THE AFRICAN BURIAL GROUND: AN AMERICAN DISCOVERY
Part Two - A History

File: PART-1.FN2
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Total Running Time: 28:10
Program Starts at: 01:31:57
Note to Readers: This script provides information regarding the owner of each flat art image used. It also references this information to the camera original or source videotape. This information is inserted prior to the pertinent block of dialogue in this script and the SMPTE time code of the edited master is provided. The following key is utilized:

RTC is the record or program time code in: hr:min:sec
Source Rl: indicates the source reel number
Tc: is the time code of the source videotape in: hr:min:sec

FADE-UP - HIGH ANGLE MANHATTAN SKYLINE - RL9, CAMERA PANS DOWN TO BURIAL GROUND SITE: SUPER TITLE TEXT:

THE AFRICAN BURIAL GROUND:
AN AMERICAN DISCOVERY
Part Two - A History

NARRATOR:

VO: The discovery of the African Burial Ground in Lower Manhattan has become a catalyst to tell the story of how all Americans helped build our nation. Few Americans realize that Europeans, natives and Africans have lived and worked here since the earliest days of colonization. (♦)

MONTAGE:

VO: African Americans - both free and enslaved lived here for nearly two hundred years before the United States even existed as a nation. (♦)
VO: When independence from Britain was won African Americans helped win it. (□) Throughout those centuries, African Americans struggled for their own freedom in American society. But that freedom was long in coming.

VO: Nowhere is the story of freedom more compelling than within the history of one of America's greatest cities -- New York. (*)

VO: Following Christopher Columbus' final voyage in 1502 other European explorers continued to search the coast of North America. (□) //

VO: Within a generation of the Columbus voyages, numerous points along the Eastern seaboard of North America were being touched and investigated by sea faring non-Natives. (□)

VO: The first European to ply the waters around Manhattan Island was an Italian, Giovanni da
Verrazano, in 1524. (*)

MONTAGE CONTINUES:

VO: The inhabitants then were a native people who called themselves the Lenape - a native word meaning "the people". (*)

MONTAGE CONTINUES:
RTC = 01:33:41, Source Rl:111-Tc:11:12:03 - Painting, "Hudson the Dreamer" by J.L.G. Ferris - ©Smithsonian Institution

VO: No European presence existed on the island until 1609 when Henry Hudson, an English explorer, in the service of Holland established the first contact with the native people. (□)

LOWER THIRD: DR. JAMES SHENTON, HISTORIAN, COLUMBIA UNIVERSITY:
INTERWEAVE:
RTC = 01:34:12, Source Rl:118-Tc:18:02:36 - Etching, Imaginary View of First New York Settlement - ©New York Public Library

JAMES SHENTON
15:01:55 JS: There's some indication that there was, from the very moment that the first Dutch settlement was attempted, in a trading sense, that there was at least a black here.

LOWER THIRD: DR. LEO HERSHKOWITZ, HISTORIAN, QUEENS COLLEGE:
INTERWEAVE:

LEO HERSHKOWITZ
12:05:44:08 LH: The first non-Indian, non-native American inhabitant of Manhattan Island was a man named Jan // VU-107-07:15:21 Rodriguez who arrived in New York in 1613 early part of 1614 with the very first traders just a couple of years after Henry Hudson and he was put a shore at his own request and given some pots and pans and he establishes a small
trading post. With Jan Rodriguez comes the first black presence and he therefore would be the first resident of New York City.

NARRATOR:
MONTAGE:

VO: Following Jan {Yon} Rodriguez, the island's first merchant -- more traders arrived to build and develop a growing colony, which required an expanding work force. The Dutch soon established New Amsterdam - a trading post for furs.

LOWER THIRD: DR. THOMAS J. DAVIS, HISTORIAN, SUNY BUFFALO:
INTERWEAVE:

TJ DAVIS
18:01:46 TJD: The slavery of African Americans in New York City, or, really, on Manhattan Island, predates the development of New York City. The Dutch, when they were here in the overall colony of New Netherlands introduced African Americans as slaves in the 1620s.

LOWER THIRD: DR. THELMA FOOTE, HISTORIAN, UNIV. OF CALIFORNIA, IRVINE
INTERWEAVE:

THELMA FOOTE
14-14:18:53 TF: Well, during Dutch rule, negro slaves or enslaved blacks, were brought to the island Manhattan principally as substitutes for the labor needs of the Dutch West Indies Company. And so they brought in enslaved blacks, many
of whom were Africans, to people the land, work on the farms in and around Lower Manhattan.

MONTAGE:
RTC = 01:35:49, Source Rl:110-Tc:10:18:35 - Engraving w/Color, New Amsterdam Beaver Trade, c. 1642 - ©New York Public Library

NARRATOR:

VO: Those farms grew food for the colony. The main economic activity of New Amsterdam was the valuable fur trade. Beaver furs were in great demand in Europe, and each month thousands of pelts reached New Amsterdam from inland trading posts. (•)

MONTAGE CONTINUES:

VO: At first, the Dutch colony grew slowly, unlike the English colonies in Virginia and Massachusetts. Those were agricultural economies requiring large numbers of workers. Those colonies also received a steady stream of new immigrants in pursuit of religious freedom. New Amsterdam's strength was commerce -- enticing -- for profits -- merchants and traders but few settlers. (•)

MONTAGE CONTINUES:

VO: By 1640, just five hundred people lived in the tiny village: a community of shops, a few dozen homes, and several warehouses belonging to the Dutch West India Company. One, "The Negroes House" provided shelter for the Company's enslaved men, women and children. It stood where a towering office building now stands at 85 Broad Street. (□)
THELMA FOOTE
INTERWEAVE:
RTC = 01:37:09, Source Rl:112-Tc:12:01:48 - Engraving, Africans being taken as slaves by Arabs - ©New-York Historical Society;
RTC = 01:37:16, Source Rl:112-Tc:12:02:32 - Engraving, Africans being taken as slaves by Arabs - ©New-York Historical Society

VU-107-07:14:18 TF: Many of these slaves came from the Congo-Angola region in Africa. Others came from Brazil having been captured and enslaved during an earlier period in the slave trade.

NARRATOR:
INTERWEAVE:
RTC = 01:37:20, Source Rl:108-Tc:08:10:59 - reproduction of painting by F. A. Biard depicting a West African slave market in 1858 - ©Smithsonian Institution, color version acquired from Hull City Museum, GB

VO: Those enslaved Africans -- some with previous experience building colonies in Brazil and South America -- did much of the arduous work of building a European-style town in New Amsterdam. (□)

TJ DAVIS
INTERWEAVE:
RTC = 01:37:41, Source Rl:54-Tc:14:19 - Map, derived from Castelli Plan indicating location of fort, c. 1640 - ©New-York Historical Society

17:21:47 TJD: African Americans have contributed culturally and economically to the development of New York City in almost every way you can imagine. If we go back to the original Dutch settlements, we're talking about a people who built the fort, built the roads, built the bridges, built the houses.

NARRATOR:
MONTAGE:

VO: New Amsterdam's enslaved labor force also cleared land for farms and shore areas for docks.
Former Indian trails were broadened to accommodate horse drawn wagons. (•)

MONTAGE CONTINUES:

VO: Enslaved farm workers oversaw the colony's farms for absentee Dutch owners -- planting, harvesting and managing the day-to-day operations. These farming skills would soon win something very valuable for some of New Amsterdam's enslaved population -- their freedom. (•)

THELMA FOOTE
MONTAGE CONTINUES:

{15:03:56} VU-107:07:16:42 TF: At that time the Dutch colony was suffering the deprivations of war. The director-general, Kieft, had begun what turned out to be a lengthy war against the Indians and that war depleted the Dutch West Indies Company's resources and at this time the // 15-15:05:19 shrewd negro men petitioned the Dutch company again for their freedom and the freedom of their families.

NARRATOR:
MONTAGE CONTINUES:

VO: On February 25th, 1644 the New Amsterdam Town Council freed a group of enslaved workers // eleven men and their wives -- and gave them grants of farmland on the condition that they help provide food for the colony. (•)
VO: Their names, like Simon Congo, gave memory to their African homes. // The children of these men and women remained as slaves. (□)

VO: The land they were given had been abandoned by white farmers. It became known as negroes land or the land of the blacks. Eventually some 40 farms in all, spanning more than two miles of lower Manhattan, covered one hundred city blocks. A 19th-century historian termed the region the negro Frontier writing that, "the negro frontier ... enables us to trace, by record, evidence to the precise period when the primeval forest covering the most populous part of our city was first submitted to the axe of civilization and converted into clearings and fence enclosures." (•)

VO: Slavery also affected the eventual dominance of the island by a new European power. In 1664, English men-of-war appeared off New Amsterdam, and demanded the surrender of the Dutch colony to English authority. Defense was hopeless. Dutch Governor Peter
Stuyvesant had too few soldiers and few food reserves. In addition, the arrival of the West Indian Company slave ship Gideon, with 290 enslaved Africans on board, only a few days before the appearance of the English fleet, further taxed the colony's food supply. The settlement could withstand a siege for only a few days.

MONTAGE CONTINUES:

VO: On the Monday morning of September 8th, the English naval force took control of New Amsterdam without firing a shot. // Director General Stuyvesant watched as his army of one hundred and fifty soldiers boarded the empty slave ship for the trip back to Holland. (□)

MONTAGE CONTINUES:

VO: The English changed the colony's name to "New York". Under English rule, the colony grew bringing a substantial increase in the number of enslaved men, women and children. (■)

TJ DAVIS

18:02:23 TJD: It's under the English that // slavery is going to grow to a proportion whereby the middle of the 18th century one might say that maybe between 1 in 5 or 1 in 6 of every person on Manhattan Island was an African American and, for the most part, those African Americans were enslaved.

LOWER THIRD: DR. SHERRILL WILSON, URBAN ARCHEOLOGIST

SHERRILL WILSON INTERWEAVE:
RTC = 01:41:48, Source Rl:111-Tc:11:11:44 - Painting, "Hudson the Dreamer" by J.L.G. Ferris - ©Smithsonian Institution
09:08:06 SW: The 18th century, during the British occupation, was one of extreme repression for both black people and natives, or Indians, in New York City.

MONTAGE:

NARRATOR:

VO: New York City's slave laws were more strict than any other colony in the North and comparable to the slave codes of the South. (*)

THOMAS J. DAVIS
MONTAGE CONTINUES:
RTC = 01:42:05, Source Rl:110-Tc:10:03:18 - Painting, "Portrait of James, Duke of York, a gift from Charles II" ©National Galleries of Scotland

18:07:46 TJD: Some persons like to note that // the person who was Duke of York, later to become James II, was a holder in the Royal African Company, or the Royal Company of African Adventurers, which was the // RT:18:08:15:00 +:15// TJD 18:08:10 - initiating slave trading entity for the English.

LEO HERSHKOWITZ
MONTAGE CONTINUES:

12:09:02:17 LH: And what the English did was introduce racism into New York, and they did that by passing legislation which in fact made the black community outside of the law. That is, they could not hold property. RT:12:07:58:10+:20

MONTAGE CONTINUES:

NARRATOR:

VO: Slave owners were allowed to punish their human property for certain offenses without trial
and to dispense any punishment except death or dismemberment. Persons in bondage could be whipped up to 40 lashes. （□）

SHERRILL WILSON
MONTAGE CONTINUES:

{09:08:17} VU-107-07:17:16 SW: The British passed laws that said that more than 3 or 4 blacks could not congregate on a corner. There were no social and legal laws that protected blacks, free -- neither slaves nor free people of color. // 29-09:08:23 Blacks who had owned property during the Dutch period lost that property. It was confiscated by the government.

MONTAGE CONTINUES:

VO: In 1712 the colony passed a law which denied free blacks the right to inherit land. Within four years, the last farms owned by the free blacks -- in "the negro frontier" -- were sold. Already in decline, the prominence of free blacks diminished further. For the next fifty years, the city's black population was overwhelmingly enslaved. （*）

Enslaved blacks were required to have a pass to travel more than a mile away from home. For many that was about the distance from their homes to the cemetery located outside of town. By 1712, the burial ground was in use, although it may have started in the sixteen hundreds. （*）

MONTAGE CONTINUES:
RTC = 01:44:07, Source Rl:117-Tc:17:19:53 - Map, Showing Location of Republican Alley - ©N.Y. City Municipal Archive; RTC =

VO: As the enslaved population grew so did the burial ground, eventually covering five to six acres or about five city blocks. Local laws also affected burial practices. There could be only twelve mourners - no more. And, burials had to take place during the day, they were not allowed at night -- the customary time for many African burial rituals. (□)

T.J. DAVIS
MONTAGE CONTINUES:
RTC = 01:44:39, Source Rl:112-Tc:12:08 - Engraving, View of First New York City Fire Brigade, c.1737 - ©New York Public Library;

58-18:21:28 TJD: When we look at the slave laws in New York, one of the elements we have to look at was the concern of the enslaving society about the potential of violence among African Americans. And, that potential was realized rudely if you like in 1712 when 25 to 30 or more African Americans unleashed an uprising, burning some outbuildings and killing 10 to 12 white and injuring another dozen or so. This fear of uprising prompted very severe reprisals. 18:22:22 Six died during the capture. The other 19 were some hanged, some burned, slow-roasted, in fact, some broken on the wheel and left to die.

THELMA FOOTE

15-15:01:16 TF: That revolt was one of the first massive slave revolts in British North America.

MONTAGE:
NARRATOR:

VO:  By 1712, New York City's economic activity and
general population had grown significantly.
The city ranked third behind Boston and
Philadelphia with trading ties to countries
all over the world. (□)

MONTAGE CONTINUES:
RTC = 01:45:46, Source Rl:108-Tc:08:14:00 - Print by "Vue de la
Nouvelle Yorck" by Balthasar Frederic Leizelt - ©Metropolitan
Museum of Art;  RTC = 01:45:52, Source Rl:109-Tc:09:18:46 -
Watercolor, black's at work in New York by Svinin, c.1796
©Metropolitan Museum of Art

LEO HERSHKOWITZ

{12:09:57} VU-107-07:18:25 LH:  You needed people to
work and you needed labor. So you were
captured in a kind of dilemma. The dilemma
was solved by racism. It was solved by
introducing these social laws and ostracizing
the black community. Now you can have you
cake and eat it, too. Now you can have
people work for you, but they're no longer a
threat, or at least they're kept in control.

MONTAGE CONTINUES:
RTC = 01:46:00, Source Rl:109-Tc:09:03:57 - Etching, "ungrateful
wretch", 19th-c racist broadside - ©New-York Historical Society

NARRATOR:

VO:  By the 1720's slavery had become a routine part of
life in the New York Colony. (□)

TJ DAVIS
MONTAGE CONTINUES:
RTC = 01:46:18, Source Rl:111-Tc:11:15:16 - Newspaper, Slave
Advertisement, "To Be Sold - Young Wench" ©New-York Historical
Society;  RTC = 01:46:24, Source Rl:111-Tc:11:16:55 - Newspaper,
Slave Advertisement, "To Be Sold - Fine Female Slave"
©New-York Historical Society;  RTC = 01:46:28, Source Rl:109-
Tc:09:07:51 - Etching, View of Wall Street Slave Market -
©Historical Picture Service,

{18:18:13} VU-107-07:18:58 TJD:  There were several
slave markets in New York. Perhaps the most
notable, is the market that now is at the
site of a famous financial market, and that is the market of Wall Street. Routinely, slaves were landed at the dock at Water Street and marched up to Wall to stand on the slave blocks and be auctioned off.

JAMES SHENTON
MONTAGE CONTINUES:

14:27:54 JS: You look down at the South Street Seaport area. That was the harbor. // You go down there and what you're going to literally see is the world that made this city what it ultimately became, the great port entry into New York. Now if you're going to have shipping, who's going to do the work, load the ships, unload the ships? Well, it was a combination, black and white.

LEO HERSHKOWITZ
MONTAGE CONTINUES:

12:10:44 LH: Some of them anyhow, were in fact Indian. There were Indian slaves. There were mulattos. There's a whole list of // different kinds of people that were slaves. // But they were about 20 percent of the population. They did a lot of the manual labor.

MONTAGE CONTINUES:
RTC = 01:47:34, Source Rl:112-Tc:12:06:35 - Engraving, Africans being inspected for slavery - ©New York Public Library

NARRATOR:
VO: Naval records from the early seventeen hundreds show that most enslaved workers -- about 60 percent // came to New York from the English West Indies. About 40 percent came directly
from the west coast of Africa, principally the Guinea coast and some from Madagascar on the East Coast. (□) //

Traditionally, some historians have maintained that slavery in New York and elsewhere in the North was more benign than in the south. (□)

TJ DAVIS
MONTAGE CONTINUES:

58-18:28:22 TJD: One is not // I think, at liberty to say that // slavery in the antebellum South was of a different character than slavery in New York City during the colonial period. Slavery is slavery. The person is deprived of his or her personal liberty, is treated as chattel, so the essence remains the same. // RT 18:28:03:12 // The point to be made is that slavery is slavery. There's no benign slavery.

MONTAGE:

NARRATOR:

VO: In fact, in some ways Northern slavery was even more socially restrictive. (■)
Negro slaves in the colonial South were generally segregated into slave quarters, some distance removed from white authority and control. In contrast, enslaved blacks in colonial Manhattan lived under almost constant surveillance from white authority figures.

An adult female slave would most likely begin her day by preparing breakfast. She would then mostly likely move on to her daily chores. After helping the lady dress. Indeed, if you go back and look at the ornate costumes of the early 18th century, you can note immediately the need for both males and females to need service in dressing if they were put on the full regalia.

Often skilled and semi-skilled, enslaved blacks worked as sailors, carpenters, blacksmiths, shiploaders, seamstresses and servants.
VO: In the decades before the Revolutionary War, New York began to develop culturally // Some of its citizens were sounding the first bells of American freedom from Britain. A New York publisher, John Peter Zenger, had stood his ground about the right to criticize the government // and the first battle for American freedom -- Freedom of the Press -- had been won. (*)

New York's African Americans began to hope for freedom, too. (*)

MONTAGE CONTINUES:

VO: A short distance from Zenger's "Weekly Journal" office, renewed resistance among the enslaved population was about to ignite one of America's greatest slave uprisings. (*)

TJ DAVIS
MONTAGE CONTINUES:
RTC = 01:50:05, Source Rl:112-Tc:12:09:23 - Engraving, Hanging in the Commons, c.1741 - ©New-York Historical Society;

18:22:47 TJD: And that is the Great Negro Plot, or New York Conspiracy, of 1741 // in which 35 persons were, in the end, executed. // 18:23:12 What happened was that, // there were a series of suspicious fires // which lasted for about three-and-a-half weeks. // 18:23:44 That destruction // caused people over time to think that the slaves were
engaged in some widespread conspiracy. An investigation, which eventually took six months and was accompanied by a prosecution, was then begun and did reveal widespread unrest among African Americans. // 18:25:49

The end result // was that 31 // blacks were executed // 17 hanged, // fourteen // burned at the stake. // 39-19:02:04 If you can envision this // 19:02:08 A large pole was driven into the ground and around it was placed kindling and firewood and a person was chained to that stake and it was lighted to the hoosahs and cheers and awes of the assembled congregation, who took such executions as sort of public holiday. People would kind of pack lunches and come down and -- and watch. // 19:01:00 The executions // were probably somewhere in the general area of what today is City Hall Park, where we're -- we're now sitting. And the remains of the individuals who were executed, some of them certainly are in the Negro Burial Ground.

NARRATOR:
MONTAGE CONTINUES:

VO: In 1776, // American commanders, anticipated a British assault on New York City and issued orders to fortify the town against attack. The slave force did much of the work on those defenses. (*)

General George Washington arrived with eighteen thousand soldiers -- standing ready for the expected British invasion. (*)

MONTAGE CONTINUES:
VO: British and American troops clashed at the Battle of Long Island. The far larger British force of twenty-five thousand soldiers forced Washington to retreat back to Manhattan. //

General Washington's force was able to hold off the British at the Battle of Harlem Heights, but in the face of the massive British Army, Washington abandoned Manhattan. // For the remaining six years of the war New York City endured British control. (□)

Many enslaved blacks, // responded to Britain's promise of freedom in return for military service. (*)&

THELMA FOOTE
MONTAGE CONTINUES:
RTC = 01:52:46, Source Rl:100-Tc:20:03:54 - Painting, "Death of Major Pierson 1782-84" by Copley - reproduction provided by Art Resource - ©Tate Gallery - London; RTC = 01:52:56, Source Rl:110-Tc:10:02:02 - Print, "Imaginary View Of Colonial Troops Arriving In New York City - c. 1783" by F.X. Habermann - ©Morristown National Historic Park

15-15:10:34 TF: The British proclamations offering enslaved blacks freedom during the War for Independence were actually extraordinary acts of war. // 15:11:28 As many as 10,000 // black refugees came over to the British side during the War for Independence. Many of those, // found their way to the City of New York during British occupation.

MONTAGE CONTINUES:
RTC = 01:53:00, Source Rl:118-Tc:18:02:55 - Engraving, "Battle of Lexington" after Chappel c.1776 - ©New York Public Library

NARRATOR:

VO: As the war raged on, the New York Assembly finally responded in 1781 to the British promise of freedom by offering freedom to all enslaved blacks who would serve in the colony's armed forces. (■)

TJ DAVIS
18:03:36 JUD: It's interesting that perhaps more African Americans fought on the side of the King, against the patriots, because the King's forces had promised them freedom and liberty after the war.

NARRATOR:

VO: In November 1783, blacks who had fought with the British were given freedom and passage to Canada. They were evacuated by British ships along with thousands of Loyalists and English soldiers. (*)

The former colonies independence challenged some of the new states to re-examine the slavery issue. By 1784, Vermont, Pennslyvania, Massachusetts, Connecticut and Rhode Island enacted laws to end slavery. (*)

VO: The struggle in New York took longer. In 1785, John Jay and Alexander Hamilton formed the New York Society for Promoting the Manumission of Slaves. Many of the society's members manumitted or freed their own slaves. The city's steadily growing free African-American population continued to grow. (*)
SHERRILL WILSON
MONTAGE CONTINUES:

09:10:15 SW: The African free school started in 1787 as a boys' school. Two years there was a girls' division. Two years after that there was a division for adults. // 08:27:28 This plaque commemorates the site of Mother Zion AME Church, // the first black church in New York City. // From the Dutch period during the 1600s // blacks had been worshippers in white churches. However, in 1797, they were tired of being treated as second-class citizens in white churches and started the Mother Zion AME Church.

JAMES SHENTON
MONTAGE:

16:01:42 JS: When you start talking about // the Declaration of Independence, "We hold these truths to be self-evident that all men are created equal," what you have to understand is that obviously there's an ambiguity here, if not a bloody contradiction. And that is having a portion of the population enslaved, which clearly means that their condition is obviously not one of equality.

MONTAGE:

NARRATOR:
VO: By the end of the seventeen hundreds, New York City's population had grown to more than sixty thousand: // about ten percent were black, // a third of whom were free. (□)
MONTAGE CONTINUES:

VO: In 1799 the state passed a law providing for the eventual freedom of all its black residents. (☐)

The law gradually gave freedom to all black children born after July 4th, 1799 // females would become free at the age of twenty-five and males at the age of twenty-eight // delaying New York State's Emancipation Day until July 4th, 1827. (☐)

MONTAGE CONTINUES:

VO: When full freedom was finally won, twenty-eight years later, these newly freed Americans founded a newspaper // -- Freedoms Journal. // Having gained emancipation, they now began a struggle for equality. (☐)

SHERRILL WILSON
08:28:04 SW: At // 150-152 // Church Street was the offices of Freedom's Journal. Freedom's Journal was the first black newspaper in the United States.

MONTAGE:

NARRATOR:
VO: Despite these new opportunities, New York Life became rigidly segregated. // Politicians openly courted newly arriving European immigrants. // They offered opportunities for jobs and housing to the new immigrants -- pushing the older African-American community to a second-class citizenship. (☐)
JAMES SHENTON

MONTAGE CONTINUES:

16:03:33 JS: Anyone coming to New York City // in the early 19th century would have immediately realized all public transportation // was segregated, // all restaurants segregated, all theaters segregated. Whatever education existed, segregated. // Everything was segregated. // And the intensity of the need to segregate, to separate, // was in a sense trying to somehow maintain the legacy of slavery which was the ostensible inferiority of the formerly enslaved. // And New Yorker were well equipped to handle it that way, if they were white. And New Yorkers who were black had to labor against how to keep this from becoming an overwhelming liability.

TJ DAVIS

MONTAGE:

18:04:37 TJD: By proclamation on the Fourth of July, 1827, every person who was enslaved in New York was, at that time, declared to no longer be enslaved or to owe service to any holder. However, it's not really until 1841 that // the presence of slaves in New York is completely done away with, because until then, through loopholes in the law, visitors or travelers could bring slaves into New York City, New York State, and maintain them as such during a temporary residence. // So we might really say that it's not until 1865, with the passage of the Thirteenth Amendment, that slavery in New York is abolished.

NARRATOR:
MONTAGE TO END OF TITLE ROLL:

VO: This is what historians can tell us about the African American role in New York's history.

The next chapter of this history will be told by those who analyze the remains and the artifacts found at the burial ground, enabling us to uncover and discover more about the uniqueness and cultural richness of our nation's history and heritage. (□)

ROLL TITLES OVER ARTIST RENDERINGS
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Port Authority of NY & NJ
Schomburg Center for Research in Black Culture
Smithsonian Institution
South Street Seaport Museum
Trinity Church
Uno's Pizzeria Restaurant

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