

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "X" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer to complete all items.

1. Name of Property

historic name Quogue Cemetery

other names/site number N/A

2. Location

street & number 58 Lamb Avenue [] not for publication

city or town Quogue [] vicinity

state New York code NY county Suffolk code 103 zip code 11959

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this [X] nomination [] request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements as set forth in 36 CFR Part 60. In my opinion, the property [X] meets [] does not meet the National Register criteria. I recommend that this property be considered significant [] nationally [] statewide [X] locally. ([] see continuation sheet for additional comments.)

Roger A. Pierpont DSHPO

9/26/13

Signature of certifying official/Title

Date

New York State Office of Parks, Recreation & Historic Preservation
State or Federal agency and bureau

In my opinion, the property [] meets [] does not meet the National Register criteria. ([] see continuation sheet for additional comments.)

Signature of certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that the property is:

- [] entered in the National Register [] see continuation sheet
- [] determined eligible for the National Register [] see continuation sheet
- [] determined not eligible for the National Register
- [] removed from the National Register
- [] other (explain) _____

Signature of the Keeper

date of action

Quogue Cemetery

Suffolk County, New York
County and State

Name of Property

5. Classification

Ownership of Property
(check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property
(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property
(Do not include previously listed resources in the count)

Contributing	Noncontributing	
1		buildings
3		sites
		structures
4		objects
	0	TOTAL

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing)

Historic Cemeteries of the Town of Southampton, 1640-1930

Number of contributing resources previously listed in the National Register

N/A

6. Function or Use

Historic Functions
(enter categories from instructions)

FUNERARY/
Cemetery

Current Functions
(Enter categories from instructions)

FUNERARY/
Cemetery

7. Description

Architectural Classification
(Enter categories from instructions)

N/A

Materials
(Enter categories from instructions)

foundation _____
walls _____
roof _____
other Various Stone, Sandstone, Marble, Slate, Granite

Narrative Description
(Describe the historic and current condition of the property on one or more continuation sheets)

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 7 Page 1

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

Narrative Description of Property: Quogue

The Quogue Cemetery is located on Lamb Avenue in Quogue, New York (Suffolk County) and occupies an area of 4.179 acres bounded west by Lamb Avenue and north, south and east by residential properties. The cemetery contains two property types identified in the Multiple Property Documentation Form Historic Cemeteries of the Town of Southampton, 1640-1930: Settlement Burial Grounds, 1640-1800 and the Lawn Cemetery, 1880-1930. Established c.1750 as a small community cemetery, dwindling burial space necessitated its expansion c.1875. The site documents the shift in burial practices from the settlement to Victorian eras and finally into what is more closely characterized as a smaller scale lawn cemetery. This shift in funerary practices is captured in the cemetery's northern and southern sections; both distinctive in their organization, materials and funerary art. Taken together, the north and south sections of the Quogue Cemetery represent the evolving burial practices and design traditions that characterize the Town of Southampton's burying grounds of the eighteenth, nineteenth and early-twentieth centuries.

The north section of the property retains the characteristics of a settlement burial ground, with headstones of sandstone, slate and marble and an informal arrangement of family clusters and rows that evolved without a pre-ordained plan. There are approximately one hundred headstones and roughly fifty footstones in this section. The majority of the stones face to the west, which is typical for the period, and reflects the religious belief in a Second Coming and the desire of the deceased to sit up and witness the miraculous event. Footstones, when they survive, are also characteristic of the earlier period and mark the orientation of the deceased. The headstones represent several schools of New York/New Jersey and New England stone carving then available to more affluent Quogue residents. For those who could not afford stone, the alternative was wood which has long since disappeared, leaving large spaces within rows and between family plots. Due to the fact that the Quogue Cemetery has remained active since its founding, the original north section also preserves headstones of later eras.

The later, south section of the Quogue Cemetery extends its boundaries to the south and east and exemplifies characteristics of the late-nineteenth century lawn cemetery type. There are roughly three hundred and fifty burials in this section. Orderly paths and lanes form a regular pattern of family plots that are set closely together but distinct and easily accessed. Corner posts and low railings demark and enclose these plots. Unlike the earlier section, the predominant stone types are marble and granite, and rather than facing west, the headstones and monuments tend to face toward the paths that encircle them. Plantings, although not numerous, are intentional. The overall appearance of the south section, into which later stones have been introduced, contrasts visually with the north where rows of older stones and occasional family burial plots are randomly distributed.

The cemetery occupies a relatively flat, grassy area that slopes gently downward to the east along its northeasterly border. Trees are neither numerous nor large, and are widely scattered throughout the site. There are three points of entry to the cemetery from Lamb Avenue, each marked by gate posts, between which runs a board fence that parallels the street. Each set of gates has been counted as a single contributing resource within the cemetery. A board fence also borders the northern boundary, while wire and stockade

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 7 Page 2

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

fences enclose the site on the south and east, respectively. These nonpermanent features have not been included in the resource count. A high hedge also borders the south boundary line. The network of lanes and paths within the cemetery is partially paved with oil and bluestone and edged with Belgian block. Names for the lanes and paths are drawn from indigenous trees: e.g., elm, maple, willow, oak, tulip and cedar. Significantly, the earliest (northerly) section of the cemetery retains only narrow, unnamed footpaths between its irregular grid of burial plots, whereas the later (southerly) section is where the wider, parallel access lanes may be found. These accommodate vehicular traffic for purposes of maintenance, visitation and access for interring the deceased.

Each of the most significant monument types and associated cemetery features that represent burial practices of the eighteenth and nineteenth centuries on Long Island are present in the Quogue Cemetery. These are described separately, however, as those of the earlier period differ markedly from those of the later, and thus provide an interesting picture of evolving burial customs, traditions and practices.

North Section - Established c. 1750

As described and summarized in the Multiple Property Documentation Form, the "Settlement Burial Ground, 1640-1800" is a type of cemetery found in the Town of Southampton that originated in the late seventeenth or eighteenth centuries and generally became inactive in the nineteenth or early twentieth centuries. The Quogue Cemetery, however, is one of the rare few that remain active today. Typical of its early period, the northerly section of the burial ground was located on property originally designated for the sole purpose of burying the deceased, reflecting the widespread New England settlement pattern of utilizing rectangular lots surrounded by fencing, walls or plantings (hedges, rows of trees, shrubbery) for such purposes. No churches or places of worship were associated with the early burial grounds on Long Island, however, which were laid out by municipal authorities having no direct religious affiliation. The burial pattern in the northerly (original) section of the Quogue Cemetery is relatively orderly, with burials marked by headstones set in rows with east-west orientations and family members generally interred near or next to each other. Markers carved from sandstone, slate or marble are placed at the head and footstones, where they survive, are set approximately five feet to the east. Like other burial grounds in this property type, markers in the north section of the Quogue Cemetery may be missing due to a combination of factors such as age, vandalism and the frequent use of wood which has long since decomposed. Marker inscriptions range from the very simple (names with dates) to more ornate (having epitaphs, verses, carved motifs, or personal information). Burial grounds like the Quogue Cemetery that were established in the eighteenth century contain a wide variety of marker types, ranging from simple headstones to obelisks and compound monuments.

The northerly section of the Quogue Cemetery, with gravestones dating as early as 1754, preserves the characteristics of settlement period burial grounds enumerated above which persisted throughout the eighteenth century. Its headstones are carved from sandstone, slate and marble and a majority of the stones face west. Where they survive, the companion footstones are set approximately five feet to the east with inscriptions facing east.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 7 Page 3

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

Exceptions to the practice of facing the headstones to the west do occur in the north section, but are limited to the burials that took place in the mid- to late nineteenth century, by which time the Christian orthodoxy associated with this earlier practice had loosened. Almost without exception, these later east- or otherwise facing headstones are carved in marble or granite, both stone types that are also associated with later nineteenth century practice.

The headstones in this section of the cemetery are organized loosely in rows and clustered in family groups, although large gaps also occur between them due to either the loss of stone monuments, original use of wooden markers which have since deteriorated and disappeared, or irregular spaces that have always been unoccupied. Narrow footpaths between the family plots are recorded on the map of this section, although in practice these paths are barely distinguishable from the spaces that separate the rows and clusters of headstones.

A remarkable number of early headstones survive in the north section that preserve the stylistic traditions of both New York/New Jersey and New England stone carvers. The oldest is that of Jonathan Cook (1754), which is signed by William Grant, formerly of Boston but later a New York carver whose work is found elsewhere in the region. The Cook stone is carved in sandstone and said to be Grant's best work on Long Island. On it, the carver positioned his winged soul effigy above a large heart-shaped field that carries the inscription, below which a leafy vine motif fills the void. The large, bold letters and elongated face of the effigy are indicative of Grant's carving style and skill. Having relocated to New York from Boston around 1740, Grant partnered with Samuel Hunterdon ("Quarrier of Newark, lately arrived from England"), who apparently supplied him with the stone blanks from which he carved the finished headstones. Adjacent to the Jonathan Cook stone is that of Daniel Cook, dated 1774; similar in feeling, the carving of the latter cannot be attributed to Grant and appears rather to have been copied from the earlier stone by a lesser carver.

Other examples of carvers whose work can be identified in the Quogue Cemetery are the Stevens Workshop (John Bull), the Connecticut Valley Ornamental Style (Manning family), the Buckland Workshop, and Uzal Ward. In addition, numerous stones remain anonymous, despite displaying high levels of workmanship and artistry. An important example whose carver is identified is that of Elisha Howell dated 1777. An exuberant work of carving, this example is attributed to the so-called Connecticut Valley Ornamental Style and described as "one of the earliest on Long Island [which] shows the style already fully developed. The ornamental Connecticut Valley-style stones are usually quite large, often four to five feet tall. The Howell stone is typical in this respect. It has a double indented scroll tympanum decorated with what appears to be flowers growing out of the acute angle."¹ Another, smaller stone and this one carved in slate is that of Edward Herrick, dated 1779. It may be attributed to John Stevens II, a member of the prolific Stevens family of Newport, Rhode Island, whose carving shop operated from 1680 to 1810. The Herrick stone displays the "haired" version of Stevens' several variant styles, and is considered the most unusual. As

¹ Welch, *The Gravestones of Early Long Island*, 1983, p. 61.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 7 Page 4

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

described by Welch, Stevens' "hair model is capped by a ridge-shaped wig incised with swirls to depict locks and curls. The haired models also include eyelashes and eyebrows cut in the same fashion.... As might be expected, [they] bear more ornate border work and are carved with thistles and acorns filling in the gaps of the scrollwork."² The headstone of Abigail Post, also carved in slate and dated 1772, bears similarities to the Herrick stone.

The headstone of Sarah Rogers, dated 1778, is characteristic of the "common style" of the post-Revolutionary period and may be attributed to Peter Buckland of Hartford, Connecticut. The stone is important not only for its distinctive carving but also for its condition, which has suffered from exposure to the elements. Unlike some sandstone varieties, which are hard and resist wear, this example displays the weakness that many of the softer sandstones display, which is that water penetrates the stone and after many years of freeze-thaw cycles, effectively "explodes" the carved face from the stone's inner layers. The Rogers headstone has reached a delicate balance with the natural elements and is extremely vulnerable to irreversible loss. Another example is that of Thomas Stevens dated 1779, also carved of sandstone and attributed to the carver Peter Buckland on stylistic grounds, and also displaying the unique vulnerability of the material.

Characterizing the styles and materials of the transitional stones that marked the end of the eighteenth and beginning of the nineteenth centuries are those of Mary Post (1807), Phoebe Howell (1808), Jane Jessup (1816), and Jane Cooper (1819). These stones were carved in white marble supplied from Vermont and represent the neo-classical style that replaced the traditional iconography of the eighteenth century. The style was short-lived on Long Island, however, lasting only into the 1820s and 30s when even simpler headstones of white marble became the norm. Numerous examples of these later stones remain in the Quogue Cemetery, some having been introduced into the north section because of family ties, while others may be found in the later section and are more typical of its period of significance. Examples of these later, simpler headstones include those of Caroline E. Stevens (1815), Henry Jessup (1821), Josiah Foster (1825) and Jane Edward Stephens (1833).

South section, Cemetery Expansion c. 1875

The south section of the Quogue Cemetery appears to have been annexed to the original burial ground c.1875. This property type is typically larger than its earlier, settlement period counterpart as is the case in Quogue. But unlike other examples of the type, whose design and location capitalized on the natural topography, the later section of the Quogue Cemetery simply extended the original portion onto an undeveloped parcel which nevertheless includes a number of trees, flowering shrubs and other plantings that give it a more picturesque, park-like setting. The grid of lanes and paths allows access to the various sections, another characteristic of the later property type. Contrasting with the settlement period section, the south section is clearly subdivided into orderly family plots which are demarcated by plot markers and low railings. The earliest markers and monuments in this section are marble and sandstone, while granite appears

² *ibid*, p. 36

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

Section 7 Page 5

to predominate by the late nineteenth century. Characteristic iconography uses classical Greek and Roman funerary motifs along with a wide variety of Victorian motifs and symbolism (flowers, figures, branches, chains, anchors, etc.), and fraternal symbols make their appearance in the south section as well.

One of the most striking differences between the south and north sections of the Quogue Cemetery is in the orientation of the headstones. While those in the north section invariably face west and adhere to the Puritanical Christian doctrine of the day, those in the south do not adhere to this program and tend instead to face the parallel paths and lanes that provide access to them. This illustrates a profound shift in burial practices and reflects an attitude about death that became prevalent in the Victorian era. The prevalence of ornamental plantings and paths with pleasant-sounding names like "willow" and "tulip" emphasize one of the functions of the Quogue Cemetery in the Victorian period, which was that of a destination for the living, a place where deceased family members could be remembered and celebrated. The practice of grouping the headstones and markers into relatively compact family plots that were easily accessible from the network of paths encouraged the practice.

The headstones in the south section are typically larger and more complex than those of the north, and the use of granite was increasingly favored over marble as the century progressed. By the beginning of the twentieth century, granite is nearly universal. The monument for John Hubbard Howell (1886), a compound marker consisting of a carved marble tablet set into a base of the same material, is typical of mid- to late nineteenth century design. The companion stone, that of John's wife Nancy Oakley Howell (1905) is *retardataire* for its date but likely carved at the same time to match that of her husband. A similar example, the headstone of Egbert Jessup (1876), displays a two-step marble base. But these are the exception; the majority of the monuments and markers in the south section are carved of granite. The monument of Mary Louis Owens (1918) is representative of the type; a tall, grey granite marker set on a lighter color granite base, the roughly finished sides and polished front with shallow etched lettering are impervious to the weather. Another, smaller example is that of Robert J. Symmott (1904), whose monument consists of an upright slab supported on a larger base, both in gray marble.

Quogue Cemetery

Name of Property

Suffolk County, New York
County and State

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

Areas of Significance:

(Enter categories from instructions)

Settlement

Funerary Art

Social History

Period of Significance:

1754 - 1930

Significant Dates:

1754, c.1875

Significant Person:

N/A

Cultural Affiliation:

N/A

Architect/Builder:

N/A

A Property associated with events that have made a significant contribution to the broad patterns of our history.

B Property is associated with the lives of persons significant in our past.

C Property embodies the distinctive characteristics of a type, period, or method of construction or that represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all boxes that apply.)

A owned by a religious institution or used for religious purposes.

B removed from its original location

C a birthplace or grave

D a cemetery

E a reconstructed building, object, or structure

F a commemorative property

G less than 50 years of age or achieved significance within the past 50 years

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

preliminary determination of individual listing (36 CFR 67) has been requested.

previously listed in the National Register

previously determined eligible by the National Register

designated a National Historic Landmark

recorded by historic American Building Survey

recorded by Historic American Engineering Record

Primary location of additional data:

State Historic Preservation Office

Other State agency

Federal Agency

Local Government

University

Other repository: _____

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 8 Page 1

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

Significance: Quogue Cemetery

The Quogue Cemetery, which was laid out c. 1750, is historically significant as a representative example of settlement period burying ground associated with the early spread of communities throughout the Town of Southampton. The cemetery is significant under Criterion A in the area of settlement and social history for its association with the Quogue Purchase (1659), one of the Southampton proprietors' first major land acquisitions after founding their "plantation" in 1640, and for the significant individuals buried at the site during its period of significance. The cemetery, which is active and privately owned, was established in the mid-eighteenth century and preserves historically significant grave monuments associated with Quogue's founding settlers and their descendants. The cemetery is additionally significant under Criterion C in the area of funerary art as a site that contains excellent examples of preserved materials, iconography, and craftsmanship associated with early styles of gravestone carving. One of the oldest surviving headstones in the Quogue Cemetery is that of Jonathan Cook, who died on March 7, 1754. Cook's grave is marked by a tall sandstone monument, handsomely carved, that typifies the funerary art of the period. Jonathan Cook was one of several large landowners in Quogue's early period; his gravestone and others like it representing the Cooper, Herrick, Howell, Post and Rogers families characterize the significant colonial era distribution of the original Southampton colony, which began as a concentrated settlement of "eight miles square" in 1640.

The Quogue Cemetery was identified in the Multiple Property Documentation Form: Historic Cemeteries of the Town of Southampton, 1640-1930. The cemetery provides excellent examples of two property types identified in the document: Settlement Burial Grounds, 1640-1800 and the Lawn Cemetery, 1880-1930. The period of significance begins c.1750, when the original cemetery was established and extends to 1930, the date that closes out what the cover document for Southampton Cemeteries identifies as the end of the lawn cemetery movement. By this time, the south section of the Quogue Cemetery was fully developed and subdivided into the orderly family burial plots that define its characteristic type.

Seventeenth century settlement

The Town of Southampton is eastern Long Island's first documented settlement of English-born immigrants and the oldest English town in New York State. It was founded in 1640 by a group of Puritan settlers from Lynn, Massachusetts, who had formed a company for the purpose of creating a "plantation" on Long Island. Their articles of agreement, dated March 10, 1639, provided for the purchase of a vessel to transport them, their families and possessions to the future settlement. After an unsuccessful attempt to settle near Cow Bay (now Manhasset) in the Town of North Hempstead, the adventurers traveled east and within a few months landed at Conscience Point in the Town of Southampton. (Due to the later adoption of the Gregorian calendar, which begins on January 1, the maiden voyage that began in March of 1639 landed in June of 1640, only three months later!)³ Originally made up of twelve "undertakers" or proprietors, the company

³ The Julian calendar, which began each year on March 25, was changed to the Gregorian starting in 1582. Although bitterly opposed, Pope Gregory XIII decreed the change and the Catholic countries of France, Spain, Portugal, and Italy complied. Because of his decree, the reform became known as the Gregorian calendar. Although the rest of Europe did not follow suit for more than a century, Protestant German countries adopted the reform in 1700. England and the American colonies followed suit in 1752.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 8 Page 2

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

increased its numbers to include other individuals who pledged to build dwellings, lay out planting lots and so forth. The descendants of Edward Howell and Thomas Halsey, members of the original company, are found among the early settlers of Quogue a century later.

Creating a colony in the wilderness was a daunting task under any circumstances, and while the impact of the Indian tribes that occupied the area cannot be overlooked, the settlers made purchases of large tracts of land from the native inhabitants to avoid possible disputes. The first of these, dated December 13, 1640, is known as the "Town purchase." Although the terms under which this and other conveyances between the natives and the whites have been questioned because of differing concepts of land ownership, it is important to realize that many Long Island tribes were then frequently molested by the more warlike tribes descending from present-day Connecticut, Massachusetts and to the north. The clause or concept "...that the above named English shall defend us the sayed [sic] Indians from the unjust violence of whatever Indians shall illegally assaile us" appears frequently in these transactions.

The Southampton settlement of 1640 was bounded on the west by a narrow land mass that acquired the name "Canoe Place" because of the natural portage it afforded between the Great Peconic and Shinnecock Bays. By 1659, a large and uninhabited area bordering on the Atlantic Ocean to the west of Canoe Place was acquired from the Indians by John Ogden, then a prominent member of the town. This so-called "Quogue purchase" was soon after acquired by Captain John Scott, who in turn sold it to the town in 1663. At about the same time, a large tract of land to the north of the Quogue purchase was acquired by Captain Thomas Topping, but by 1666 it too became town land. In this way, the present western boundary of Southampton Town was fixed and these large parcels were ready for subdivision and settlement.

Prior to the actual purchase of 1659, several references appear in the Town Records indicating that the Southampton settlers were already managing the necks of land and adjoining waterways that became modern-day Quogue. Among them is the record on September 11, 1652 that an "attempt or tryall shall be [made] by cutting a trench between Shinecock water & quanquanantuck [Quogue] water, to which end 8 men shall goe with the first conveniency and are to have 2s [shillings] 6d [pence] a man per day for every day they are upon the said business."⁴ On October 6, 1652, the records indicate that it was the practice of Southampton settlers to access Quogue's open meadows for salt hay: "hee that likewise shall kill a wolf at quaquanantuck [Quogue] shall have 10 shillings."⁵ The reference indicates that livestock were probably being pastured there, instead of on the nearby upland that would have required considerable labor to clear for the purpose.

In addition to Quogue's valuable salt marshes, which provided a natural source of "hay" for livestock, were its ocean beaches where dead whales might wash up, having died of natural causes or as a result of being trapped within the offshore sandbars. The earliest records of an organized attempt to "harvest" this natural resource occur in the 1660s, as summarized by historian William S. Pelletreau:

⁴ Town Records Book I, pp. 87-88

⁵ Town Records Book I, p. 85

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 8 Page 3

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

The dead whales cast upon the shore furnished an important part of the revenues of the town, and coming as they did without their care or labor, were naturally looked upon as the direct gift of all-bountiful Providence... As early as 1660 a small vessel, owned by a company, of which John Ogden was the leader, carried on the business of the whale fishery along the shores, and upon the waters of the bays upon terms agreed upon between them and the inhabitants at large.⁶

It was this John Ogden who had made the first Quogue purchase from the Indians in 1659, the same tract that was transferred four years later to the town.

Eighteenth century settlement

The first division of the Quogue purchase that was made for actual settlement purposes occurred in 1738. Previously, ownership and access to the highly prized salt meadows along the waterfront served the town's economy but did not function for community-building purposes. As historian Pelletreau writes:

... the neck called by the Indians Quaquanantuck, which has been contracted to 'Quogue' ... is the first point east of Rockaway where access can be had to the ocean shore without crossing the bay, and to this fact the village owes its prosperity; for Quogue is undoubtedly, in proportion to the number of its inhabitants, the wealthiest village on Long Island. The great extent of salt meadow was the cause of the first settlement, and it is probable that the first collection of houses in the western part of the town sufficiently numerous to be called a village was at this place. The first actual notice that we have a settlement is in 1748, when William Johnes sold to Jonathan Cook '60 acres in Quogue purchase, bounded N. by highway, S. by bay, W. by Josiah Howell, E. by John Post, with all the buildings and fences thereon.⁷

The historian went on to write that "among the early settlers was Captain John Post.... Another was Josiah Foster, a son of John Foster, Jr., of Southampton... Captain Josiah Howell and Deacon Thomas Cooper, with Captain Obadiah Rogers also had houses toward the west end of the village, while the Jessup family still retain [1883] much of the land owned by their ancestor Deacon Thomas Jessup."

Quogue Neck was essentially carved into four large tracts of land, divided roughly (from east to west) among the Cooper, Jessup, Stephens and Howell families. Other settlers that figured prominently in the early period and whose descendants would continue to play a role in Quogue's development were the Rogers, Posts and Halseys. These are naturally the names that occur with frequency in the Quogue Cemetery, which was laid out in the mid-eighteenth century, soon after the subdivision of Quogue Neck and its environs into lots.

"The word 'lot' is a purely American word when it denotes a piece of land, and is derived from the practice of the early settlers dividing the lands they held in common into separate parcels, and distributing them by lot." The first such subdivision ("Sagaponack division") was made in the eastern section of the town along

⁶ *Introduction, Town Records Book II.*

⁷ William S. Pelletreau, *History of Suffolk County* (1882), "The Town of Southampton," p. 28.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 8 Page 4

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

the ocean shore in 1653; others followed, including those at Sagg and Mecox (1677) and Hog Neck (1680). Pelletreau writes:

The only part of the western portion of the town which was for long years considered of any value was the salt meadows which skirt the borders of the bay. As these produced annually an abundant crop of grass without labor or cultivation, it is not strange that they should be considered of more importance than any other land... The first division in the western part of the town was made in 1673, and was the division of the meadows at Quogue.⁸

The vast tracts of woodland that stretched to the west and north of these meadows were not regarded as having much value at this time, and it was therefore not until 1738 that the first of a series of major divisions west of Canoe Place was made. The last such division was made in 1782, laying open the entire region west of Canoe Place and stretching north to Peconic Bay for settlement.

Nineteenth century village expansion

The families of Quogue's mid-eighteenth century settlers proliferated in the nineteenth century and newcomers were attracted to the community as well, in part because of its natural geographical advantages. Historian Pelletreau writes:

The proximity of this village to the ocean renders it a favorite summer resort, and its privileges have for many years been highly appreciated by the class of wealthy citizens who desire to spend the heated season "on old Long Island's sea-girt shore." The business thus created has from a small beginning very largely increased, and the place is now almost wholly composed of large boarding-houses, which are very liberally patronized.⁹

In addition to the boardinghouses that catered to summer travelers, Quogue residents experimented with other money-making ventures, including extracting iodine from seawater and separating particles of iron ore from sand for steel production. Neither of these enterprises succeeded, and Quogue's reliance on the tourist trade remained its principal economic in the latter half of the nineteenth century and into the early decades of the twentieth. Not only were the boardinghouses and hotels successful, but related enterprises and industries thrived as well: provisioning the summer trade, providing recreational activities such as fishing and boating, and ultimately organizing sporting opportunities (the Quogue Field Club and Shinnecock Yacht Club both incorporated in 1887) all provided a livelihood for the "locals" and added to the allure of Quogue as a full-fledged summer destination.

An important development that supported the expansion of Quogue's tourist industry was the arrival of the railroad in 1876.

⁸ _____, *Op. cit.*, p. 10.

⁹ _____, *Op. cit.*, p. 28.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 8 Page 5

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

Eighteenth funerary art & burial practices

With the increase of population and creation of new communities such as Quogue came the need to establish additional burying grounds to serve the general populace. Characterizing Southampton town's settlement patterns of the seventeenth and eighteenth centuries, its founders established burying grounds to serve the geographical spread of its settlers into these communities. Beginning in Southampton village and later expanding to the satellite communities at Mecox, Sagaponack, Bridgehampton and Quogue, these burying 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 relatively infrequent use of headstones, which may also characterize the economic and geographical challenges encountered by the earliest Southampton inhabitants. The early settlements at Bridgehampton and Sagaponack, for example, which were established to the east of the original colony, date at least to the 1670s and burying grounds were laid out in each of them by around that time. Like the first burying ground in Southampton village, those in these outlying communities were set aside without geographic relationship or reference to the churches that also served the population, which was the result of a lingering Puritan tradition that survived well into the eighteenth century.

The burying ground established at Quogue exemplifies the settlement patterns summarized above. With the so-called "Quogue purchase" of 1659 having been finally subdivided for settlement in 1738, the need to establish a formal burying ground for the satellite community followed soon thereafter. This was not, as in later periods, a function of the churches but was rather the responsibility of the municipality. Not surprisingly, the oldest surviving interment and headstone is that of Jonathan Cook, an early settler of prominence who died in 1754. Cook was only 54 when he died, a sobering reminder of the rigors of settlement and life expectancies that were common in the period. On the other hand, the burials of Elizabeth, wife of John Foster, occurred in 1773 when she was 78; that of Elisha Howell in 1777 when he was 73; and that of Nathan Herrick in 1783 at the age of 83. But as if to defy the odds, Captain John Post who was one of the first settlers died in 1792, aged 92! (Sadly, his wife Abigail had died in 1772 at the age of 67.) Perhaps more commonplace was the following epitaph, written in memory of young Daniel Howell, who died May 21, 1798 at the age of 23:

"In youthful bloom diseases wore my life away;
My soul returned to God, my body to its native clay.
My friends, consider well your mortal state,
Secure your souls in Christ before it be too late."

A look at the genealogies of Quogue's settlement families reveals that many of those who died in the early decades of settlement are not represented by monuments in the Quogue Cemetery. The question is: Why? It has been suggested that religious doctrine of the time eschewed carved headstones as idolatrous, which may have been true among the strictest of the Puritan settlers. But as time went on, adherence to these beliefs lessened in favor of belief in a more "forgiving" god. It is also true that these artifacts are vulnerable and exposed to the weather and, over time, succumb to loss through tipping, breaking, tree damage and other effects.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 8 Page 6

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

Stones that may have fallen were likely left to disappear beneath the grass and disintegrate, like the body of young Daniel Howell.

One of the most compelling reasons for why so few headstones survive to mark the graves of the early settlers and their families is probably economic. It was not that their graves were unmarked; rather, the monuments were frequently of wood, a horizontal board either carved or painted with the name, dates and epitaph supported on posts, which like the interred would have disintegrated over time. Long Island has no native stone or stone quarries; all stone for building and other purposes was imported from New England at great cost. Further, a resident stone carver did not establish himself on Long Island until 1793 (Ithuel Hill, Sag Harbor). Studies of surviving Long Island gravestone carving reveal its sources to range from New Jersey and New York to the New England States.¹⁰ The spaces that now occur in the Quogue Cemetery between surviving headstones may therefore be attributed as much to the use of wooden grave markers as to the loss of stone ones.

Fortunately, a sampling of Quogue settlers managed to accrue enough wealth to afford headstones carved in stone, and it is those that represent the materials, styles of carving and ornamental designs that are so characteristic of high-style mid- to late eighteenth century funerary art. The hand of several known carvers or schools of carving have been identified in the Quogue Cemetery. This is consistent with the findings among other Southampton town burying grounds of the period; the more wealthy inhabitants, those who could afford carved headstones, found carvers primarily in southern New England and occasionally in northern New Jersey or New York. These were imported at great cost, hence their relative scarcity. Notable is the Jonathan Cook stone; its carver appears to have been William Grant, who moved his shop from Boston to New York around 1740. Much of Grant's work has been compared to that of Newark carver Uzal Ward and master New York City stone cutter John Zuricher, who was active between 1749 and 1778. Cook's headstone is dated 1754 and signed at the bottom. Historian Welch writes:

On this marker Grant positioned his soul effigy above a heart-shaped inscription area using a vine motif to fill in the space between the heart and the edges of the stone. Next to the Jonathan Cook stone stands that of Daniel Cook, 1774, a scaled-down, inexpensive version of the aforementioned marker.¹¹

Other carvers or workshops represented in the Quogue Cemetery are John Bull, the so-called "Connecticut Valley Ornamental Style," and the Buckland Workshop. John Bull (1734-1808) was a contemporary and competitor of the great Newport, RI, Stevens Workshop; the attribution of his work is based on stylistic characteristics (see: Description). The distinctive style of the Connecticut Valley is well illustrated by the tall Elisha Howell stone of 1777, described thus by Welch:

The carver of the Howell stone preferred more abstract faces. Above it is the tiniest of wigs, and at the center is a long bulbous nose. The eyes, teardrop-shaped, tend to be overlarge, and the shape of the mouth suggest that the soul is not entirely happy in its celestial home. The wings are cut in a peculiar

¹⁰ Welch, The Gravestones of Early Long Island, 1680-1810. Passim.

¹¹ Welch, *Op. cit.*, p. 52.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 8 Page 7

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

indented half-moon pattern reinforcing the image of a soul in heaven. The small symbols above the effigy also appear to be heavenly bodies, though the exact meaning of the large pin-like objects is difficult to surmise. The entire stone is bordered with thick scrollwork.¹²

In addition to the material choices and carving styles displayed by the monuments of this period, an important and distinctive feature of the earliest burials is the direction that the headstones face and the relationship between them and their footstones. These are factors that apply generally to the burial practices of the eighteenth century. Later, these customs were abandoned in favor of a less prescriptive approach (see below).

Almost without exception, headstones of the seventeenth and eighteenth century face west; and when they survive, their accompanying footstones are placed approximately 5' to 6' away, directly to the east and facing east. The reason for this orientation may be found in the Christian belief in the "Second Coming" of Christ. The Second Coming or second advent is the anticipated return of Jesus to earth as predicted in biblical messianic prophecies. Beliefs about the nature of Jesus' Second Coming varied among Christian denominations and even among individuals, but the settlers and their descendants, who made up the population of Quogue and all of eastern Long Island in this early period, adhered strongly to this view. The orientation of both headstones and footstones is therefore predicated upon the Second Coming and the anticipation that the deceased will bear witness to the event. Bodies were traditionally laid to rest on an east-west axis, with the head placed at the west and the feet at the east. At the Second Coming, the interred would naturally sit up and witness Christ rising in the east, like the sun. While metaphorical, the image was a powerful one and led naturally to the practice of how bodies were laid and head- and footstones placed. (The fronts of the two stones were directed away from where the body rested, thus discouraging anyone from walking on the interred.)

Nineteenth and early Twentieth Century Funerary Art & Burial Practices

Two major departures from eighteenth century funerary art and burial practices may be observed among the headstones of the nineteenth century. In this regard, the monuments of the Quogue Cemetery are typical and representative of the period and the region. The first is the adoption of marble over slate and brownstone; at first slow, the transition was nearly complete by the middle of the nineteenth century and would only be supplanted by the introduction of granite by the end of the era (the use of zinc, or "white bronze" made its appearance as well, but infrequently). A second significant difference between the eighteenth and nineteenth century was a shift in burial practices; while many of the monuments were still placed in rows in the later period, the near abandonment of footstones and the relaxation of the rule that dictated how they were positioned signified a major change in religious attitudes and the way the deceased were regarded by family members. The occasional appearance of a large monument centered in a family plot and surrounded by small individual markers is also indicative of the shift. While the belief in a Second Coming may have still been held by many of the deceased, the literal placement of their bodies on an east-west axis was no longer strictly adhered to and as frequently eschewed in favor of grouping them together in a sort of family cluster. These two characteristics of nineteenth

¹² _____, *Op. cit.*, p. 61.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 8 Page 8

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

century funerary art and burial practice – the use of marble for headstones and the relaxation of their orientation – are apparent at the Quogue Cemetery and indicative of the period and region as a whole.

It may be generalized that with the adoption of marble as a material for gravestone fabrication came the near-universal affordability of headstones, even among the middle and lower classes. Wooden markers, which had been within the financial reach of most early settlers, were abandoned in favor of marble markers of all shapes and sizes, some of which were quite modest. This phenomenon may also be observed in the lack of carving, lengthy inscriptions and other attributes that would have increased the cost of even a marble headstone. While the more affluent members of the Quogue community afforded larger and more impressive monuments, including family markers such as obelisks placed at the center of family plots, the majority of grave markers were on a more modest scale reflecting the increase in population and wealth in the later period.

Conclusion

The Quogue Cemetery, founded in the mid-eighteenth century and associated with the settlement patterns of Southampton Town, is the resting place of many of Quogue's earliest settlers and their descendants whose headstones and related burial practices embodied the characteristics of the period and the region. While purchased nearly a century earlier, the Quogue settlement did not receive its own burial ground until the mid-eighteenth century when the local population had grown large enough to require it. Many of the settlers and their descendants, all of whom are associated with this early satellite community, are interred at the Quogue Cemetery. Thus, the site is historically significant of the founding and evolution of the community. Not surprisingly, the headstones themselves are additionally significant and characteristic of the burial practices of the eighteenth, nineteenth and early twentieth centuries. The evolution of stone types, styles of carving, iconography and placement of headstones are all associated with changing religious attitudes, customs and traditions. The Quogue Cemetery is a rare, historical resource that remains in active use today but preserves the characteristic features of its early formation and later evolution.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 9 Page 1

Quogue Cemetery
Name of Property
County, New York
County and State

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National Park Service

National Register of Historic Places
Continuation Sheet

Section 9 Page 2

Quogue Cemetery
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County, New York
County and State

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United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 9 Page 3

Quogue Cemetery
Name of Property
County, New York
County and State

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Name of Property

County and State

10. Geographical Data

Acreege of Property 4.15 acres

UTM References

(Place additional UTM references on a continuation sheet.)

1 1|8| 7|0|1|9|9|6| 4|5|2|1|1|9|4|
Zone Easting Northing

3 1|8| | | | | | | | | | | | |
Zone Easting Northing

2 1|8| | | | | | | | | | | | |

4 1|8| | | | | | | | | | | | |

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Zach Studenroth, Town Historian

organization _____ date April 14th, 2013

street & number 116 Hampton Road telephone _____

city or town Southampton state NY zip code 11968

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

- A **USGS map** (7.5 or 15 minute series) indicating the property's location
- A **Sketch map** for historic districts and properties having large acreage or numerous resources.

Photographs

Representative **black and white photographs** of the property.

Additional items

(Check with SHPO or FPO for any additional items)

Property Owner (Complete this item at the request of the SHPO or FPO)

name Quogue Cemetery Association, Inc

street & number 120 Mill Road telephone _____

city or town Westhampton Beach state NY zip code 11978

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United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 10 Page 1

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

Verbal Boundary Description

The Quogue Cemetery is located on a rectilinear parcel on just over four acres of land on the eastside of Lamb Avenue in Quogue, NY. It is bordered by private residences at the north, south, and southwest, with a private road forming the northeast boundary. The historic boundary is indicated on the attached mapping.

Boundary Justification

The cemetery is located on those land associated with its c.1750 to 1930 period of significance.

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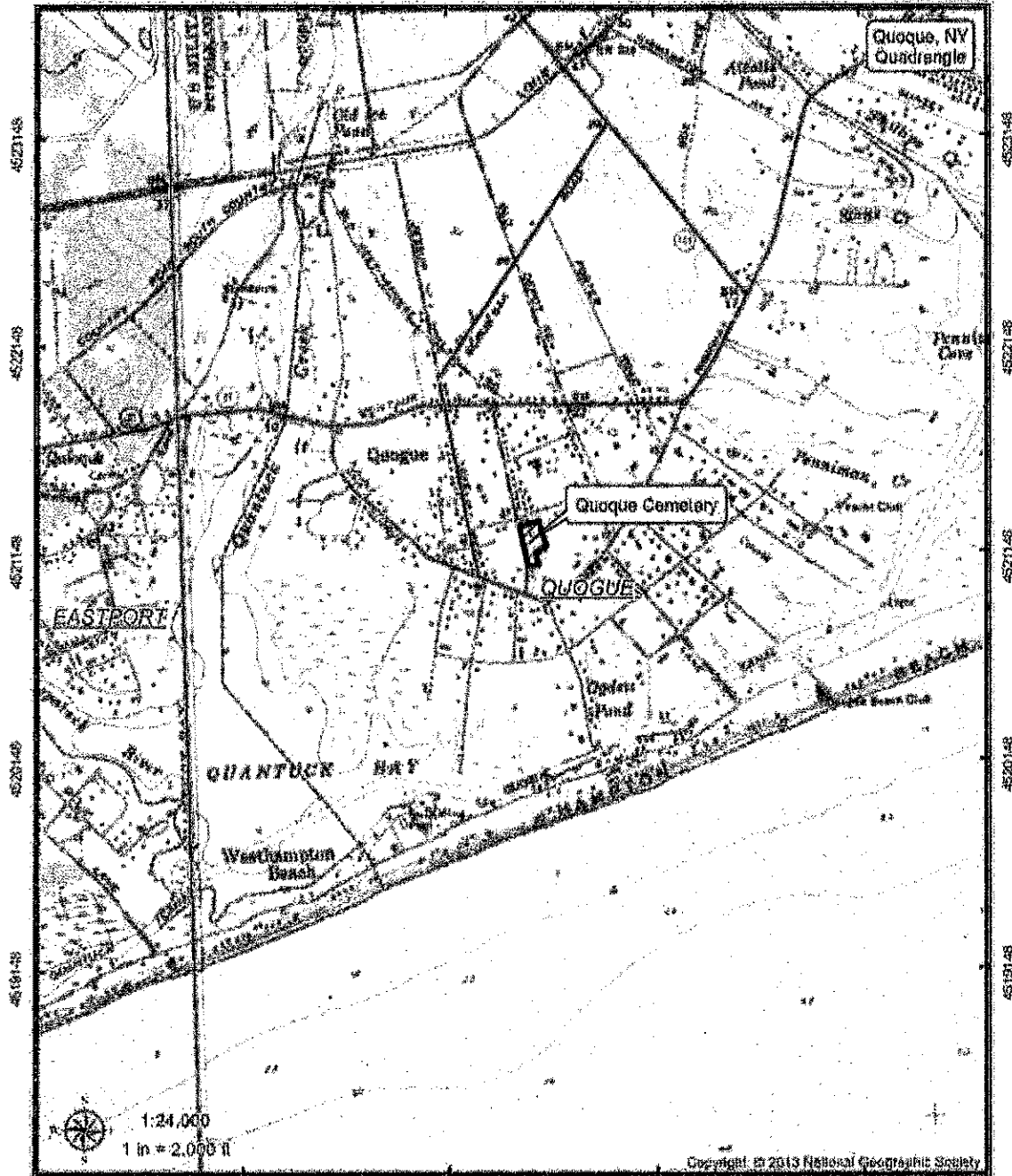
National Register of Historic Places
Continuation Sheet

Section 10 Page 2

Quoque Cemetery
Name of Property
Suffolk County, New York
County and State

Quoque Cemetery
Quoque, Suffolk Co., NY

58 Lamb Avenue
Quoque, NY 11959



Coordinate System: NAD 1983 UTM Zone 18W
Projection: Transverse Mercator
Datum: North American 1983
Units: Meter

0 750 1,500 3,000 Feet

Quoque Cemetery
 USGS quad index

Tax Parcel Data:
Suffolk County RPS
<http://gis.co.suffolk.ny.us>



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National Register of Historic Places
Continuation Sheet

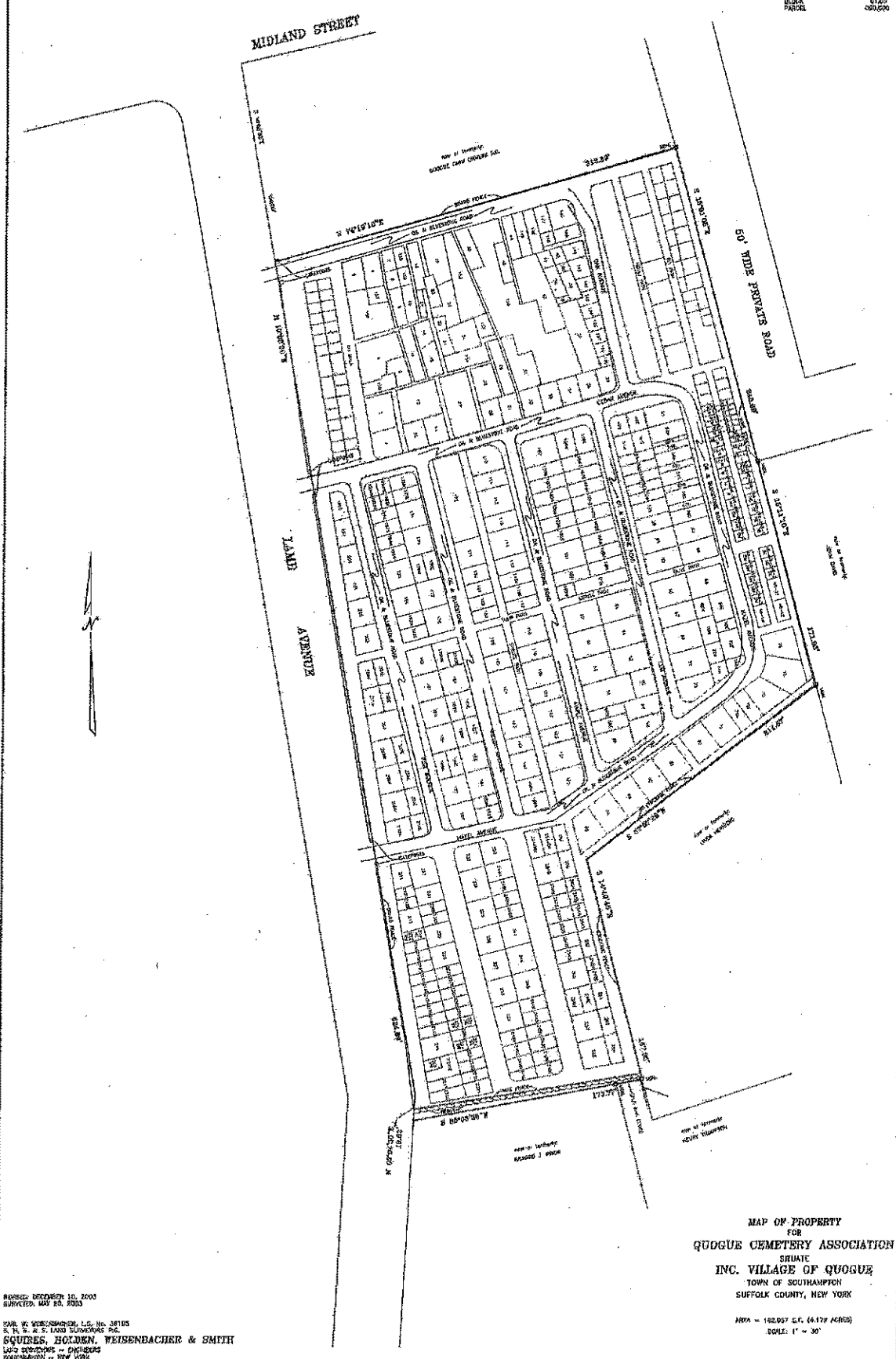
Section 10, Page 3

Quoque Cemetery
Name of Property
Suffolk County, New York
County and State

Quoque Cemetery
Quoque, Suffolk Co., NY

58 Lamb Avenue
Quoque, NY 11959





RECORDED DECEMBER 10, 2003
 SURVEYED MAY 15, 2003
 CARL W. WEISSBRODT, L.L.C. No. 38185
 S. H. S. & S. LAND SURVEYORS P.C.
SQUIRES, HOLDEN, WEISNDACHER & SMITH
 LAND SURVEYORS & ENGINEERS
 WESTBURY - NEW YORK

MAP OF PROPERTY
 FOR
QUOGUE CEMETERY ASSOCIATION
 SHUATE
INC. VILLAGE OF QUOGUE
 TOWN OF SCOUTHAMPTON
 SUFFOLK COUNTY, NEW YORK

AREA = 182,057 S.F. (4.172 ACRES)
 SCALE: 1" = 30'

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 11 Page 1

Quogue Cemetery
Name of Property
Suffolk County, New York
County and State

Photograph list

August 2013

Zachary N. Studenroth, photographer

- 1/ Quogue Cemetery, entrance pier and section of board fence, Lamb Ave. View facing southeast. Masonry pier constructed of rubble stone and capped with poured concrete. Bronze tablet inset identifies incorporation date.
- 2/ Quogue Cemetery, general view facing east. "Old" section is seen at left, "new" section to the right. Note regular pattern of pathways to the right indicative of later cemetery design.
- 3/ Quogue Cemetery, general view facing west with stone piers visible flanking Lamb Avenue entrance. "Old" section is seen at right, headstones typically facing west.
- 4/ Quogue Cemetery, general view of "new" section facing southeast; note organization of headstones facing pathways and widely scattered vegetation.
- 5/ Quogue Cemetery, general view of "new" section facing southwest; granite marker in foreground is corner of family plot in "old" section.
- 6/ Quogue Cemetery, general view of "old" section facing northeast. Mature plantings that threaten integrity of early stones are typical.
- 7/ Quogue Cemetery, general view in "old" section facing northwest. Overgrown ornamental or memorial planting endangers integrity of adjacent monuments.
- 8/ Quogue Cemetery, view facing southeast in "old" section showing orderly pattern of monuments in rows (typical) combining marble (predominant stone type) and brownstones. Brownstone base with broken marble monument in foreground.
- 9/ Quogue Cemetery, view facing north. System of granite piers with pipe railings is typical of late 19th century practice denoting family plots.
- 10/ Quogue Cemetery, view facing southeast in "old" section combines granite monuments (late 19th/early 20th century) with marble (early to late 19th century). Rail fence encloses family plot.
- 11/ Quogue Cemetery, general view of "old" section in northeast corner where brownstone monuments typical of the late 18th and early 19th century predominate. Overgrown tree in foreground encroaches upon and endangers an early headstone.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Section 11 Page 2

Quogue Cemetery

Name of Property

Suffolk County, New York

County and State

- 12/ Quogue Cemetery, close-up of Sarah Rogers (d. 1778) headstone. Winged soul effigy carved into the tympanum is typical of the period, as is the use of brownstone. Monument displays typical aging process of brownstone and loss of the face due to delamination.
- 13/ Quogue Cemetery, close-up of Elisha Howell (d. 1777) headstone. Elaborate carving is typical of the "Connecticut Valley Ornamental Style." Hard brownstone exhibits better weathering than contemporary Rogers headstone.
- 14/ Quogue Cemetery, close-up of Edward Herrick (d. 1772) headstone. Companion footstone may be seen in the distance, approximately 5' away. Typical of 18th century monuments, the headstone faces west while the footstone faces east. Slate material demonstrates superior weathering qualities to brownstone, maintaining crisp carving details. Winged soul effigy is typical of the period.
- 15/ Quogue Cemetery, large marble monument to Josiah H. Post (d. 1840) is typical of mid-19th century in use of marble and stylized Grecian profile of the top. Shield motif is also characteristic of the period. Monument faces west on brownstone base.
- 16/ Quogue Cemetery, tall marble obelisk memorializes members of the Foster family: John F. (1807-1896), his wife Hetty (1813-1889), and their daughters Margaret (1834-1876) and Fanny (1848-1868). Marble typifies the mid-19th century, as does the obelisk form.
- 17/ Quogue Cemetery, marble obelisk topped with an urn memorializes members of the Hallock family: John D. (1829-1901), his wife Sarah E. (1836-1893) and their infant son Willie E. (d. 1860). Marble typifies the mid-19th century, as does the obelisk form.
- 18/ Quogue Cemetery, Brewster family monument, block on base carved in granite. This durable material begins to replace marble in the late 19th and early 20th century. Monument faces west in traditional practice.
- 19/ Quogue Cemetery, tall marble monument for Abigail R. (1783-1869), wife of Cephas Foster. Poor repairs to this monument illustrate fragile nature of marble as a headstone material.
- 20/ Quogue Cemetery, granite headstone for W. E. H. Post, M.D. (1847-1877). Carved piers in foreground support draped chains enclosing the family plot. Use of granite is typical of the late 19th century, and contrasts in its durability with the more fragile marble and brownstone headstones.