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THE ALGONQUIAN SERIES

BY WILLIAM WALLACE TOOKER

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THE ALGONQUIAN SERIES

The Indian Names for Long Island

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THE INDIAN NAMES FOR LONG ISLAND

With Historical and Ethnological Notes

BY
WILLIAM WALLACE TOOKER



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THE INDIAN NAMES FOR LONG ISLAND.*

IN this essay it is proposed to give the etymology of the various terms which have been applied to Long Island by the Algonquian race of people who formerly hunted in its woods, planted upon its plains, and fished in its waters. There are other names for the Island that were be-

* This paper was contributed to the Brooklyn Eagle Almanac for 1894.



stowed by the Indians of Iroquoian stock, who lived in the western part of the State, but as these are not generally known, or, in fact, are never mentioned by any of the Long Island historians, they will not be considered in the present paper.* The true interpretation

* Dr. A. S. Gatschet, the well-known linguist of the Bureau of Ethnology at Washington, D. C., in 1891 informed me that in the Oneida, Long Island was called *Ga'-hué'hnēs*, upon the authority of John Tomast, an Indian of that tribe. This probably corresponds to the Onondaga *Gachwechnǎge*, "the island." A pamphlet of 1648, quoted by the late Martha Bockée Flint in her *Early Long Island*, p. 35, names "the iland called *Manati* ore Long ile which is in the Continent of Virginia." *Manati* means simply "the island." It is quite likely it should be thus simply called "the

of the many Indian geographical names upon Long Island is absolutely necessary for the proper study of the early history of the various settlements. The greater number, if not all, of these names, came into being or were bestowed by the natives after their contact with the first settlers. Their significations supply a missing link in the chain of facts, and solve many interesting problems that were hitherto very vague, unsatisfactory, and puzzling.

The earliest of these terms attached to Long Island which has island," although there is no authority for this form in the records.

come under my observation appears on the *Carte Figurative* of 1616.* On this early map the eastern part of the Island is designated as *Nahigans*. This term denotes "people of the point." This is undoubtedly an error of the cartographer, for the reason that this name was one by which the Narragansetts were known to the early Dutch navigators, and were the *Nanhiganeuck* of Roger Williams. The name, however, would have applied just as well to those living on Montauk Point as to those living on the points of Rhode Island. The next appears on a map of 1631, where

* Col. Hist. N. Y., vol. i.

the Island is designated as *Matowacs*.* Hubbard, in his History of New England, says: "That at the time of the grant to the Earl of Sterling in 1635, it was called by the Indians *Mattanwake*." In a copy of the grant we find it given as "All that Island or Islands heretofore commonly called by the several name or names of *Matowa*, or Long Island." † In the charter of Charles II. to his brother, the Duke of York, we find it: "Commonly called by the several name or names of *Meitowacks* or Long Island." ‡

* Doc. Hist. N. Y., vol. i.

† Col. Hist. N. Y., vol. xiv. p. 30.

‡ Thompson's L. I., vol. i. p. 19.

In the appendix it occurs as *Matawacks*.* In Andros' Commission as Governor of New York, 1674, as well as in Dongan's of 1682, it is given as *Matowacks*.†

The variations quoted in the many historical works relating to Long Island are *Matouwacs*, *Me-toacs*, *Meitowax*, *Mattawacks*, *Me-tanwack*, *Matanwack*, *Matauwack*,

*Thompson's L. I., vol. ii. p. 308.

†Col. Hist. N. Y., vol. iii. pp. 215, 221, 328. De Laet (Coll. N. Y. Hist. Soc., vol. i. p. 296) says: "At the entrance of this bay [Long Island Sound] are situated several islands or broken land, on which a nation of savages have their abode, who are called *Matouwacks*; they obtain a livelihood by fishing within the bay; whence the point of the land received the name of Fisher's Hook and also Cape de Baye."

Matowcas. Benson, in his Memoir read before the New York Historical Society, December 31, 1816, considers them all one and the same, and that it designated the Montauk tribe. This is also the opinion of Schoolcraft, as per his report on the aboriginal names, etc., read before the same society in 1844. Thompson, on the other hand, in his essay read before the same in 1845, supposes all the natives of the Island were called the *Metoacs*. Furman gives it as *Matowcas*, and says that it designated a powerful Indian sachemdom of which Brooklyn formed a part;* but on another

* Antiq. of L. I., p. 275.

page * gives it as *Mattenwake* and, on the authority of Heckewelder, says it signified, in the Delaware, an island place. Still in doubt on another page † he re-translates it as from the Narragansett (?) *Mattai*, “good,” *auke*, “land.” None of these conjectural interpretations will bear critical analysis, consequently it is unnecessary to consider them here.

The name originally seems to have been applied to the Island by the natives on the mainland, and not by the Island Indians themselves, for I have been unable to find an instance where they ever

* *Antiq. of L. I.*, p. 70. † *Ibid.*, p. 77.

used the term, although it was in documentary use for many years in England to designate the Island. *Metouwacs*, *Meitowax*, or *Metanwack*—it matters little which way, it is differently spelled—is by synthetical resolution *Méht-anaw-ack*, “The land of the periwinkle,” or, “Country of the ear-shell.” Both varieties of this shellfish (*Fulgur Canaliculata*, and *Fulgur Carica*, commonly called the periwinkle) were so termed by the aborigines on account of their shape, as in the Narragansett *Meteauhock*, “the periwinkle, or the ear-shell.” The same radical appears in the following cognate dialects: Massachusetts, *Méh-*

taúog, "ear"; Abnaki, *Meta∞ak∞*, "an ear"; Otchipwe, *N'itawag*; Cree, *N'ittawokay*, "my ear"; Unkechaug, L. I., *Catawoc*, "ear." The latter is given with the pronominal prefix of the second person, "thy ear," while *m'* is the indefinite impersonal prefix—not mine, *N'atawoc*; nor yours, *K'atawoc*, but "an ear," *M'atawoc*. The second component, Narr. *-anaw*, Massachusetts *-anna*, "a shell," together with the locative affix, *-ack*, "land," or "country," completes the analysis.

Long Island was pre-eminently the locality where this univalve could be found in the greatest abundance, being the center of its

geographical distribution. The great number of grassy flats, shoals, and coves of shallow water were, and are to-day, very prolific in them. In my investigations of the evidences of Indian sojourns on Long Island, I have found on the hill-sides and shores of Shinnecock and Peconic Bays, and also at Sag Harbor and Montauk, many mounds, which, on being opened, displayed large quantities of these shells, which had been cached years ago by the red men, in order that the fish might decay and leave the shells empty, and free for them to be made into beads or ornaments. *

* "Most on the Sea side make Money,

Again, the columella or stock, which had been separated from the outer and useless portion of the shell, can be found scattered in plenty in every shell heap and on every village site, bearing mute testimony to the labors of the red men. Winkle Point, on Eaton's Neck, in the town of Huntington, takes its name from the quantities of the shell-fish found there. Hazard, in his collection of State papers, says the Narragansett procured many shells from Long Island, out of which they manufactured their

and Store up shells in Summer against Winter whereof to make their money" (R. Williams' Key, p. 133).

money. Roger Williams remarks of this money: "Their owne is of two sorts; one white, which they make of the stem or stock of the Periwinkle, which they called *Me-teauhock*, when all the shell is broken off; and of this sort six of their beads (which they make with holes to string the bracelets) are currant with the English for a peny.* The second is black, inclining to blew, which is made of the shell of a fish which some English call Hens, *Poquaathock*, and of this sort three make an English penny. They that live upon the

* Narr. Club Rept. of R. Williams' Key, p. 173.

Sea side, generally make of it, and as many make as will. The Indians bring downe all their sorts of Furs, which they take in the Countrey, both to the Indians and to the English, for this Indian Money; this Money the English, French and Dutch, trade to the Indians, six hundred miles in several parts (North and South from New England) for their Fures, and whatsoever they stand in need of from them: as Corne, Venison, &c.”*

No Indian name relating to Long Island has attracted more attention,

* Roger Williams says (Key, p. 130): “Before ever they had awl-blades (Muxes) from Europe, they made shift to bore this their shell money with stones.”

and been more quoted by various writers than *Seawanhacky*; Montauk, perhaps, being the only exception. But the name, however, does not seem to have been a familiar term used by all the Island Indians, neither is it found in any of the English records as far as published; therefore it could not have been a general term used by all the natives, but was a name that sprung into being through their transactions with the Dutch. It appears occasionally in the Dutch archives relating to some of the first purchases of land from the red men, in what is now Kings, Queens, and the western part of Suffolk County. On June

16, 1636, nine Indians, who are named, including the sachem of Massapeag in the present town of Oyster Bay, and also the sachem of the community at *Keskaechquerem*, as Canarsie was then termed, by three separate deeds conveyed three tracts of land at Flatlands: the middle one to Jacobus Van Corlear, the western to Andreas Huddie and Wolphert Gerretsen, and the eastern to Wouter Van Twiller, the Director-General of New Netherlands, on the Island by them called *Sewanhacky*, in the last deed *Sewanhacking*.* On June 15, 1639, the Sachem Mechowodt of Massapeag

* Col. Hist. N. Y., vol. xiv. pp. 3, 4.

in Oyster Bay, with his co-owners, conveyed to the Council and Director of New Netherlands, "all his, the grantor's, patrimonial lands on the Island, called in the Indian tongue *Suanhacky*, reaching . . . from Rechouwacky (Rockaway) to Siketeuhacky (Secatogue Neck, Islip), in width to Martin Garretsen's Bay (Oyster Bay Harbor), then to the East River and to the kil of the flats."* This grant included all of Queen's County, part of Suffolk and Kings. The possession of this conveyance was the claim by which the Dutch were enabled to drive those who afterwards settled South-

* Col. Hist. N. Y., vol. xiv. p. 15.

ampton from their first essay towards a settlement at what is now Oyster Bay Harbor.

I find its variations are *Seawanhacky*, *Seawanhacking*, *Sewanhacky*, *Suanhacky*, and modernly as *Seawanhaka*. It has been popularly translated—as will be noticed in all the Island histories—as “The Island of Shells.” This does not give its true meaning, for neither word can be evolved from the name. Nor does this interpretation give any hint as to the historical and linguistic facts concealed therein. The prefix, *sewan*, or *seawan*, is the Massachusetts (Eliot) *seahwhoûn*, “scattered,” “loose,” and was the

term used by the Dutch for wampum, the shell-money of the aborigines. The terminal, *-hacky*, is the Delaware for land, or "country." The Dutch almost invariably used this terminal in the Indian names, where the English used simply *-ack* or *-ock*. Thus Long Island was known as "*the seawan country*," because most of the article used by the Dutch was made there.*

* Ordinance of the Director and Council of New Netherland regulating the Currency of Wampum ; passed April 18, 1641 (N. Y. Co. MSS. iv. 352). "Whereas, very bad wampum is at present circulated here and payment is made in nothing but rough unpolished stuff, which is brought hither from places where it is 50 per cent cheaper than it is paid out here, and the good polished

Dr. Trumbull says: "As to the meaning of the several names of shell-money, which were used indiscriminately by the English and Dutch, *peag* was the generic name

wampum commonly called Manhattan Wampum, is wholly put out of sight or exported, which tends to the express ruin of this country; in order to provide in time therefore. We do, therefore, for the public good, interdict and forbid all persons of what state, quality or condition soever they may be, to receive in payment, or to pay out, any unpolished wampum during the next month of May, except at Five for one stiver [Stiver was one English penny] and that strung, and then, after that, six beads for one stiver. Whosoever shall be found to have acted contrary hereunto shall provisionally forfeit the wampum which is paid out and 10 guilders for the poor, and both payer and payee are alike liable. The *well polished* wampum shall

without regard to color or quality.

Wompompeag, or *wompom*, was the white (*wompi*) or inferior sort of "peag." The shell-beads, white remain at its price as before to wit, Four for one stiver, providing it be strung." In 1658, the rate was eight white beads and four black beads for a stiver.

The Tavern Keeper was obliged to sell :

" Half a gallon of beer, 12 stivers in wampum.

A Can of French wine, 36 stivers in wampum.

A Can of Spanish wine, 50 stivers in wampum.

A gill of Brandy, 10 stivers in wampum.

The Baker was obliged to sell ;

A Coarse wheaten loaf, 8 lbs. weight, at 14 stivers in wampum.

A Rye loaf, 8 lbs. weight, at 12 stivers in wampum.

A White loaf, 2 lbs. weight, at 8 stivers in wampum" (see N. Y. Col. MSS. viii. 1002).

and purple, were either strung or passed from hand loose (*sewauin*) by count. The English very generally gave to all *peag* the name of the white, calling it *Wompom*; the Dutch called all bead money by the name of the unstrung or loose beads, "Sewan," or "Zeewan." *

In the name of a tribe, living in 1608 on what is now the Nanticoke River in Maryland, called by Captain John Smith *Kuskarawaock* (= *Kuska-wau-anañ-ock*), we find "a

* Hist. Mag., New Series, No. 1, p. 47. "When used as money the beads were strung, and the strings were measured by hand-breadth or fathom, but sometimes they passed from hand to hand by count" (Trumbull, R. W. Key).

country where white beads were made," * showing that Long Island did not enjoy a monopoly of this industry.

As time hastens onwards, and the settlement of the Island is begun by the English, another name appears on the dawn of its annals, this one to my mind being the most interesting of them all. Around it cluster the memories of the early struggle of our ancestors in making a home for themselves in this now great country. It tells of their transactions with the aborigines in buying land, and shows how the

* See Amer. Anthropologist, 1893, vol. vi. p. 406.



natives were dependent on the newcomers. This appellation at first belonged entirely to the eastern part of the Island, and was applied afterward as far as the jurisdiction of the confederated Sachems extended, which included all the natives living on the Island as far west as the town of Hempstead inclusive, as per the agreement of 1645. The title of the Sachem of *Paumanack* was used by the Sachem of Shelter Island, and after his death by his brother, the Sachem of Montauk, and it appears on deeds and confirmation of sales as far west as Queens County, which shows that it was necessary to secure the

signature of the Sachem of *Pau-*
manack, in order to make the trans-
fer legal according to the above
agreement. For fifteen years this
protectorate continued, until the
death of Weoncombone, the son and
heir of Wyandance; then the title
was extinguished. The first time
the title is used can be found on
the Indian deed for Gardiners
Island, dated May 3, 1639, as fol-
lows: "Yovawan Sachem of *Pom-*
manocc and Aswaw Sachem his
wife, ffor ten coates of trading cloath
to us . . . payd and delivered by
Lion Gardiner commander of the
forte called Saybrook ffort als Pash-
peshauks . . . sell unto the said

Lion Gardiner all that our Island called Manchonat, etc."* The deed or deeds which were given to James Farrett for Shelter Island and islands adjacent the following fall of 1639 or the spring of 1640 have disappeared from the ken of mortal eye. This is a matter of great regret, for they would have thrown much light on the aboriginal history of eastern Long Island.

The variations in spelling are *Pommanocc*, 1639; *Pamunke*, 1648; *Pammanack*, 1656; *Pawmanack*, 1658; *Paumanuck*, *Paumanche*, 1659; *Pommanock*, 1665. Some historians

* Trans. Amer. Antiq. Society, vol. vii. p. 207.

vary this as *Paumanhacky*. The verbal prefix *Pomman*, or *Pauman*, is from the same root as the Narragansett (Roger Williams) *Pummenúm*, "contributes"; *Pummenúmminteduquash*, "to contribute money"; *Paumpaumun* (an intensive), "He habitually or by custom offers it"; *Paupaumenumwe** "an offering"; *Paumun-og*, "If we pay thee"; *Paumun-g*, "If we pay them" (Eliot's Grammar). From this comes "*Púmpom*, a tribute skin

* Mass. Eliot, Num. viii. 21. In the Massachusetts the repetition of the first syllable, as in *Paupaumenumwe*, makes the term intensive, *i. e.*, "to keep on offering," and *up-paupaumenuh*, "he offered them," in same verse.

when a Deere (hunted by the Indians, or wolves) is kild in the water. The skin is carried to the Sachim or Prince, within whose territory the Deere was slaine." * Thus we have with the locative affix *-ack*, "land, place," or "country," our name *Paumún-ack*, "land of tribute," or, "the contributing country."

That this part of Long Island was under tribute, at this period and earlier, to both the Pequots and to the Commissioners of the United Colonies of New England is abundantly proven by all the older writers.

Lion Gardiner in his Relation of

* Narr. Club. Reprint R. Williams' Key.

the Pequot war says: "Then three days after the fight [Destruction of the Pequots at Mystic, 1637] came Waiandance next brother to the old Sachem of Long Island . . . he came to know if we were angry with all Indians, I answered 'no,' but only with such as had killed Englishmen. . . Then said he, 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." *

At a General Court at Hartford, December 1, 1642, "Mr. Whiteing

* Lion Gardiner and his Descendants, by C. C. Gardiner, p. 17.

and Capt. Mason are desired to take order to demand the Tribut due fro Long Island and the Indians upon the mayne."*

At a meeting of the Commissioners of the United Colonies of New England, at Hartford, September 6, 1644, Youghco, the Sachem of Manhasset on Long Island, presented himself to the court, desiring that, in regard he was tributary to the English, and had hitherto observed the articles of agreement made (1637, now lost), he might receive from them a certificate whereby his relation to the English should appear, and he be preserved as much as

* Pub. Rec. Conn., vol. i. p. 79.

might be from unjust grievances and vexations; therefore they gave the following certificate: "To all whom it may concern: Whereas Long Island, with the smaller islands adjacent, are granted by the King's Majesty to the Lord Sterling, and by him passed over to some of the English in these colonies; and whereas, the Indians in the eastern parts of Long island are become tributaries to the English, and have engaged their lands to them; and whereas, *Youghco*,* *Wian-*

* *Yovawan*, *Yoko*, or *Youghco*, as he was variously termed in the early records, was the Sachem of Shelter Island, but in a more extended sense the Sachem of Pommanock, "the land of tribute." He died in

tance,* *Moughmaitow*, † *Weenagamin*, ‡—do profess themselves friends to the English and Dutch, etc. It is

1652 and was buried in the home of his ancestors on Montauk. A locality between Sag Harbor and East Hampton, where the bearers of his body rested, is still known as the "Sachem's hole," although the exact spot was obliterated by the Turnpike nearly sixty years ago.

* *Wyandance*, or *Wiantance*, "the wise speaker," was the Sachem of Montauk, and after the death of his brother became the Sachem of Pommanock. He was the grantor on many Indian deeds, for in 1644 he acquired jurisdiction over all the island tribes as far west as Hempstead.

† *Moughmaitow*, or *Momoweta*, "He gathers them in his house," was the Sachem of Cutchogue. The outlines of his palisaded fort are still visible on "Fort Neck" in that village.

‡ *Weenagamin* "the sour berry," was the Sachem of Shinnecock. As they fre-

our desire that the said Sagamores and their companions may enjoy full peace, etc." *

Winthrop says: "In 1650 the Commissioners sent Capt. Mason to Long Island to require payment of a tribute due from the Indians there, and to settle in any way in which it might be punctually discharged in future." In 1656 the Montauk chief visited the commissioners at Boston, and in answer to an inquiry whether he had paid the tribute due from him, stated that he had paid it at

quently change their name he was previously known as "Nowedonah," and by this name signed the Southampton Indian deed of 1640.

* Plymouth Colony Rec., vol. ix. p. 18.

Hartford for the space of ten years, but it was in arrears for the four last years, which they had remitted in consideration of his distressed condition by his late war in which he had been engaged with the Narragansetts." * All of which most strongly corroborates our interpretation of the name. Further facts and records could be quoted in support of the same study.

Wamponamon is mentioned in

* Governor Winthrop, in 1633, visited Long Island in the bark *Blessing*. He says: "She had been at an island over against Connecticut, which is fifty leagues long. The Indians there are very treacherous, and have many canoes, so great as will carry eighty men" (Journal, etc.).

Munsill's three histories of Kings, Queens, and Suffolk Counties, as being another Indian name for Long Island, also stating that it takes its name from Wampum, meaning "an island of shells." I do not know who is responsible for this gross error, for such it is, and it should be no longer quoted in our histories. It is not a name of Long Island, nor does it mean "an island of shells." This is the name of the extreme eastern point of Long Island, and it first occurs in the Indian deed of July 11, 1661, for Montauk,*

* From original deed in possession of Frank Sherman Benson, Esq., of Brooklyn, N. Y.

known as the "Hither Woods purchase," as follows: "from the utmost end of the neck eastward called *Wompenanit*, to our utmost bounds westward called Napeake." In some copies "*Wompenoonot*." In the East Hampton records varied as *Womponamon* and *Wampanamon*. It signifies "at the east," or "eastwards"; Abnaki, *Wampanoag*, "the east land"; Delaware, *Wapannéunk*, "on the east"; Mass. Psalter, *Wampanniyeu*, "easterly." Primarily from *wompi*, "white," "bright," *wompan*, "dawn," "day-break," "where daylight comes from," "the east."

These are all the terms that have been bestowed upon Long Island by

the Algonquian people, as far as known; and what is an item of interest is that the three principal,—*Meitanawack*, *Seawanhacky* and *Paumanack*,—as will be observed, are derived from the industry carried on by the Indians in the manufacture of beads, and other ornaments from shell: *Meitanawack*, “the material” (of which they were made); *Seawanhacky*, “the article itself” (finished and ready for sale); *Paumanack*, “the tax” (or tribute of wampum which they were obliged to pay). “Thus (as one writer observes), the mint of wealth at their very doors became to its possessors the source of untold misery. Con-

stant fear kept them toiling at the mines, while the scanty proceeds of their labor only quickened the greed of their savage masters. . . In New England the limits of the trade were considerably extended by the quantities of wampum tribute which poured into the hands of the colonial authorities. Wampum was the commodity in which tribute was universally paid, and the stern justice of our fathers imposed this with no unsparing hand upon their weak and erring neighbors." * Cornelius Van Tienhoven, in 1650, wrote of the "land of tribute": "The most easterly corner of Long Island, being a

* Woodward's *Wampum*, p. 17, 45.

point on the Main Ocean inclosing within, westward, a large inland sea, adorned with divers fair havens and bays, fit for all sorts of crafts; this Point is entirely covered with trees without any flatts and is somewhat hilly and stony, very convenient for cod fishing, which is most successfully followed by the Natives during the season. This Point is also well adapted to secure the trade of the Indians in Wampum (the mine of New Netherland), since in and about the above sea (Gardiner's Bay), and the islands therein situated lie the cockles whereof Wampum is made, from which great profit could be realized by those who would plant a

colonie or hamlet on the aforesaid hook, for the cultivation of the land, for raising all sorts of cattle, for fishing and Wampum trade."* And in speaking of Gardiner's Bay, he says: "Being a considerable inland sea (whose shores are inhabited by Indians), and in which are various other fair and fertile islands. The greatest part of the Wampum for which the furs are traded is manufactured there by the natives." †

* Doct. Hist. N. Y., vol. iv. p. 28.

† Col. Hist. N. Y., vol. i. p. 360.

Roger Williams observes (Key, p. 131): "They hang these strings of money about their necks and wrists; as also upon the necks and wrists of their wives and children.

"*Mdchequoce*, a girdle, which they make

I cannot close this essay without some remarks relating to the shell from which the purple or black beads—the most valuable, in fact the gold of the natives—were made. This bivalve (the round clam, *Venus Mercenaria*) is still gathered from its many coves and creeks, and is a source of income to many fishermen. Its Indian name, while not occurring

curiously of one, two, three, four, and five inches thickness and more, of this money which (sometimes to the value of ten pounds and more) they wear about their middle and as a scarf about their shoulders and breasts."

This is perhaps the earliest mention of a wampum belt, which later became symbolic in treaties and other dealings with the Indians.

as a name for the Island itself, is found as a component in several local names throughout its area; the most prominent being the Indian name of Wading River Creek, on the bounds between the towns of Riverhead and Brookhaven. As the creek is almost invariably mentioned as a bound-mark, it is of frequent occurrence in the records; the most common form being *Pauquacumsuck*, or *Pauquaconsuck*. Paucamp, an old Indian in 1660, then eighty years old, which carried his birthday previous to the first English settlement in the New World, testified in the presence of many English and Indians: "That the

bounds of Occabauk aforesaid go on a straight line from ye head of ye river [Peconic] to ye wading creeke [now Wading River Creek. See maps of Long Island], on ye North Beach which is called *Pequaockeon*, because *Pequaocks* are found there." * *Pequa-oc* = *Po-qua-hoc* (Unkechaug); *Poquaû-hock* (Naragansett), abbreviated to *Quahaug*, "round-clam," literally, "thick or tightly closed shell." The terminal, *-oc*, *-hoc*, or *-hocki*, "that which covers" (as a garment); *keon*, from *tooskeon* (Eliot), "to wade," *-suck*, "a brook or outlet of any stream."

* Book of Deeds, vol. ii. p. 273, Albany, N. Y.

Thus making *Pequa-oc-keon-suck*, the "brook or outlet where we wade for thick shells." As Roger Williams remarks in his Key, "*Poquaúhock*, this the English call Hens, a little thick shell-fish which the Indians wade deep and dive for, and after they have eaten the meat there (in those which are good), they breake out of the shell, about half an inch of a blacke part of it, of which they make their *Suckaúhock*, or black money which is to them pretious.*

* It has been stated that the purple spot of the *Venus Mercenaria*, or round-clam, could not now be obtained thick enough to make a bead such as were made by the natives of the wampum period. This is a mistake, for it is evident that this section

“ The blacke eyes, or that part of the shel-fish called Poquaûhock (or Hens) broken out neere the eyes, of which they make the blacke.”

“ The Indians prize not English gold,
Nor English, Indians' shell ;
Each in his place shall passe for ought
What ere men buy or sell.”

—ROGER WILLIAMS.

of the “ fair and fertile islands ” were not visited in the search. The writer has seen plenty during the past year 1899-1900, from which the largest kind of a purple bead could have been cut. These large specimens are not at all scarce, even at the present day. Their edible qualities cannot, however, be commended.



14 DAY USE
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