

## “The Dying Words of Ockanickon.”

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On the 11th of June, a portion of the Huth Library was sold at the rooms of Sotheby & Co., of Strand, London. Among the items was a copy of John Cripps's *True Account of the Dying Words of Ockanickon*,<sup>1</sup> printed in London in 1682. This ancient tract of but four quarto leaves was sold for £165!

A copy of this tract is preserved in **D**. The advice given being both interesting and profitable, we venture to reprint the tract, with facsimiles of the first and last pages.

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[See opposite].

2

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A LETTER sent from *New-Jersey* in *America* to a Friend in *London*.

Dear Friend,

I Having this short opportunity, have nothing to present thee with but the Dying Words of an Indian King, who died in Burlington, and was Buried amongst Friends according to his desire; and at his Burial many Tears were shed both by the Indians and English; if thou art willing to Print it, I desire thee to send me some; So in Love and great hast, I rest thy friend,

John Cripps.<sup>2</sup>

Burlington, the 12th of  
the 5th. Month, 1682.

<sup>1</sup> For Ockanickon, one of the Indian Kings of New Jersey, see THE JOURNAL, ix. 48. Thomas Budd writes in his *Good Order Established in Pennsylvania & New-Jersey*, tract in **D**., dated 1685, p. 28.

“ We had several Meetings with the *Indians*, one was in order to put down the sale of *Rum. Brandy*, and other strong Liquors to them . . . . at which time there were eight Kings (& many other *Indians*) one of the [*sic*] was *Ockanickon*. The *Indian* Kings sate on a Form, and we sate on another over against them.”

See also Samuel Smith's *History of New-Jersey*, 1765, pp. 101, 148-150, where it is stated that “ this King was attended to his grave with solemnity by the Indians in their manner, and with great respect by many of the English settlers; to whom he had been a sure friend.”

<sup>2</sup> John Cripps emigrated to New Jersey in 1677, and announced his arrival and that of his wife and family in a letter to Henry Stacey (*Abstract or Abbreviation*, 1681, see *The Friend* (Phila.), vol. 78, p. 52, and Clement's *New Jersey Settlers*, 1877, p. 278.

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A TRUE  
ACCOUNT  
OF THE  
Dying Words  
OF  
Ockanickon,  
AN  
Indian King,  
Spoken to  
JAHKURSOE,  
His Brother's Son, whom he appointed  
KING  
AFTER HIM.



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LONDON,

Printed for Benjamin Clark, Bookseller, in George-  
Yard in Lombard-street, 1682.



“THE DYING WORDS OF OCKANICKON.” 165

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A True/Account/of the Dying Words of/Ockanichon,/Spoken to/  
Jahkurseo,/Whom/He appointed King after Him; Spoken in the  
Presence of several, who were Eye and Ear Witnesses to the Truth  
thereof.

I T was my desire that *My Brother's Son, Jahkurseo* should be sent for  
to come to me to hear my *last Words*, whom I have appointed King  
after me. *My Brother's Son*, This day I deliver my Heart into thy  
Bosom, and would have thee love that which is

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*Good*, and to keep *good Company*, and to refuse that which is *Evil*; and  
to avoid *bad Company*. Now inasmuch as I have delivered my Heart  
into thy Bosom, I also deliver my Bosom to keep my Heart therein;  
therefore alwaies be sure to walk in a *good Path*, and never depart out of it.  
And if any *Indians* should speak any evil of *Indians* or *Christians*,  
do not joyn with it, but to look to that which is *Good*, and to joyn with  
the same alwaies. Look at the Sun from the Rising of it to the Setting  
of the same. In Speeches that shall be made between the *Indians* and  
the *Christians*, if any thing be spoke that is evil, do not joyn with that,  
but joyn with that which is good; and when Speeches are made, do  
not thou speak first, but let all speak before thee, and take good notice  
what each man speaks, and when thou hast heard all, joyn to that which  
is good. *Brother's Son*, I would have thee to *cleanse thy Ears*, and take  
all *Darkness* and *foulness* out, that thou maist take notice of that which  
is *Good* and *Evil*, and then to joyn with that which is *Good*, and refuse the  
*Evil*; and also to cleanse

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thy *Eyes* that thou maist see both *Good* and *Evil*: and if thou see any  
*Evil* do not joyn with it, but joyn to that which is *Good* *Brother's Son*,  
Thou hast heard all that is past: now I would have thee to stand up  
in time of *Speeches*, and to stand in my *Steps*, and follow my *Speeches*  
as I have said before thee, then what thou dost desire in *Reason* will be  
granted thee. Why should thou not *follow my Example* inasmuch  
as I have had a mind to do that which is *Good*, and therefore do  
thou also the same. Whereas *Sehopy* and *Swanpis* were appointed  
Kings by me in my stead, and I understanding by my Doctor that  
*Sehopy* secretly advised him not to Cure me, and they both being  
with me at *John Hollingsheads House*, there I my self see by them  
that they were given more to *Drink* than to take notice of my *last Words*,  
for I had a mind to make a Speech to them, and to my *Brethren the English*  
*Commissioners*, therefore I refused them to be Kings after me in my stead,  
and have chosen my *Brother's Son Jahkurseo* in their stead to succeed me.

*Brother's Son,*

I desire thee to be plain and fair with all both *Indians* and *Christians*, as I have been. I am very weak, otherwise I would have spoken more ; and in Testimony of the *Truth* of this, I have hereunto set my Hand in the presence of us,

Witneffes,            An imitation of the *Indian* Marks,

*Thomas Budd,  
Sarah Biddle,  
Mary Cripps,  
Anne Browne,  
Jane Noble.*



The Mark of *Ockanickon*,  
King, now deceased.



The Mark of *Jahkurfoe*, the  
intended King.



The Mark of *Matollionequay*,  
Wife to *Ockanickon* the  
Old King.



The Mark of *Nemooponent*,  
a Prince.



The Mark of *Tellinggreiffee*,  
the *Indian* Doctor.

*Henry Jacobs Falckinburs*,<sup>3</sup> Interpreter.

F I N I S.

<sup>3</sup> This name appears as *Falekinbery* in *Good Order*.