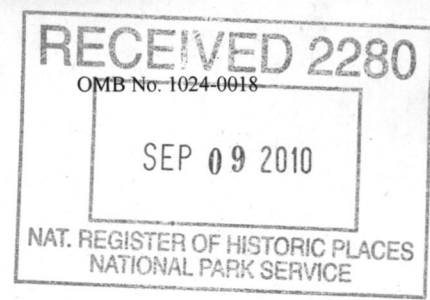


United States Department of the Interior  
National Park Service

64501088



**National Register of Historic Places  
Multiple Property Documentation Form**

This form is used for documenting multiple property groups relating to one or several historic contexts. See instructions in How to Complete the *Multiple Property Documentation Form* (National Register Bulletin 16B). Complete each item by entering the requested information. For additional space, use continuation sheets (Form 10-900-a). Use a typewriter, word processor, or computer to complete all items.

New Submission  Amended Submission

**A. Name of Multiple Property Listing**

Historic Cemeteries of the Town of Southampton, 1640-1930

**B. Associated Historic Contexts**

Settlement and Development of Town of Southampton, 1640-1930

**C. Form Prepared by**

name/title Zachary Studenroth (edited by Virginia L. Bartos, Ph.d., NYS OPRHP)  
organization Architectural Historian date 8 March 2010  
street & number PO Box 2492 telephone (631) 287-6437  
city or town Sag Harbor state NY zip code 11963

**D. Certification**

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this documentation form meets the National Register documentation standards and sets forth requirements for the listing of related properties consistent with the National Register criteria. This submission meets the procedural and professional requirements set forth in 36 CFR part 60 and the secretary of Interior's Standards and Guidelines for Archeology and Historic Preservation. ( See continuation sheet for additional comments)

Ruth A. Purpont DSHPO 9/3/10  
Signature and title of certifying official Date

New York State Office of Parks, Recreation and Historic Preservation (NYS OPRHP)  
State or Federal agency and bureau

I hereby certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

[Signature] 10/2/10  
Signature of the Keeper Date of Action

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**Primary location of additional data:**

- State Historic Preservation Office
- Other State agency
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- University
- Other: Name of Repository: Architectural Conservation Laboratory & Research Center, University of Pennsylvania

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**Settlement and Development of Town of Southampton, 1640-1930**

The Town of Southampton, located on Long Island's southerly east end (Suffolk County, New York), is the region's first documented settlement of English-born immigrants. It was chosen in 1640 as a landing site by a small group of Puritan settlers from Lynn, Massachusetts, under the leadership of Captain Daniel Howe. Like those of other eastern Long Island settlements, its original inhabitants first relied for their livelihood on farming and fishing, activities that were later augmented by imported goods introduced through trade primarily with England, the West Indies and other foreign ports. Although severely disrupted by the Revolutionary War in the late-eighteenth century and by the War of 1812 shortly thereafter, the descendants of the Southampton colonists continued a tradition of self-reliance until the late-nineteenth century, when their farm, forest and maritime products reached the New York City markets and ushered in a new era of prosperity.

With the coming of the railroad in the late 1860s and road improvements in the early-twentieth century, the Town of Southampton embraced an increasingly diverse population and emerged in the late-nineteenth century from its traditional agrarian past. By the turn-of-the-twentieth century, Southampton became a seasonal destination with the establishing of summer beach colonies and summer rentals, a trend that continued well into the century. The period 1640-1930 encompasses the evolution and development of the original Southampton settlement and defines a cohesive timeframe that also considers the geographical spread of its farms and villages prior to the post-industrial period, and the changes within the population and resulting settlement patterns that came with the emergence from an agrarian economy.

Characterizing the Town's settlement patterns at the outset of this period, its founders established burial grounds that responded to the geographical spread of its communities. Beginning in the Village of Southampton and later expanding to satellite communities at Mecox, Sagaponack, Bridgehampton, and Westhampton, these burial grounds incorporated practices associated with the Puritan settlers' traditions as well as new world realities. These practices included secular attitudes about the application of church doctrine to burials, and the infrequent use of headstones, which also suggests the economic and geographical challenges of the early settlements.

Later, as burial practices evolved in response to changing attitudes to death and the afterlife, the Town's grave sites and cemeteries also changed in appearance and location. The re-emergence of organized Christian sects and their influence on burial practices is reflected by the location of cemeteries in the late-eighteenth and nineteenth centuries, when the placement of graveyards on or near church property was revived. And it was not uncommon, especially in rural Southampton where farms were scattered and far removed from population centers, to create family burial plots on private land. Just as the location of burial grounds was changing, so too were the headstones, which reflected evolving religious beliefs and attitudes as well as economic conditions that encouraged the use of increasingly elaborate monuments to mark the graves.

Today, nearly fifty historic cemeteries and gravesites survive, each characterizing the evolving social, cultural, economic and environmental context in which Southampton was founded and evolved over a period of 250 years. The Town of Southampton has ownership and management responsibilities for ten burial grounds and gravesites, which themselves form a sub-set or group that characterizes the larger set of historic resources. With

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established dates ranging from ca. 1650 to the mid-nineteenth century, the ten town-owned sites reflect changing burial practices, attitudes to religious doctrine and the afterlife, and the social and economic conditions of the region over a 250 year period.

**Original Southampton Settlement: Mid-seventeenth Century**

The Southampton settlers, a cohesive group of Puritans from the New England settlement at Lynn, Massachusetts, obtained their patent for establishing a "plantation" on Long Island from James Farrett, the agent of William Alexander, Earl of Stirling. Alexander received a grant for the entire island from Charles I, King of England, just four years prior, in 1636. His agent's patent with the colonists provided for settling "eight myles square of land...and that they [were] to take their Choice to sit downe upon as best liketh them." Inasmuch as Alexander claimed all of Long Island, the expedition was not originally bound for its eastern end; however, it first landed to the west at Manhasset Bay (Nassau County), which was claimed as Dutch territory. Detained briefly by the Dutch but later released, the leaders of the expedition and their families sailed east along the coast of Long Island Sound, and in June of 1640 landed at Conscience Point (North Sea), later part of the Town of Southampton, thus founding the first English settlement in New York State.

The extent of the first land grant is described in the original conveyance to the English settlers dated December 23, 1640:

MEMORANDUM; It is agreed upon between James Farret, agent, and Edward Howell, John Gosmer, Edmund Harrington, Daniel How, Thomas Halsey, Edward Needham, Allen Breed, Thomas Sayre, Henry Walton, George Wells, William Harker, and Job Sayre; that whereupon it is agreed upon in a covenant passed between us touching the extente of a plantacon in Long Island, that the aforesaid Mr. Edward Howell and his co-partners shall enjoy eight miles square of land, or so much as the said eight miles shall containe, and that now lie in said bounds, being layd out and agreed upon: It is to begin at a place westward from Shinnecock, entitled the name of the place where the Indians drawe over their cannoes out of the north bay, over to the south side of the island, and from there to run along that neck of land eastward the whole breadth between the bay aforesaid, to the easterly end of an island or neck of land lying over against the island commonly known by the name of Mr. Ferret's Island. To enjoy all and every parte thereof, according as yt is expressed in our agreement elsewhere, with that island or neck, lying over against Mr. Farret's Island, formerly expressed. JAMES FARRET.

(Thompson, History of Long Island, Vol. II, p. 148)

After spending the first decade of settlement securing clear title to the original land grant from the Native American inhabitants and establishing rudimentary homesteads in the easterly section of today's Southampton village (so-called "Old Town"), the freeholders moved their settlement to the west, to an area equivalent to present-day Main Street. The ca.1660 Thomas Halsey House (National Register listed, 1988) now located at #249 South Main Street is the oldest surviving architectural relic of that settlement. The Old Southampton Burying Ground (National Register-listed, 1988) is situated nearby and preserves gravestones surviving from

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the 1670s, and is contemporary with the Thomas Halsey House. Together, these historic sites represent the two most visible remnants of Southampton's original seventeenth century settlement.

The Old Southampton Burying Ground, now surrounded by a later nineteenth century residential neighborhood, occupied a large, open meadow reserved by the original town settlers for the purpose of disposal of the deceased. Characteristic of prevailing Puritan attitudes and their rejection of church influence and ritual, the burial ground was located at a distance from the church, thus reinforcing the customs and values associated with secular burial practices of the day. Also reflecting Puritan traditions was the scarcity of headstones in this burial ground; many of those interred were accorded only a wooden marker, and undoubtedly many more may have been buried with no physical marker whatsoever. Underlying this burial practice was a resignation and acceptance of death as the inevitable end to life, an event over which man had no control, and one which deserved no lasting memorial or celebration.

Exceptions to the rule do exist, and these miraculously survive in the form of several seventeenth and early eighteenth century headstones associated with prominent members of the early Southampton settlement. Among these rare headstones was the massive 1706 brownstone that marked the grave of Colonel Mathew Howell. A descendant of Southampton colonist Edward Howell, it is clear that for reasons of superior rank and his elevated status in the community, Howell overlooked his Puritan scruples in arranging for this monumental gravestone to be carved with the family's coat-of-arms in stone imported from Connecticut. Another, similar stone of 1708 was for William Herrick, another prominent community figure, whose gravestone appeared to have been carved by the same hand. These and the cluster of other head and footstones dating from this period indicated that wealth was concentrated in a very few hands in the early settlement, and that the majority of colonists were of more modest means and adhered, either through belief or necessity, to the prevailing Puritan traditions that eschewed such showy displays. While there was a scattering of later stones as well, the Old Southampton Burying Ground appears today as an open space, devoid for the most part of any evidence of the hundreds or even thousands of early settlers buried there.

**Early Expansion and the Impact on the Native American Population**

Within the first decade of settlement, the number of inhabitants increased rapidly from about twelve to nearly thirty "freemen" and their families, prompting them to turn their collective attention to the expansion of the Town's land holdings. By the end of the seventeenth century, the original eight-mile-square grant was augmented with purchases of large tracts of land to both the west and east. However, this land was not entirely unoccupied. In this regard, constructive relations with the native Algonquians was crucial to success, as the Indians remained numerous and widely dispersed, and were initially perceived as a potential threat to the settlers' ambitions.

Any resistance on the part of the Native Americans to the inevitable increase and expansion of white settlement on eastern Long Island was, in the end, futile. In fact, it was common for individual tribes to seek protection from other tribes by securing alliances with the settlers, a decision inspired in part no doubt by the improved weaponry that the Europeans possessed. Although scattered instances of violence against the Southampton

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settlement were recorded, such acts were rapidly suppressed or avenged. Writing about the Indian population that inhabited Long Island at the time of initial European contact, one authority generalized that:

...a group closely resembling the Mohegans of Connecticut lived at the eastern extremity [and that] all subdivisions...were communities, more or less migratory in their habits, each under the leadership of a chief or headman, and having no distinct characteristics. Their villages were small, rarely numbering over one hundred persons. When they grew larger they usually divided and formed a new community. The reason for this was sometimes economic, sometimes due to a feud or a murder, or perhaps to a breakdown in the communal system of government. Through all these parturitions their language stock survived but their loose form of government was not conducive to unity and their alliances were usually of short duration. Thus it happened that no concerted attack was ever made on the white settlers.

(Morice, "The Indians of Long Island;" in Bailey, Long Island, Vol. I, p. 107)

Writing further, the author identified the Shinnecock as the group that occupied Long Island's "south fluke from Canoe Place (or perhaps as far west as Westhampton) to East Hampton" and that "their sachem Nowedonah was the first to greet the English colonists from Lynn who landed at Conscience Point in June, 1640, and [that] a treaty was signed in December by which the English acquired the territory which is now Southampton."

A rare instance of Indian aggression and violence against the Southampton settlers was recorded with the murder of Mrs. Thomas Halsey, which naturally threw the young colony into fear and disarray:

A general Indian uprising was expected, and messengers were sent to Wyandanch by the town magistrates, requiring his immediate attendance. It so happened that Lion Gardiner was spending the night at the Chieftain's Lodge. The advisors of Wyandanch attempted to dissuade him from going to Southampton, saying that the English would undoubtedly kill him, but Gardiner advised him to go, courageously stating that he would remain as a hostage. Wyandanch set out for Southampton, found the Indians who were guilty of the crime, and himself took them to Hartford for trial.

(Schur, "The Hamptons of Suffolk;" in Bailey, Long Island, Vol. I, p. 217)

The same author goes on to describe the early burning of some houses in Southampton by "an Indian and a woman servant" but this act of violence was also resolved and nothing larger seems to have grown from this unusual incident. For the most part, the white settlers appear to have lived side-by-side with the Native American population, dealing with lesser annoyances such as the Indian custom of digging vegetable cellars (an unintended pitfall for the settlers' domestic cattle) with appropriate legislation, persuasion and if need be, punishment.

Among the many benefits derived from interaction with the native inhabitants may have been the adoption of their farming techniques and the discovery of indigenous plant species, notably maize, pumpkins, squash, cucumbers and tobacco. Of particular value was an agricultural practice that was characteristic of coastal

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Indians in which “herring, menhaden and other fish were mixed with the soil as fertilizer,” and the custom for storing food for winter may have also been useful to the early settlers:

Much of the native food was dried and stored in pits for use during the winter, but they seem to have been ignorant of the method of salting fish to preserve it. The pits in which the Indians stored their food for winter use were made by digging holes four or five feet deep, roofed with poles and thatched. These were the “Indian Barnes” referred to in the early laws of Southampton. (Morice, “The Indians of Long Island;” in Bailey, Long Island, Vol. I, p. 142)

A further contribution debated by scholars was of the Native Americans sharing their rudimentary techniques of whaling, including the salvage of whale carcasses that washed onto the beaches that was nevertheless practiced from the start by both Indians and Europeans in the Southampton colony. As early as 1644, a mere four years after its founding, the town was divided into wards within which responsibilities were assigned for patrolling the ocean beaches and, if necessary, cutting up the drift whales for rendering into oil. Fines and other punishments were legislated against those who neglected this responsibility. By the 1650s, actual whaling “companies” emerged, and from these evolved the sophisticated shipping interests of the late eighteenth and nineteenth centuries that generated large profits and generally reshaped the culture and economy of the region. Native Americans contributed to the success and profit of whaling at the very least, by providing a willing labor force. One early Town record dating October 7, 1672, stated for example: “Ordered, that no Indian employed in the whaling business shall have more than one trucking coat for each whale that his company shall kill, or half the blubber, without the whale bone.”

By the mid-nineteenth century, the Native American population of eastern Long Island was consolidated for the most part onto a large neck of land lying to the west of Southampton Village, now the Shinnecock Reservation. The Indian culture that pervaded the region at the initial point of European contact had by that time succumbed to numerous factors, which resulted in both the loss of land ownership and the decimation of its population. The impact of earlier generations of Indians on the settlement and expansion of Southampton cannot be discounted, however, as may be seen by the acquisition of large tracts of land throughout the region.

The first of these was the so-called Quogue Purchase. John Ogden, an early proprietor or “freeman” of the town, purchased land lying to the west of Canoe Place from the Indian Sachem Wyandanch in 1659. Known as the Quogue Purchase, this extensive tract encompassed present-day Hampton Bays (Good Ground), East Quogue and Quogue, and was to be of strategic importance due to the unusual geographical configuration of Canoe Place which imposed a “bottleneck” on land travel between the Island’s settlements to the east and west. The importance of keeping an open land passage through this natural isthmus continued to figure in the history of the area for many years to come. To illustrate this fact, after Gersham Culver purchased land on the west side of Canoe Place from the Southampton Town Trustees in 1687 and 1697 and his son Jeremiah acquired additional land there prior to the creation of the Canoe Place subdivision in 1738-39, the Town trustees stated that “... Culver binds himself and his heirs not to hinder any carts to pass through said land, and there shall be a passing road through said land at all times” (*Southampton Town Records*, Vol. III.). This ancient road was first named the South Country Road, later became Quogue Road, and finally became known as Montauk Highway.

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After Ogden's purchase of 1659, the town expanded its boundaries farther to the west, and after two subsequent owners, Capt. John Scott and John Topping, the land was dubbed the "Quogue Purchase/Canoe Place Division" and subdivided into lots in 1738-39 for settlement by the Town proprietors. One significant burial ground was established in the western reaches of Southampton Town by the early eighteenth century at Quogue, surviving today with grave markers dating from the mid-eighteenth century. The boundaries of the Town were also pushed to the east at this time, encompassing present-day Bridgehampton, Mecox and Sagaponack. The earliest documented burial at Mecox was that of Anthony Ludlam, who died on March 17, 1681. The settlements of Bridgehampton and Sagaponack date at least from the 1670s, and it appeared that burial grounds were laid out in each of them by this time. Like the original burial ground in Southampton Village, those in these outlying communities were set aside without any geographic relationship to the churches that served their populations, a symptom of the lingering Puritan tradition that survived well into the eighteenth century.

Unlike the earliest Southampton site, however, the later burial grounds reflected a trend in gravestone art that one historian described as a transition from "resignation" to "awe." The plain, often primitive style of the stones associated with the original settlement evolved with imagery featuring death's heads and other motifs meant to evoke the reality of death and the primary duty of all Christians, that of preparing for death. The stark imagery of death incorporated into gravestone art of this period appeared harsh and uncompromising, and scholars also detected a shift in contemporary religious attitudes that it represented. The ambivalence toward death that was characteristic of Puritan thought, wavering between viewing it as the gateway to heaven and the recognition that it might alternatively hold eternal punishment for one's sins and inherent wickedness, evolved from resignation to "fearful reverence." The human skulls, skeletons and hourglasses denoting the inevitable passage of time depicted on the gravestones of the early eighteenth century became sources of contemplation as much as reminders of one's fate. In fact, some of the skull motifs were given wings, a device that not only fit well with the carvers' artistic compositions, but also served as a metaphor for the soul's flight to heaven. The earliest gravestones at Quogue, Bridgehampton, Mecox and Sagaponack reflected this shift in religious attitudes corresponding to the evolution of religious thought in the early to mid-eighteenth century.

**Eighteenth Century Population Growth and Settlement Patterns**

As the early population centers of Southampton Town grew larger throughout the eighteenth century, two related phenomena took place: new hamlets were created in response to economic conditions and opportunities, and many families gradually dispersed across the region onto large farms that were located at increasing distances from the villages. Each of these trends in the growth of the population and patterns of settlement were reflected in the location, appearance and characteristics of new or expanded burial grounds and grave sites. Perhaps the most remarkable example of a new settlement, and one that would have a profound economic impact on the region as a whole, was the founding of the Village of Sag Harbor. It would become home to at least four cemeteries and host the region's first gravestone carver (ca. 1790), an indication of its rapid expansion and economic prosperity.

First settled in 1707, Sag Harbor evolved because of a large natural harbor that provided deep water moorings for ships that the earlier settlements, such as Southampton, could not accommodate. Taking its name from

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nearby Sagaponack, it was originally called the Port of Sagg. The new settlement was at first primarily a shipping *entrepot*, and evolved to prominence as the whaling industry and other coastal and international commerce thrived. Its first wharf was constructed in 1742 and was enlarged several times, as Sag Harbor became home to some of the Town of Southampton's most prosperous families. The creation of its burial ground occurred as soon as the local population required one. While the original site disappeared long ago and was built over, a second one, known as the Old Sag Harbor Burial Ground (National Register listed 1973), was laid out in the mid-eighteenth century and survives today with gravestones dating from the 1760s. The earliest gravestones were characteristic of the period. The religious values of the inhabitants such as winged death's heads and similar motifs predominated and the location was typical as well. Although the Old Sag Harbor Burial Ground is now located adjacent to a church, it was laid out long before the 1844 construction date of the Presbyterian Church that now occupies the adjoining site. The Puritan tradition of separating burial customs and practices from church ritual had thus prevailed late into the eighteenth century, and the carvings of the headstones reflected contemporary and evolving religious attitudes to death and the afterlife.

At the far western end of the Town, another settlement emerged in the mid-eighteenth century in response to the needs of a burgeoning population. The hamlet of Beaverdam, now Westhampton, originated with the construction of a grist mill in 1748. Part of the Quogue Purchase, the site overlooked one of the many streams that flowed into the bays along the Town's southerly shoreline and was made available for development as a result of a town-sponsored land division in the late 1730s. Soon thereafter, a small community arose around the mill with additional land allotted by the Town for a church, school and burying ground. The church was known to have stood prior to 1758, while the oldest interment in the burying ground is documented to 1754. Typical of its day, the burying ground was non-sectarian. Unlike many of the period, it continued as an active cemetery after the adjacent Presbyterian church was moved to Quogue in 1832. The earliest gravestones in the Westhampton Cemetery are those that are grouped closest to the main road bordering the site. Characteristic of the period, they preserve the winged death's heads and other motifs associated with the religious attitudes and burial practices of the mid- to late-eighteenth century.

Simultaneous with the settlement pattern that resulted in the creation of new hamlets such as Sag Harbor and Beaverdam (Westhampton), several of the existing villages saw a large increase in population, a phenomenon that resulted in the laying out of new burying grounds. The North End Burial Ground in Southampton village (National Register listed, 1988) and the Poxabogue Cemetery in Sagaponack are each examples of the trend. As the original burying grounds filled up by the early-eighteenth century, new ones were "opened" to accommodate their needs. While these sites were established, yet another sector of the Town's population acquired tracts of open farmland or inherited portions of large land holdings, as descendants of the original settlers were now in their fourth or fifth generation and required homesteads of their own.

The dispersal of the Town population was not uniform across the region, however, as thicker woodland and a hilly terrain characterized the northerly areas and served as impediments to development, including that of village-making. (It may be noted that even today, Sag Harbor remains the only such settlement on the northern border of the Town). Many of the farms were situated at considerable distances from the established villages where the communal burying grounds were located, and as a result, two trends arose with regard to burial practices: the creation of small cemeteries that served a limited population, many of whom shared the same

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surname; and the burial of family members in private plots on the farms themselves. While such private burials were discouraged (they were outlawed in the eighteenth century), the practice continued until well into the mid-nineteenth century.

Several significant examples illustrating these settlement trends may be cited, all of which originated in the late eighteenth century. For example, small burial grounds were established at North Sea, Squiretown (Hampton Bays), Flanders, North Haven and Noyac. None of these places ever assembled more than a modest concentration of population, but each was considered desirable enough as the location for a communal burial ground that would serve the needs of the surrounding area more effectively than the larger, more established sites "in town." Each measured less than a half-acre in size, preserved a noticeable concentration of surnames indicating the inter-related nature of the families who used it, and each followed the burial practices and customs of the day, such as an accessible location along a roadway, east-facing burials, and carved motifs and epitaphs reflecting contemporary religious beliefs.

The North Sea Burial Ground dates from the 1780s, although few stones survive from that period and there are many later stones as the site remained active into the mid-twentieth century. The earliest are concentrated at the easterly end and follow the traditional placement and use of motifs common to the period. Those at Squiretown/Hampton Bays (Fournier Burying Ground) and Noyac (Edwards Cemetery) are similar to those at North Sea, but the concentration of surnames has actually resulted in a colloquial name change for each of these sites. The earliest surviving gravestone in the Edwards Cemetery dates from 1768, while the Fournier Burying Ground begins in 1802, each indicative of the period in which these burial grounds were laid out. The Ferry Road Cemetery in North Haven, which is the smallest of these examples, preserves eleven gravestones of the local Havens, Byram and Hamilton families, the oldest of which dates from 1792. The orientation and carved motifs of the earliest gravestones are typical of the period. These four sites typify the settlement trends of the mid- to late eighteenth century, which perpetuated the custom of creating non-sectarian burial grounds originating in the seventeenth century, and displaying a variety of headstones that incorporated motifs and orientation common to the period.

At the same time that small communal burial grounds began to appear, another practice became more commonplace throughout the Town as well: the creation of even smaller-family burial plots, located on private land. Given the ephemeral nature of these sites, it is assumed that many have disappeared. In fact, since the 1920s when a systematic survey of cemeteries and gravesites was undertaken in Southampton Town, several documented family gravesites have been lost (notable examples existed in North Sea, Flanders and North Haven). Despite the unfortunate loss of many of these unique gravestone sites and the cultural information associated with them, several examples have survived. These sites remain in Noyac (Jessups Neck/Morton Wildlife Refuge and Rogers), North Haven (Stock Farm, Havens, Payne and Duvall), Flanders (Hubbard and "Pleasure Woods") and Hampton Bays (Cuffee). Of those surviving, the Jessup gravestone is the earliest, dating from the 1720s, whereas the stones in Flanders and Hampton Bays date from the mid-nineteenth century, showing that the practice was widespread and of long duration. These widely scattered, individual gravestones or small clusters of family graves are indicative of a stage in the settlement of the Town in which many families remained living in rural semi-isolation. Only with the gradual increase in population, the eventual subdivision of many of the family farms once commonplace in the eighteenth and nineteenth centuries, and the

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reappearance in the late nineteenth century of large, centrally located cemeteries associated with specific religious denominations did the practice of burying the dead on private land finally disappear.

**Settlement Patterns of the Early to Mid-nineteenth Century**

The early-nineteenth century witnessed the beginning of a new era in the growth of the Town, and with it came a change in burial practices that reflected national trends and attitudes to both death and the treatment of the dead. Whereas Puritan traditions had informed the burial practices and funerary customs of the seventeenth and eighteenth centuries by rejecting church ritual and reminding the living to be resigned to their death, an "enlightened" approach evolved in the nineteenth century in response to a series of religious awakenings that reshaped the very foundation of Christian thought and beliefs. In the words of one scholar: "What [was] transformed around 1800 is not merely Puritanism but Western civilization; what goes into decline is not merely Calvinism but Christianity, or at least that Platonic kind of Christianity which emphasizes the afterlife rather than this life." It was a period in which the Town also experienced significant population growth, much of it concentrated in the towns and villages, but one that affected the surrounding countryside as well.

Denominational churches flourished, and with them the trend of mourning the loss of fellow parishioners grew in popular religious practice. It has been observed that the concern over death by the nineteenth century ceased to be seen as a transcendental phenomenon and, instead, had become more social in nature. While non-sectarian burial grounds throughout the Town remained active, a new type of cemetery also emerged, one that was either affiliated directly with or maintained to some extent by an adjacent church and its congregants. It was no coincidence, for example, that when a "new" Presbyterian Church was constructed in Sag Harbor in 1844, it was sited next to the Old Burial Ground, which remained active until 1886. Similarly, the Presbyterian Church in Westhampton constructed a new edifice in Quogue in 1832. Simultaneously, a cemetery was laid out directly behind it. In nearby Remsenberg, Eastport, East Quogue and Hampton Bays, new churches were also built in the mid-nineteenth century adjoining pre-existing cemeteries.

This trend toward re-uniting churches with burial grounds reinforced the role that parishioners played in mourning the loss of the departed and contemplating the prospect of their own "eternal reward." One example of the trend that is of particular importance in the history of the Town was the construction of an "Indian Chapel" in Canoe Place, intended to reinvigorate the missionary activities of the early nineteenth century which sought to convert the scattered Native Americans who remained living in the region to Christianity. Adjoining the chapel, which was sited at a crossroads on the old Montauk Highway on the outskirts of Hampton Bays, was a burying ground laid out for the parishioners. While the efforts of the missionaries, notably those of the Native American Rev. Paul Cuffee, may have met with only limited success, the fact that Indian parishioners were actually buried in this graveyard was evidence to the contrary. Regrettably, with the construction of the railroad in 1867, the site was destroyed and the remains of those interred were "relocated" to the nearby Shinnecock Reservation. The chapel itself had apparently fallen into disrepair and disuse many years before, leaving little evidence of the missionary activities that had prevailed throughout the region in the early nineteenth century. All that remains visible today of the chapel and its burying ground is the grave marker of Paul Cuffee himself,

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which was relocated to a nearby site adjacent to the railroad tracks to serve as a memorial to him and his Christian followers.

The growing practice of contemplating the graves of the newly departed had an even wider influence on cemetery planning in the nineteenth century. As church-goers were drawn into the trend of mourning their deceased family members and fallen heroes, planners devised a new form of "destination" cemetery that would satisfy what one scholar describes as the "interrelationship among mourning, memory, and immortality." The Rural Cemetery Movement, which originated in America with Mount Auburn Cemetery in 1831 and spread across the nation in many large and small cities by mid-century, would have its impact on the Town of Southampton as well. It corresponded to an era in which some of the older burying grounds were filling up, and thus provided an opportunity for exploiting the national trend.

Oakwood Cemetery in Sag Harbor is the best example of one that was conceived with some of the picturesque qualities of the new cemetery type in mind. While laid out within a grid of parallel paths, its naturalistic landscape and towering trees were left untouched, and rather than the soldier-like rows of gravestones that typified the older burial grounds, its markers were grouped into family plots, often surrounding a monumental headstone. Characteristic of the burials in a rural cemetery, which deferred to the natural contours of the landscape over the tradition of facing the deceased to the East, many of those interred at Oakwood Cemetery broke with this age-old practice. Even pre-existing burial grounds followed the trend; those at East Quogue and North Sea, for example, which remained active well into the nineteenth century, reflected the new ethic of deferring to the natural landscape while defining small, family plots that featured fencing and distinctive plantings that echoed the larger, picturesque examples of the Rural Cemetery Movement.

**Settlement Patterns of the Late-nineteenth Century/Early-twentieth Century**

The early-twentieth century corresponds to the end of the period of significance in the evolution of the Town. By 1930, all of its cemeteries and burying grounds had been laid out. Many of the smaller, older ones had been filled and were considered as historic relics. Larger ones, several of recent origin, were created to meet the needs of a growing and increasingly diverse population. New, non-sectarian cemeteries were created in Bridgehampton (Edgewood Cemetery), Tuckahoe (Southampton Cemetery), Eastport (Eastport Cemetery) and East Quogue (Oakwood Cemetery), while the existing Bridgehampton Cemetery adjacent to the Presbyterian Church was enlarged through private initiative. Two Roman Catholic cemeteries were also established in the 1880s, one near Southampton Village (Sacred Hearts of Jesus and Mary Cemetery) and the other near Sag Harbor (St. Andrews Cemetery), both reflecting the massive immigration of Irish, Italians, Polish and other traditionally non-protestant European immigrants to the region in the mid- to late-nineteenth century. Attracted by opportunities for employment, at first as farm laborers, in village shops and in the homes of the more affluent classes, this ethnic population grew as the century came to a close. While their churches were typically constructed within the towns and villages, the cemeteries that served this population sought larger tracts of land for expansion on the outskirts of town.

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In response to the Town's growing population, some of the larger, older cemeteries were also expanded to meet its needs. These included the Westhampton Cemetery (Westhampton), Oakwood Cemetery (Sag Harbor), and Good Ground Cemetery (Hampton Bays). The Westhampton Cemetery had originated as a small burying ground in the mid-eighteenth century, first serving only the early settlers of Beaverdam (original name of Westhampton Beach) and the satellite communities that arose out of the Quogue Purchase. By the late-nineteenth century, however, this area in the western part of the Town experienced significant population growth, due in large part to the construction of the railroad that spurred development in south shore communities like Westhampton Beach. The Westhampton Cemetery expanded its boundaries to accommodate the expansion of the communities around it. Similarly, the Village of Sag Harbor and hamlet of Hampton Bays saw large increases in their populations in the late-nineteenth century, and the non-sectarian cemeteries that served them were expanded accordingly. Each of these cemeteries, which originated in the mid-nineteenth century, remains active to the present.

Mirroring national trends, the gravestones in this period became increasingly monumental, an indication (to one scholar) of a new defiance in religious thought. The trend toward mourning the deceased, often reflected in urn and willow motifs, had given way to large scaled markers employing individualized designs reflecting the interests and accomplishments of the deceased. Not surprisingly, many of these larger sized stones and more elaborate designs may be found in the more affluent communities such as Southampton and Sag Harbor, where the wealthier and more traveled of the town's citizens resided. For example, as a result of the fortunes amassed in the whaling trade at mid-century, several monumental obelisks dating from the 1850s and '60s marked the graves of its ships' captains, local shipping entrepreneurs and leading citizens in Oakwood Cemetery in Sag Harbor. One notable monument was the so-called "Broken Mast Monument," a towering white marble obelisk that simulated the broken mast of a whale ship, erected in 1856 to memorialize ships' captains lost at sea. Nearby obelisks associated with the locally prominent Hunting, Howell and Cook families dated from this period as well; collectively, they formed a visual metaphor for the ships' masts that once dotted the harbor.

By the early-twentieth century, settlement patterns were fairly well established with more densely settled areas along the coastlines and more sparsely populated inland rural areas. In the summers, coastal populations swelled as seasonal residents took advantage of the breezes from inland bays and the Atlantic Ocean. Improvements in roads and rail service brought weekend travelers from the city out to the beaches and the scenic areas of Southampton. The Town and villages capitalized on the area as a destination and promoted its New England connections, historic architecture and landmarks. Many of the early settlement period cemeteries were noted in travel guides as historic landmarks worthy of attention by the curious traveler. Active cemeteries served the permanent population and were located in inland, less traveled areas. The majority of the active cemeteries were developing as lawn or memorial parks that required large tracts of land for expansion in quieter sections of the town.

Two cemeteries that best reflect the growth and impact of Southampton as a seasonal or travel destination are the Cuffee Burial Site and Good Ground Cemetery, both in Hampton Bays. As described previously in this document, the Cuffee Burial site was originally a church associated burial ground established in the early nineteenth century for the adjacent Native American chapel. The Reverend Paul Cuffee was the minister of the chapel until his death in 1812. When the railroad came through Hampton Bays in the mid-nineteenth century,

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the burials were removed except for Rev. Cuffee. Over time the chapel also disappeared but the site was preserved first by the railroad and later by the local citizens with fencing and a new grave marker both to honor Cuffee and to mark it as a historic site.

In contrast, the Good Ground Cemetery was established in the 1880s on land donated by Sylvanus Jackson, identified in the U.S. Census as a house carpenter. The land was adjacent to the Methodist Church in Good Ground on the main road, now Montauk Highway, and may have been part of the church but eventually came under the auspices of the private Good Ground Cemetery Association. The older section just north of the church contained a number of burials arranged in plots or groupings around large monuments, some with fencing with the burials showing the traditional east-west orientation. As the cemetery grew north toward Sunrise Highway, the sections were divided into large, uniform rectangular green lawns with burials arranged in rows and oriented north-south. Reflecting the practices of lawn cemeteries and memorial parks, the markers were smaller or lower mass produced stones, mostly of polished granite, associated with individual burials. Sections have scatterings of evergreens and shrubs. Although it is bounded by a busy highway on the north and the main commercial thoroughfare on the south, the cemetery is buffered from the roads by undeveloped land. The only indication that a large, still active cemetery exists behind the church is the roadway known as Cemetery Road, providing a quiet place for reflection and peaceful rest for local and perhaps even some seasonal residents who purchased plots from the association.

**Summary**

The burying grounds, cemeteries and grave sites that survive throughout the Town of Southampton represent the growth and settlement patterns of this eastern Long Island region, from its origins in the mid-seventeenth century to the early modern period. They collectively preserve the fragile evidence of where the Puritan immigrants from New England established their first communities, and reflected their patterns of settlement into neighboring areas that were acquired either through peaceful negotiation with the Native American inhabitants, or through forceful eviction and exploitation. Beginning with the Old Burial Ground in Southampton (a relic of the oldest settlement) one can trace the early spread of the population into remote rural enclaves along the ocean shore such as Mecox and Sagaponack to the east of Southampton, and into Canoe Place and Beaverdam to the west as the result of the Quogue Purchase of 1659. Remarkably, even the smaller and once remote burial grounds like those at Flying Point, Hayground and Poxabogue survive, all mute testaments to the settlement patterns of the earliest Southampton colonists.

Later burial grounds and sites represent the further development of the Town, the establishment of new population centers in the eighteenth century, and the proliferation of large family farms that remained isolated from village life until well into the nineteenth century. Characterizing this period are sites associated with some of the Town's most prosperous communities, including Sag Harbor and Southampton, which emerged in the nineteenth century as the social and economic centers of the region. The practice of burying the dead on private land was also widespread in this period, however, reflecting the importance of farming to the region and the relative isolation of rural residents. Only with the explosion of the population in the mid-to-late-nineteenth century, and the gradual disappearance of large scaled farming, would this practice be abandoned.

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Extending into the twentieth century, Southampton's cemeteries and grave sites continue to represent the evolution of the region, reflecting the influx of immigrants, the impact of the railroad and the shifting demographics of its population. Once homogeneous in the composition of its inhabitants, this Puritan settlement became increasingly diverse, a trend reflected in its later cemeteries and their affiliation with specific Christian denominations. The Town's treatment and interactions with the Native American population is also represented by its burying grounds and gravesites. In addition to the cemetery established on the Shinnecock Reservation, which was the final resting place for those who managed to survive the encroachment on Native American lands into the nineteenth century. The memorial marker for the Rev. Paul Cuffee also exists, now an isolated gravestone marking the site of an Indian chapel and the missionary's grave. By contrast, the large and elaborate white obelisks of Sag Harbor's ships' captains and business tycoons also survive, reflecting the wealth and sophistication of this former whaling center. Collectively, the burial grounds, cemeteries and gravesites of the Town of Southampton form a tangible record of its settlement, growth and prosperity from the earliest period through the early-twentieth century.

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**ASSOCIATED PROPERTY TYPES**

Six common property types are identified with the 48 cemeteries surveyed in the Town of Southampton. These six property types are identified as being associated with the themes outlined in Section B of this document and are described as follows:

**PROPERTY TYPE: SETTLEMENT BURIAL GROUNDS, 1640-1800**

**I. DESCRIPTION:**

Settlement burial grounds have their origins in either the seventeenth or eighteenth centuries and generally became inactive in the late-nineteenth or early-twentieth centuries although a rare few are still active. These burial grounds are usually confined to lots originally designated for the purpose of a graveyard and reflect the New England settlement pattern of rectangular lots surrounded by fencing, walls or plantings (hedges, rows of trees, shrubbery). The burial patterns tend to be orderly with burials in rows with east-west orientations. Family members are often interred adjacent to each other. Markers are placed at the head and are made of sandstone, slate or marble and footstones tend to be rare. The older burial grounds in this property type are missing several markers due to a combination of factors such as age, vandalism and use of organic materials that have decomposed (i.e., wood markers). Marker inscriptions range from simple (names with dates) to ornate (verses, carvings, personal information). Burial grounds established in the eighteenth century contain a wider variety of marker types ranging from headstones to tabletop tombs.

**II. SIGNIFICANCE:**

Age is a significant factor with this property type as these burial grounds are the result of the first settlements of New England colonists and their subsequent generations, and contain the gravesites of the founders of the various settlements in the Town of Southampton. Some of the stones of the founders have been replaced due to erosion but the burial grounds retain their integrity due to the extant surviving markers and the high degree of original design. Grave markers from the late-seventeenth century onward show a high degree of funerary art with large collections of religious iconography such as skulls, angels, and hour glasses, often carved by New England masters.

For the few burial grounds still in use, modern burials are clearly separated, keeping the design, function, setting and association intact in the historic portions. The same applies to burial grounds that were active well into the nineteenth and early-twentieth centuries with more recent interments kept to clearly defined sections of groupings of similar age and type.

**III. REGISTRATION REQUIREMENTS:**

For this property type to be eligible for listing, it must clearly illustrate the themes outlined in section B, making it significant under National Register Criterion A in the area of exploration and settlement. This property type must also be evaluated in terms of Criterion Consideration D for age, (representing the earliest settlements) and

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by containing the gravesites of persons important to the establishing of these early communities. The property type should also be evaluated under National Register Criterion C for art for the marker styles, iconography and craftsmanship and how it represents the social customs of the settlement era inhabitants of the Town of Southampton.

**PROPERTY TYPE: INDIVIDUAL BURIAL SITES, 1790-1930**

**I. DESCRIPTION:**

These sites are widely scattered and largely overgrown with vegetation or in areas that are difficult to access. The sites were once part of larger burials that were either removed or were somehow separated from larger burial grounds such as those on private property. Often the only evidence of a burial is the grave marker and/or remnants of fencing. Markers are either slate or marble and show a high frequency of vandalism.

**II. SIGNIFICANCE:**

These sites are the most endangered being located on private lands, but they also have the most integrity issues. Significance is almost exclusively related to the person interred, their history to the site and to the larger community.

**III. REGISTRATION REQUIREMENTS:**

Since integrity relies on the person interred, the property type must meet the conditions of Criterion Consideration C as a gravesite of a person of outstanding importance. These gravesites may be the only historical information about the person interred but it must be clearly demonstrated that the accomplishments of the person were extraordinary on the local, state or national level.

**PROPERTY TYPE: FAMILY PLOTS, 1770-1900**

**I. DESCRIPTION:**

The majority of this property type tends to be small, rectangular shaped properties, outlined with some sort of fencing/hedges and contain an average range of 2-20 markers. In overall appearance, the earlier family plots are smaller versions of the earlier settlement period burial grounds with burials in rows marked with headstones, but some have nineteenth century family plot markers. For the earlier burials, the family monuments were later additions. The family monuments were a practice established in the nineteenth century, made of marble or granite and usually obelisk shaped. The plots established in the nineteenth century include fencing, and a variety of markers and funerary art. Family plots were initially on private lands, mostly on farms that were a fair distance from the settlements and therefore creating a need to expeditiously dispose of the dead. The earliest examples of this property type have beginning dates from the late-eighteenth century with all of identified

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family plots becoming inactive during the nineteenth century. One family plot has an identified early stone with a 1724 date but that may be a re-interment (Jessup Family). This property type shows a wide range of conditions related to location and ownership.

**II. SIGNIFICANCE:**

Similar to the Individual Burial Sites, this property type is endangered due to development and abandonment, leading to integrity issues resulting from vandalism and neglect. Family plots currently maintained by the town and private cemetery associations show a high degree of integrity and set the standard for evaluating others in this category. The significance of the family plot is related to the family members interred and their association with the property and larger community. Significance is also related to the individual and collective conditions of the interments, the variety and quality of markers and gravesites and the related funerary art.

**III. REGISTRATION REQUIREMENTS:**

This property type must demonstrate significant associations between the families interred and Criteria A for settlement history, according to the themes outlined in Section B of this document. Similar to the Settlement Period property type, the family plot property type must also be evaluated under Criteria C and Criterion Consideration D in terms of marker styles, iconography and craftsmanship and how it represents the social customs of the settlement era inhabitants of the Town of Southampton.

**PROPERTY TYPE: CHURCH CEMETERY, 1850-1930**

**I. DESCRIPTION:**

The main characteristic of this property type is that it is adjacent to or part of a religious property, in other words, physically connected with a church. The term church is used since all of the cemeteries in this property type identified in the Town of Southampton are associated with Christian churches. Each church cemetery is either next to the church or located directly behind. The cemeteries are land-locked, roughly one to five acres in size (depending on the amount of property owned by the church) and generally surrounded by fencing. This property type contains two major arrangements of burials: 1.) rows of individual graves marked with headstones; and 2.) separate family plots organized around a central monument marker with the family name(s) and burial inscriptions. Actual burials are indicated by smaller headstones, footstones or a combination of both. Family plots are often outlined with railings, fencing, or hedges. Trees and other plantings often appear in the plots. Footstones can also be found with individual row burials. Monuments and markers are predominately marble and granite and contain a wide variety of symbolism. Many of the more artistic grave markers are sculptural, containing columns, scrolls, books and natural forms such as trees and flowers. Common in these cemeteries is the use of decorative sculpture in the form of animals, angels and human figures.

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**II. SIGNIFICANCE:**

As previously mentioned, the significance of the cemetery relates to the religious organization, and how the two histories of church and cemetery are interrelated. Significance is also related to the arrangement and conditions of the interments, the variety and quality of markers and related funerary art. Conditions of cemeteries in this property type are similar to municipally owned cemeteries due to their association with religious buildings/organizations and security.

**III: Registration Requirements:**

Cemeteries of this property type must be significant under Criteria A as being associated with the historic themes outlined in the Section B of this document and under Criterion Consideration A as being associated with a church/part of a religious property. For cases where the church building has lost integrity, the cemetery could be evaluated under Criteria C and Criterion Consideration D for burial arrangement, craftsmanship and art for the use of sculptural elements. The same registration requirements apply for church cemeteries like the Westhampton Churchyard that is maintained by the Town of Southampton rather than the adjacent Westhampton Presbyterian Church.

**PROPERTY TYPE: RURAL CEMETERY, 1835-1880**

**I. DESCRIPTION:**

This property type also is large in terms of acreage and number of burials with one of the cemeteries containing over 3,700 burials (Oakland Cemetery, Sag Harbor). The design and location of the cemeteries capitalized on the natural topography, incorporating natural landscape elements into the layout of the property. This property type includes a large number of trees, flowering shrubs and other plantings to create a picturesque, almost park-like setting. Curved and partially paved roadways allow access to the various sections. Cemetery sections are further subdivided into family plots or into orderly rows of headstones. Family plots are often demarcated by plot markers, metal fencing, and/or hedges. Markers, monuments and crypts are predominantly of marble but sandstone and granite are also present. Zinc or "white bronze" cast metal monuments can be found in this property type but are quite rare. Large, stand-alone monuments can also be found with this property type that commemorates tragic or important historic events. Iconography uses classical Greek and Roman funerary motifs along with a wide variety of sentimental Victorian symbolism (flowers, figures, branches, chains, anchors, etc.). Fraternal order symbols make their appearance with this property type. Entrances are often marked with gates and the cemeteries were enclosed with fencing or hedges.

**II. Significance:**

This property type reflects the national trend from graveyard to park-like cemetery that began in Boston in the 1830s with Mount Auburn Cemetery. The movement signaled a change in attitudes from the finality of death to

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restful, eternal sleep. The rural cemetery was designed for the living as well as the dead, offering a place where one could visit the graves of friends and family and contemplate nature and the afterlife. This property type displays the careful design and use of nature. Markers and monuments contain sentimental inscriptions and large collections of funerary art ranging from relief carvings on grave markers to sculptured figures, urns and obelisks. The identified rural cemetery property types in the town are still active cemeteries and are in good condition due to security and regular maintenance.

**III. Registration Requirements:**

Being part of a larger movement, this property type must be evaluated under Criteria C for landscape design and Criterion Consideration D for displaying characteristics of a rural cemetery. There may be burials of individuals of transcendent importance, but like the lawn cemetery property type, the burials must be considered as contributing elements to the entire property. This property type strives for a particular look in terms of arrangement and landscape features and must retain a significant amount of the original design.

**PROPERTY TYPE: LAWN CEMETERY, 1880-1930**

**I. DESCRIPTION:**

Cemeteries in this property type are large, with some containing more than 1000 burials, largely due to still being active. The design of this property type uses large, rectangular lawns divided into even sections separated by paved roadways. Landscaping elements are limited to trees and shrubs and generally confined to the perimeter of the park-like lawn sections. Burials are organized into rows and marked with headstones, some being marble but the majority being granite. This property type includes crypts for some family burials but most family burial sites are marked by a family monument with the burials in front in a row. Older monuments and markers often include sculptural elements such as urns and angels. More recent graves are marked with low granite monuments. In some cases, this type of cemetery has an association with a particular group, such as the Roman Catholic Church, which built large cemeteries for specific churches that were some distance from the church in order to capitalize on the park-like setting or on available space that was lacking with the church property. In one instance, the Good Ground Cemetery began as a church associated cemetery but lost its church affiliation in 1882 when it came under the direction of the Good Ground Cemetery Association. The older section of this cemetery has the characteristics of the church cemetery property type, but this area is dwarfed by the acreage, vast lawn expanses and number of burials in the remainder of the cemetery.

**II. SIGNIFICANCE:**

This property type is significant for its layout and design since the intent is to create park-like setting for the cemetery. The long, neatly arranged sections of the cemeteries lack the clutter of the older property types in the town. As previously mentioned, the landscaping is purposely limited and the monuments and related burials are orderly in arrangement. Gates and decorative entrances are part of the overall design plan. Classical inspired

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sculpture and marker styles predominate. Since the cemeteries in this property type tend to still be active, they tend to be in excellent condition due to security and regular maintenance.

**III. REGISTRATION REQUIREMENTS:**

This property type must be evaluated under Criterion C and Criterion Consideration D for landscape design and for following the national trend of the park-lawn cemetery that began in Cincinnati, Ohio with Spring Grove Cemetery in 1882. Since design is the over-riding factor, this property type must retain a high degree of its original design. Burials of important individuals certainly add to the integrity but augment the significance rather than stand alone as a determination of eligibility. For individuals of extraordinary importance, the burial site could be evaluated under Criteria Consideration C but should be considered with the overall integrity of the entire property.

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**GEOGRAPHICAL DATA**

According to a 2004 Survey, the Town of Southampton contains forty-eight historic cemeteries distributed throughout the entire town. A subsequent report prepared by the University Of Pennsylvania linked all locations to the local GIS mapping system. The attached map was prepared by the Town of Southampton Planning Department based on the following names, locations, tax number and map codes:

**BRIDGEHAMPTON:**

**BR1 Edgewood Cemetery**

#86 Edgewood Ave  
[900-071-2-23]

**BR2 Hayground Cemetery**

#100 Windmill Lane  
[900-084-1-3.1]

**BR3 Bridgehampton Cemetery**

Montauk Hwy/Hull Lane  
[900-086-2-27.1]

**BR4 Mecox Burying Ground**

#90 Jobs Lane  
[900-134-1-54]

**EAST QUOGUE:**

**EQ1 Oakwood Cemetery**

#100 Spinney Rd.  
[900-288-1-62.1 &  
900-288-1-155]

**EQ2 E. Quogue Methodist  
Cemetery**

#584 Montauk Hwy  
[900-340-1-52.1]

**EASTPORT:**

**EA1 Tuttle Graveyard**

#4 Tuttle Ave.  
[900-349-2-15.2]

**EA2 Eastport Cemetery**

#22 Tuttle Ave  
[900-349-2-18]

**EA3 Eastport Gospel Church Cemetery**

#386 Montauk Highway  
[900-349-2-17]

**EA4 Hawkins Gravesite**

#4 South Bay Ave.  
[900-352-1-2]

**EA5 Tuttle Gravesite**

North Bay Ave.

**FLANDERS:**

**FL1 Pleasure Woods Cemetery**

#15 & #19 Golden Leaf Trail  
[900-145-5-17.1 &  
900-145-5-19.1]

**FL2 Flanders Cemetery**

#1377 Flanders Rd.  
[900-170-1-12]

**FL3 Hubbard Cemetery**

Rte 24/Red Creek Rd.  
[900-150-1-22]

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**HAMPTON BAYS:**

**HB1 Squires/Fournier Burying Ground**

#142 Red Creek Rd.  
[900-152-1-9]

**HB2 Good Ground Cemetery**

#13 Cemetery Road & #99  
Riverhead Road  
[900-223-1-8.3 & 900-205-3-14]

**HB3 Rev. Paul Cuffee Gravesite**

#199 E. Montauk Hwy.  
[900-227-1-11]

**HB4 Cuffee Burial Ground**

[a/k/a Canoe Place  
Burial Ground]  
[adj.] #178 Wakeman Rd.  
[900-229-1-30.1]

**[X] "Old Dane's" Cemetery**

**NORTH HAVEN:**

**NH1 Ferry Road Cemetery**

#243 Ferry Rd./Rte 114  
[901-004-2-82]

**NH2 Martha Havens Gravesite**

Ferry Road/Rte 114  
[901-005-1-50.6]

**NH3 Payne Avenue Cemetery**

off Payne Ave./Fair Oaks Ln.  
[901-005-1-3]

**NH4 Stock Farm Cemetery**

off Ezekills Hollow Rd.  
[901-002-3-1.3]

**NH5 William Davall Gravesite**

off Payne Ave./Fresh Pond Rd.  
[901-005-1-10.2]

**NH6 Maycroft Burial Site**

Ferry Road/Rte 114  
[901-006-4-1]

**[X] Indian burial mound/  
Rte. 114**

**NORTH SEA :**

**NS1 North Sea Burial  
Ground**

#16 Millstone Brook Rd.  
[900-077-1-24.1]

**[X] McKeown's Farm  
Cemetery**

adj. Old Rose House

**NOYAC:**

**NO1 Rogers Graveyard**

Burkeshire Dr./Rogers Ct.  
[900-014-1-66.22]

**NO2 Noyac [Edwards] Cem.**

#4340 Noyac Rd.  
[900-019-2-2]

**NO3 St. Andrews Cemetery**

#1175 Brick Kiln Rd.  
[900-024-3-58.1]

**NO4 Jessup Burial Ground**

Morton National Wildlife Refuge  
Noyac Road  
[900-002 & 900-003-2-1]

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**QUIOGUE:**

**QU1 Westhampton Presbyterian  
Church Cemetery**  
#90 Meeting House Rd.  
[900-370-3-20.1]

**QUOGUE:**

**QU2 Quogue Cemetery**  
#58 Lamb Ave.  
[902-008-1-20]

**QU3 Davies Gravesite**  
Church of the Atonement  
#17 Quogue Street  
[t/b/d]

**REMSENBURG/SPEONK:**

**RS1 Tuttle Burial Ground**  
Remsen Lane  
[900-380-1-95]

**RS2 Remsenburg Cemetery**  
#167 South Country Road  
[corner/Basket Neck Ln.]  
[900-375-2-72]

**RS3 Tuthill Burial Ground**  
#11 Club Lane  
[900-380-2-46.1]

**SAG HARBOR:**

**SH1 Old Burying Ground**  
Madison/Church St.  
[903-003-4-27]

**SH2 Oakland Cemetery**  
#90 Jermain Ave.  
[903-006-2-13.1]

**SAGAPONACK :**

**SA1 Poxabogue Cemetery**  
#11 Sagaponack Main St.  
[900-074-1-1]

**SA2 Sagg Cemetery**  
#807 Sagaponack Main St.  
[900-107-1-4]

**SHINNECOCK HILLS**

**[SK1] Shinnecock Reservation  
Cemetery**  
Shinnecock Reservation  
Montauk Highway/Rte. 27A  
[900-273-1-2]

**[X] Hills Station Road**

**SOUTHAMPTON:**

**SO1 North End Burial Ground**  
#165 Main St.  
[904-006-2-1]

**SO2 Old Southampton Burial  
Ground**  
#205 Little Plains Rd.  
[904-019-3-32]

**TUCKAHOE:**

**TU1 Southampton Cemetery**  
#441 & #545 North Sea #30004  
Road  
[900-131-2-11 &  
900-159-1-18]

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**TU2 Sacred Hearts of Jesus and Mary  
Cemetery**

#231 County Rd. 39  
[900-131-2-12]

**WATER MILL:**

**WM1 Water Mill Cemetery**

#731 Montauk Hwy.  
[900-114-3-2]

**WM2 Flying Point Cemetery**

Wickapogue Rd./Flying  
Point Road  
[900-160-1-21]

**WESTHAMPTON/WESTHAMPTON BEACH:**

**WE1 Westhampton Cemetery**

#28 Montauk Hwy.  
[900-355-2-4.1]

**WE2 Jagger Family Burial  
Ground**

#141 Montauk Highway  
[900-369-3-4]

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**SUMMARY OF IDENTIFICATION AND EVALUATION METHODS**

Information and conclusions in this document are based on the results of two recent studies done for the Town of Southampton: a 2004 survey completed by architectural historian Zachary Studenroth that identified 48 historic cemetery sites, and a cemetery condition survey completed in 2006 by the University of Pennsylvania Architectural Conservation Laboratory and Research Center. The survey by Studenroth identified and located the various cemeteries, recording the location, age, type of cemetery and jurisdiction (ownership). The survey from the University of Pennsylvania developed a database that collected information about existing conditions of ten town-owned cemeteries. The study evaluated a total of 1,178 individual plots and 17 group plots within the cemeteries to consider condition of stones, markers and burial sites in general. All markers were photographed and the information recorded on a condition survey form. The layout, typology and overall condition of each cemetery was recorded and assembled into a final summary/management plan. From this study, the university developed a database, survey forms and a manual to train participants for future condition documentation studies of the remaining 38 cemeteries. Information recorded by both Studenroth and the University of Pennsylvania was completed after extensive archival research and field work/site visits.

Information contained in these reports provided the primary material for tracing settlement patterns and burial practices in the town from its earliest settlement through the mid-to-late nineteenth century. The locations reflect movement of populations. The types of cemeteries responded to attitudes towards death and the disposal of the deceased. Locations of burials also provided insight into attitudes towards racial and ethnic groups, such as the remote burial site of the Reverend Paul Cuffee (Shinnecock). Documenting the plots and markers revealed a vast array of funerary art that ranged from seventeenth and eighteenth century marker carvings to sculptural monuments that again reflected that change in attitudes towards death from Puritan Calvinism to the romanticism and emotional sentimentality of the nineteenth century. The information compiled in the reports and in this document will assist in listing additional eligible cemeteries in the National Register of Historic Places.

**Preliminary assessment: 2004**

A preliminary assessment and survey of all previously inventoried cemetery sites located throughout the town was conducted in 2004 by Zachary N. Studenroth, an architectural preservation consultant to the town. Precise locations and boundaries, general descriptions of grave markers and landscape features, and special attributes and bibliographic references were collected in this phase of the work, which was aimed at identifying all known, surviving active and inactive cemeteries and burial sites and quantifying the future scope of a more detailed, site-specific survey of the town-owned sites. Preliminary research was done by the consultant in compiling the data utilizing historic property records, published histories and records, primary documents, photographic archives, maps, field surveys and other resources. The initial survey comprised an inventory of extant historic cemeteries and burial sites in the town and determined which of those were owned by or under the management authority of the Town of Southampton. The outcome of the project was a report that identified ten town-owned historic burial grounds and grave sites under town management.

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The project included the findings of former inventories and combined information on cemeteries and burial sites that were known to be lost. This background information was included wherever possible to aid in future study, such as general research into burial practices and patterns.

**Comprehensive conditions assessment: 2005-2006**

Following this initial project that was completed in 2004, a two-year comprehensive survey and preliminary conservation effort directed at the ten town-owned cemetery properties was conducted by the University of Pennsylvania, Architectural Conservation Laboratory and Research Center. This project, conducted in 2005-2006, sought to develop a documentation and condition survey methodology and a full-featured database application tied to the Southampton Town GIS. With these tools, a comprehensive survey of all ten of the town-owned sites was conducted over two years and all information was entered into the database, allowing the existing conditions to be quantified and mapped.

A series of educational workshops was conducted for the community with training for survey terms on processes, illustrations of the most prevalent conditions, and demonstrations of cleaning, grouting and pinning of damaged monuments. The workshops were video-taped and continue to serve as training and advocacy vehicles for the Town of Southampton.

This comprehensive survey summarized the methodology used throughout the project and recorded data, recommendations and findings. Included in the scope of the project was a CD with all survey reports, a database and report images, and the survey form and illustrated manual. Also included were printed database reports for all monuments, with each cemetery plot data and image contained in its own two-page report. In the first year of the comprehensive two-year survey (2005), a total of 667 monuments were surveyed in the North End Burial Ground (1705-1958), 52 monuments in the Old Southampton Burying Ground (1682-1897) and 49 monuments at Old Noyac/Edwards Burial Ground (1768-1876). The report also included a full survey form, a twenty-two page illustrated survey manual with all terms and definitions, and locator maps showing the aerial photographs with all monuments located and numbered.

In the second year of the survey (2006) the remaining seven town-owned sites were surveyed using the identical methodology, resulting in a comprehensive and highly detailed conditions assessment and site-specific locator for all of the historic gravestones in town ownership (East Quogue, Hubbard, Squires/Fournier, Rev. Cuffee, North Sea, Pleasure Woods and Westhampton). This full-scale survey completed the inventory and analysis of the ten historic town-owned cemeteries throughout the Town of Southampton. The findings indicated that there is a great diversity of landscape, typology and conditions distributed among the town-owned cemeteries. The findings of the project emphasized that the historic cemeteries and burial sites in the Town of Southampton are significant outdoor museums that provide a valuable resource for the study of the region's history, art, industry, culture and demographics. The work of this multi-phase project was intended to result in the long-term, sustainable preservation of these valuable outdoor museums that present so vividly the history and people of the Town of Southampton. The project was also intended to inform the preparation of follow-up studies and

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initiatives, including the creation of a *Historic Cemetery and Burial Ground Management Plan* as well as the application for nomination of the sites to the *National Register of Historic Places*.

The cemeteries surveyed ranged from very small sites with only one or a few markers remaining to show what was once a burial ground, to the larger sites that remained in continuous use for many decades. During the summer and early fall of 2005, a model condition survey form and illustrated manual were developed using the information gathered at the first three sites. This model condition survey form was intended to be used in later phases and through local volunteer efforts to survey and assess conditions of the remaining Southampton historic cemeteries, both town and non-town owned. The key sections of the survey allowed for the collection of these important categories of information: identification, environment, description of the monument or other features, materials, conditions, repairs and alterations and the actual inscription, if legible. The model condition survey was organized to maximize the collection of information for these categories.

The model condition survey form and survey methodology was tested with a full survey of each of the Town owned sites. Before the physical survey, each site was mapped using a combination of high resolution aerial photographs with embedded geographical information from the State of New York and physical measurements. The geographically rectified aerial photographs were used in combination with the town's geographic information system (GIS) base map and a new layer of cemetery plots was created that covered all plots in each of the burial grounds. This digital technique allowed for the rapid mapping of cemetery plots on sites without extensive tree cover, and resulted in 90% of the plots being recorded through the aerial photographs. Each cemetery plot was then individually surveyed using the model condition survey form. The data gathered was later entered into a database that was designed to capture all condition information for both the plot and for each element (primary monument, associated footstone, fragment, etc.) in the cemetery plot. This database was linked to the GIS maps through the layer of the cemetery plots allowing specialized 'smart' maps to be developed to show any condition or other information collected. These maps included: the map of materials, map of headstone dates, map of worst conditions, map of 'at risk' monuments, etc. Specialized forms with reference photographs were programmed in the database for data entry and reports with the reference photographs were prepared for the preparation of archival documents.

Based on the results of the historic cemeteries surveyed, the "value" of the Town of Southampton historic cemeteries was found to be very high. For example, there remain some very early stones (i.e., late seventeenth century), some in remarkable condition. Of all monuments surveyed, 95% were categorized as "complete" (i.e., over 75% intact), even if in poor condition, 4% were incomplete (less than 75% intact) and only 1% were broken at grade. At the Old Southampton Burying Ground (South End), for example, the visible dates on the markers ranged from 1655 to 1897; at North End Burial Ground from 1705 to 1958; and at Noyac/Edwards from to 1798 to 1876. These three sites are representative of the group. In the Old Southampton and North End sites, there can be seen many fine examples of the unique early American art form of marker carvings from Connecticut, Long Island and New Jersey. The lettering on the markers ranges from crude block letters to fine script. There are examples of death heads, from the early grim skulls to the later, much softer death head types. Examples of family heraldic motifs are also found on some of the pre-Revolutionary War markers. A progression of eighteenth century cherub styles is evident, as are the later nineteenth century willow and urn

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designs. While the study did not attempt to classify individual carving styles and designs, a quick review of the marker images provided considerable evidence and material for further study.

The recently completed surveys of town-owned cemeteries and burial sites, which contain detailed descriptions and conditions assessments of individual grave markers throughout the subject area, comprise an invaluable tool and a basis for further study and nomination of the group to the *National Register of Historic Places*. Archival resources considered too detailed for the scope of previous projects have been identified for follow-up study; a relational database including descriptions, conditions and locations of all the grave markers in the study group have been compiled and recommendations for future maintenance, management and stewardship of the properties have been prepared. The identification and evaluation of the Town's historic cemeteries comprised a significant component of the work undertaken between 2004 and 2006, and will serve as a basis for study and preparation of nominations for the cemeteries to the *National Register of Historic Places*.

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MULTIPLE PROPERTY DOCUMENTATION FORM  
CONTINUATION SHEET**

Historic Cemeteries of the Town of Southampton  
Suffolk County, New York

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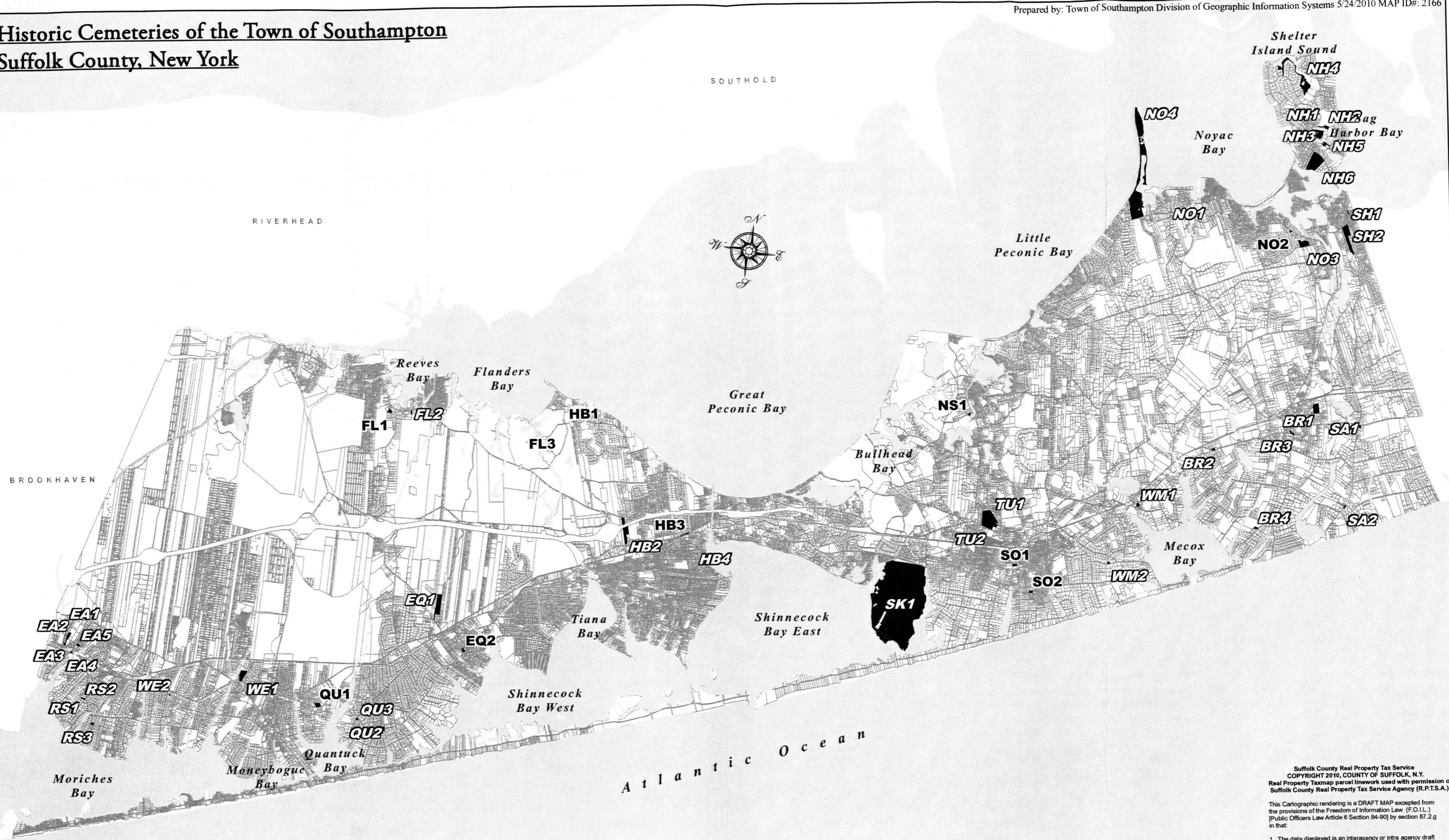
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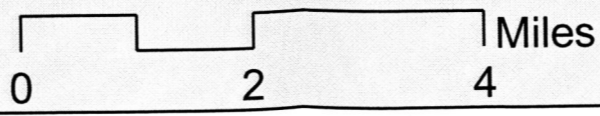
# Historic Cemeteries of the Town of Southampton Suffolk County, New York



**Legend**

 Historic Cemeteries

**\*\*Black Labels - Town-Owned**



Suffolk County Real Property Tax Service  
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 Suffolk County Real Property Tax Service Agency (R.P.T.S.A.)

This Cartographic rendering is a DRAFT MAP excepted from  
 the provisions of the Freedom of Information Law (F.O.I.L.)  
 [Public Officers Law Article 6 Section 84-90] by section 87.2.g  
 in that:

1. The data displayed is an interagency or intra agency draft produced for the purpose of identifying and correcting data.
2. It is not a final agency determination.
3. It is not a statistical or factual compilation of data.
4. In some cases correct data has been left out and questionable or inaccurate data has been exaggerated to help identify errors. In short this is a DRAFT MAP produced in cooperation with the Data sources listed in an effort to aid in the correction of data and is not held out as being complete or accurate in any way.

UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

REQUESTED ACTION: COVER DOCUMENTATION

MULTIPLE Cemeteries of the Town of Southampton, 1640-1930  
NAME:

STATE & COUNTY: NEW YORK, Suffolk County

DATE RECEIVED: 09/09/10 DATE OF PENDING LIST:  
DATE OF 16TH DAY: DATE OF 45TH DAY: 10/24/10  
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 64501088

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N  
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N  
REQUEST: Y SAMPLE: N SLR DRAFT: N NATIONAL: N  
NEW MPS: Y

COMMENT WAIVER: N

ACCEPT  RETURN  REJECT 10/8/10 DATE

ABSTRACT/SUMMARY COMMENTS:

RECOM./CRITERIA \_\_\_\_\_

REVIEWER Alexandra DISCIPLINE \_\_\_\_\_

Phone \_\_\_\_\_ Date 10/8/10

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the National Park Service.

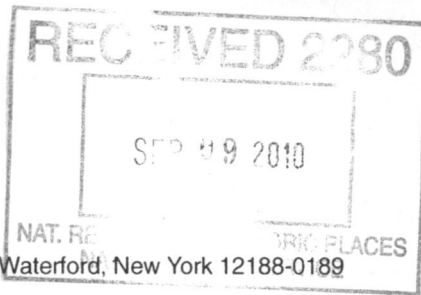


**New York State Office of Parks,  
Recreation and Historic Preservation**

Historic Preservation Field Services Bureau • Peebles Island, PO Box 189, Waterford, New York 12188-0189

518-237-8643

www.nysparks.com



**David A. Paterson**  
Governor

**Carol Ash**  
Commissioner

September 7, 2010

Ms. Alexis Abernathy  
National Park Service  
National Register of Historic Places  
1201 Eye St. NW  
8<sup>th</sup> Floor  
Washington, D.C. 20005

Re: Transmittal of National Register  
Nominations

Dear Ms. Abernathy:

I am pleased to transmit four new National Register nominations and a MPDF cover form to be considered for listing by the Keeper of the National Register as follows:

Lattingtown Baptist Church, Ulster Co., NY

Woman's Club of White Plains, Westchester Co., NY

Edward Harrison House, Brockport, Monroe Co., NY

Historic Cemeteries of the Town of Southampton, 1640-1930 Suffolk Co. NY (MPDF cover)  
Rev. Paul Cuffee Gravesite, Hampton Bays, Suffolk Co., NY

Thank you for your assistance in processing these proposals. Please feel free to call on me at 518-237-8643 ext. 3258 if any questions arise.

Sincerely,

Mark L. Peckham  
National Register  
Program Coordinator

enclosures