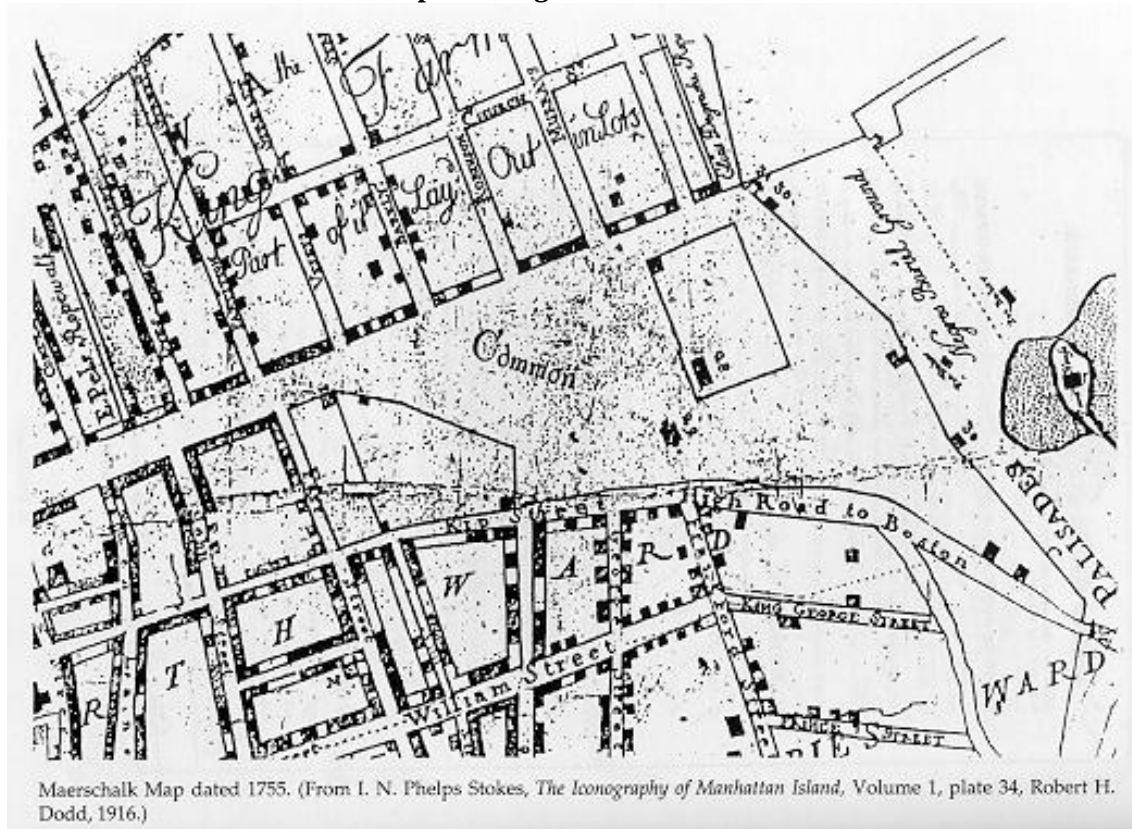


1712/1713. Documentary Evidence of the New York City African American Burial Ground

Source: Sherrill Wilson (1994). *New York City's African Slaveowners*. NY: Garland.

1712/1713. Reverend John Sharpe, "Proposals for Erecting a School, Library and Chapel at New York." [T]he Negroes were much discouraged from embracing the Christian religion upon account of the very little regard showed them in any religious respect. Their marriages were performed by mutual consent only, without the blessing of the Church; they were buried by those of their own country or complexion in the common field, without any Christian office . . . No notice was given of their being sick that they might be visited; on the contrary, frequent discourse were made in conversations that they had no souls and perished as beasts (Wilson, 47-48).

1755. Map Showing African Burial Ground



1847. A Description of the Burial Ground from Valentine's Manual, p. 567.

Source: Valentine D. T., ed. *Manual of the Corporation of the City of New York*, 28 Vols. 1841-1870.

Beyond the commons lay what in the earliest settlement of the town had been appropriated as a burial place for Negroes, slave and free. It was a desolate, unappropriated spot, descending with a gentle declivity towards a ravine which led to the Kalchhook Pond. The Negroes in this city were both in the Dutch and English Colonial times a proscribed and detested race ... Many of them native Africans, imported hither in slave ships, and retaining their native superstitions and burial customs, mummeries and outcries ... So little seems to have been thought of the race that not even a dedication of their burial place was made by church authorities, or any others who might reasonably be supposed to have interest in such a matter. The lands were unappropriated, and though within convenient distance from the city, the locality was unattractive and desolate, so that by permission the slave population were allowed to inter their dead there (Wilson, 48).