesterday on a motion by attorney Oscar J. Bloom for a court ruling against the civil service commission's action.

New York—An American Museum of Natural History anthropologist said yesterday that a skeleton and bits of pottery unearthed last week during grading operations in West Islip may be more than 1,000 years old. He said the area in which the relics were found "appears to be a native burial ground."

Islip Supervisor Thomas J. Harwood said the town would decide at today's board meeting or what should be done with the burial area, which is on a town-owned site. The area, ear-marked for a Little League baseball field, may be turned into a shrine, Harwood said. Museum anthropologist Dr. James Ford met for an hour here yesterday with Islip Historian George L.

Weeks Jr. to inspect bits of pottery and a skull that Weeks had brought to the museum. "The skull was badly damaged," Ford said, "and wasn't of much help. But the pottery appears to date back to the period 800-1200 AD. The spot appears to be a native burial ground."

Harwood said watchmen have maintained a 24-hour-a-day guard over the shallow pit in which the bones were found June 6. The find was made on a five-acre site north of West Islip Beach. "If work continues in the area, it will be under supervision and with proper safeguards to avoid any desecration," Harwood said.

Weeks said he had sent the town board a memorandum suggesting that a fence be built around the 75-by-

40 foot area that yielded the bones and pottery and that a memorial plaque be placed on a mound inside the fence. He said he believed the relics had been found in a Secatogue Indian fire pit, where winter burial took place. He said that the main burial ground of the tribe is on Oak Neck Lane. Weeks said he doubted that the area would yield other remains.

The bones and pottery were found last week by 28-year-old George Milliken Jr., a Long Island Lighting Co. representative, who had been surveying the area for future LILCO utility pole installations. Milliken, an amateur archeologist, was browsing through the recently-turned earth during his lunch hour when he made the find.

Newsday

6/14/60

WP-6

Chapter 12

TAVERNS AND SUMMER HOTELS

ONE OF the fastest growing sections of the Town of Islip is West Islip. The area has a very interesting background, dating back to the time when the Willetts brothers, Thomas and Richard of Jericho bought the land from the Wameas, Sachene and the Sequatogues (Secatogues) Indians.

This section of the Town of Islip is mentioned in the Dutch archives as early as Jan. 15, 1639, and is referred to as Kieft's Purchase. The Willetts brothers made their purchase on Sept. 19, 1692. The purchase was confirmed three years later by a patent granted by Colonial Governor Fletcher, dated Oct. 10, 1695.

Secatogue was the neck of land extending into the Great Bay. The Indian meaning of Secatogue was the black or dark colored land which was in the large area of meadows that bordered the up-land. This parcel of meadow land consisted of two necks. The east neck was known as Fort Neck, and the west as George's Neck.

There were many land transactions after the Willetts brothers acquired the property. All rights in the original purchase were sold by Richard to his brother Thomas on April 1, 1702 for 300 pounds. On Oct. 25, 1705, another purchase from the Indians was consummated by the Willetts brothers. It consisted of the land north of the Pine Plains, bounded on the east by Col. Van Cortlandt's land, now Sagtikos Manor.

Again on April 23, 1710, Thomas Willetts gave to his son, Thomas, land bounded on the east by the Sequatogue River and west to a creek known as Soquams Oquenc for the land we now know as Oak 1 of the Indian burial ground. Oquenc of the Willetts brothers from that of Manor.

La Grange

In 1779, Richard Willetts sold Colonel Platt Conklin. Samuel A. Hill or his sons, Aaron and Nehemiah (t



example of the other towns in forbidding other than the townsmen to take fish out of the town waters under penalty of a fine of forty shillings. This money was to be used by the overseers-for-the-poor.

Indians must have been numerous in this section during pre-colonial times because many streams that lead to the bay gave them means of obtaining fish, oysters and clams. Many of these streams that flow into the Great South Bay had or still do have Indian names. The Secatogue Indians occupied the western part of the town. Their principal village was located on the neck of land called after them. The sachem's abode was supposed to have been at the head of Secatogue Brook, west of this neck, on the property formerly owned and occupied by Dr. Wagstaff in West Islip. On the neck of land to the east of Secatogue Neck there is said to have been an Indian burial place.

Peter John, a Shinnecock Indian, who was here about 1750, and Paul Cuffee, a Montauk Indian, 1790, preached to the Indians in a church in Islip village. Peter John is buried in the Poosepatuck Indian Reservation cemetery at Mastie and Paul Cuffee's body lies in a small enclosure by the side of the road at Canoe Place. The church in Islip where they preached is mentioned in history as an Indian church, but its location is not known.

When the first settlers arrived, the road that now connects the south shore villages was nothing but an Indian trail but in 1732 the Colonial Assembly passed an act to have a good road laid out through the town. A committee consisting of Richard Willetts, Ananias Carll and George Phillips was named to carry out this project. As a result we have the South Country Road. The route is now somewhat changed as the old road was laid out so that its entire route came within a mile of the bay and had to accommodate itself to the various rivers and streams along the way. These it could not cross and the road had to be brought up to the places where the rivers could be easily forded. It was just a one-track road, full of ruts and curves to avoid large trees and steep hills. This old road was the one that George Washington used when he made his tour of the island in the spring of 1790. He found it more comfortable at times to ride horseback than to be bumped around in his coach.

There were a number of auxiliary roads in these colonial times. The Nicoll Road that ran from the Nicoll homestead northward to Lake Ronkonkoma is still in existence at its northern end. This was used principally by the Nicolls to go to visit their northern borders and to go to New York by way of the County Road or Conklin's Road which joined the Nicoll Road and came out ten miles west of Smithtown. The County Road ran east and came out at Southaven. There was also the Wheeler Road going to Wheeler's settlement in Hauppauge. The Wheelers used it to cart hay from their meadows at Blue Point. This road ran southeasterly and crossed the headwaters of Connectquot River. Besides these roads, there were several others, namely the Burnt House Road, Ezekiel's

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Historical and Descriptive
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of

SUFFOLK COUNTY

with a

Historical Outline of Long Island

By RICHARD M. BAYLES

EMPIRE STATE HISTORICAL PUBLICATION XVII



IRA J. FRIEDMAN, Inc.
Port Washington, L.I., N.Y.

1962

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The religious history of this town is much more concise than its secular. Till very recently, nothing in the shape of an ecclesiastical organization existed within its bounds.

In 1769, a small church edifice was erected by the patentee, near the middle of the town, on the south road, designed for the celebration of divine worship according to the forms of the Episcopal church; and was occasionally used for that purpose, though it long remained, unblest by prelatical hands. From 1814, the Rev. Charles Seabury, rector of Caroline church at Setauket, acted as a missionary to this congregation, and devoted a portion of his time to its service.

In 1843, this church was repaired and enlarged, and on the 6th of July duly consecrated by the bishop. Since that time, the Rev. Daniel V. M. Johnson has officiated as rector. The present number of communicants is 14.

At Mechanicsville, a Methodist church has been erected within a few years, and is regularly supplied. At Sayville, the Protestant Methodists maintain preaching, but no church has yet been erected.

In the western part of the town, which was originally occupied by the Segatague tribe of Indians, there was formerly a small Indian church collected, but whether they had a house of worship is not known. This place was one of the stations at which Azariah Horton and other missionaries occasionally laboured; and it is one of the few points, at which the remains of aboriginal blood may be traced on the shores. Here and there you meet a countenance, even at this day, that bears evident traces of native descent. The church above mentioned is said to have been organized by Peter John, whose brief history has been previously given; but it has long since become extinct.

The central and northern parts of this town form almost one continuous wilderness, with scarcely any inhabitants, and bids fair to remain so. The two small churches which have been mentioned, are the only places of worship within its limits. Some few of the inhabitants on the east and west borders are attached to congregations in the adjacent towns; but the greater part of the population must be living in utter destitution of the means of grace. From this fact, and the additional consideration that this town is a great resort for sportsmen and men of pleasure, the state of morals may be inferred. Here are several large hotels, furnished with billiard tables, nappin-alleys, and other means of amusement and dissipation, which doubtless exert a much more powerful effect on

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men of moderate means who wished to secure comfortable homes in the country. Attempts have been made to establish manufactories of ladies' shoes and silk, but these as yet have not been flattered with permanent success. A Presbyterian church was commenced here in 1863, and dedicated in 1866. The society for whose benefit the church was erected was organized in 1860, and disbanded in 1869, since which time the pulpit has been occasionally occupied by ministers of different denominations. A Division of the Sons of Temperance numbering forty-two members, is now in a lively state of existence.

In the southwestern part of the town and scattered along the old south country road for a distance of about four miles is a locality known as West Islip, occupied almost exclusively by the country seats and palatial residences of gentlemen of wealth and ease. This locality lies between Babylon on the west and Bay Shore on the east. The country here is level and the residences mostly on the north side of the road, which winds along with graceful curves, while south of it the clear fields and meadows stretch to the bay a mile more or less distant. Nowhere else in the county do we find so many elegant and aristocratic establishments grouped together, with such rich and elaborate surroundings as here. And it is worthy of remark that this same locality, where now we behold such a full exhibition of what art and wealth have done to gratify the ideas of a high grade of civilization, was once the headquarters and strong hold of the Secatogue tribe of Indians. What a marvellous transformation scene has passed here! Less than two centuries ago this very spot was the undisputed heritage of savages. Here their dusky forms

squatted and shivered upon the bare earth, while they awaited the preparation upon the enterprising interest. Here they found the waste of scrubby adjacent waters the wampum from the mania of savage life filled by the spacious and grand surrounding with those of East

Along this section into the bay. The and the true old preserved. Some the town. Next quams, modernized as much truth as find a more catalogue Brook. supposed to have is a large trout-land lying upon Indians "George's Neck. The neck of land burial-place of this section, a

squatted and shivered around smoking fagot-fires upon the bare earth, while they joined in rude social festivities, or awaited the preparation of their simple meals, or held council upon the enterprises or questions which engrossed their interest. Here they planned wars or defences, roamed over the waste of scrubby plain in pursuit of game, drew from the adjacent waters their stores of fish and bi-valves, and wrought wampum from the shells. Now the savage and the paraphernalia of savage life have passed away, and their places are filled by the spacious mansions of the rich, with all their elegant surroundings and splendid equipages, competing well with those of Eastern princes and nobles.

Along this section a number of small streams rise and flow into the bay. These are at intervals of about half a mile, and the true old Indian names of most of them have been preserved. Sampowams River is on the western boundary of the town. Next to that we have a small creek called Scoquams, modernized to Mud Creek, which latter name implies as much truth as the former does romance. Next to that we find a more considerable stream honored by the title of Secatogue Brook. The residence of the sachem of the tribe is supposed to have been upon this stream. Near the head of it is a large trout-pond belonging to Dr. Alfred Wagstaff. The land lying upon the west side of this brook was called by the Indians "Gorgo his Neck," which term has been corrupted to George's Neck, and further to St. George's Neck. Secatogue Neck lies upon the east side of the brook of the same name. The neck of land called Oquenock is said to have been an ancient burial-place of the numerous tribe of Indians which inhabited this section, and this is said to be the import or meaning of

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the name. Oquenock Brook runs down the east side of it, and separates it from another neck called by the Indians Saghtekoos, otherwise Apple-tree-neck. A little brook which divides the shore of this neck was called by the Indians Keemiscoomock or Weepoose. This neck it will be remembered comprises the width on the bay of Van Cortlandt's patent. It is bounded on the east by a stream called Mispatuck. Next east of that is the brook Compowis, corrupted to Compowms. Still further east we come to the brook Manshtak, upon which a saw-mill was established about a hundred years ago, by David Willets. The next brook east of this is the Watchogue, a small stream running down the west side of Panothticutt or Penataquit Neck.

Upon this neck which is about half a mile wide, the central part of the village of Bay Shore is located. This village is beautifully situated on the old Country Road, between the South Side Railroad line and the Bay. The station in the upper part of the village, about half a mile from the principal centre, is distant five and a half miles east of Babylon. The village has an air of thrift and life about it, as though its people considered themselves as living in the present age of progress, and not feeding solely upon the memories of the past or visions of the future. It has a population of about eight hundred and fifty engaged principally in various mechanical pursuits, farming and bay fishing. Two commodious hotels, the Bay Shore House at the depot, and the Dominy House on Main Street, are well patronized during the summer months by city visitors who wish to enjoy the advantages for recreation which are here presented. The village has a good installment of the ordinary tradesmen, and six stores.

A grist-mill is located part of the village. A gational church, about twenty years old, is on the road, is the Methodist church erected here. It is connected with this village here and the railroad recently opened. A school house, just opening is a very creditable enterprise of the village, about a hundred and fifty years old. A Temperance hall is also here. This village, the Moubray Neck, and Islip is in a rather difficult position should be. The village then by the coming of the village in its present name. A burial plot of the village which contains several other churches in the vicinity. An African church

Islip is a hamlet, situated on the shore. It has



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