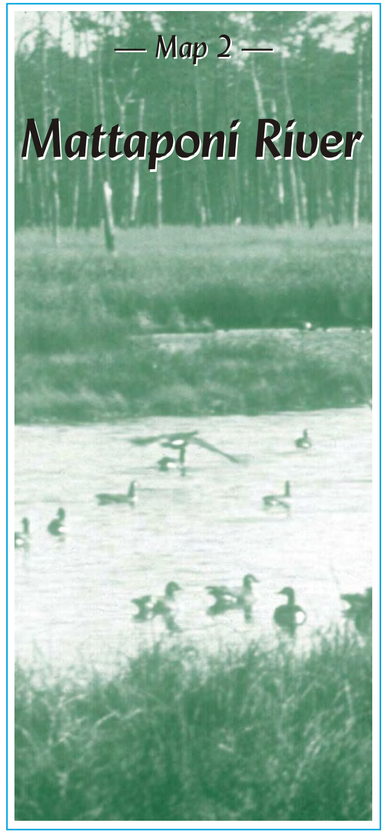

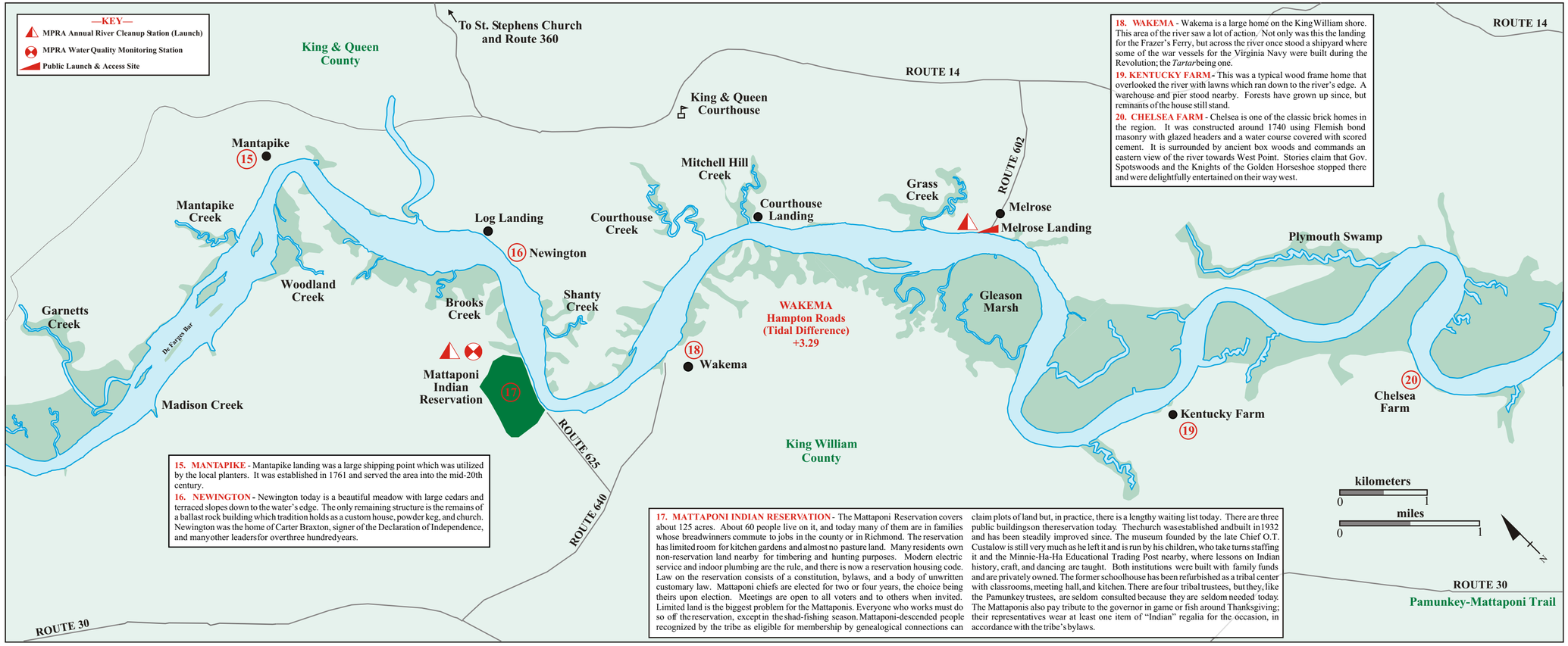

18. WAKEMA - Wakema is a large home on the King William shore. This area of the river saw a lot of action. Not only was this the landing for the Frazer's Ferry, but across the river once stood a shipyard where some of the war vessels for the Virginia Navy were built during the Revolution; the *Tartar* being one.

19. KENTUCKY FARM - This was a typical wood frame home that overlooked the river with lawns which ran down to the river's edge. A warehouse and pier stood nearby. Forests have grown up since, but remnants of the house still stand.

20. CHELSEA FARM - Chelsea is one of the classic brick homes in the region. It was constructed around 1740 using Flemish bond masonry with glazed headers and a water course covered with scored cement. It is surrounded by ancient box woods and commands an eastern view of the river towards West Point. Stories claim that Gov. Spotswoods and the Knights of the Golden Horseshoe stopped there and were delightfully entertained on their way west.

15. MANTAPIKE - Mantapike landing was a large shipping point which was utilized by the local planters. It was established in 1761 and served the area into the mid-20th century.

16. NEWINGTON - Newington today is a beautiful meadow with large cedars and terraced slopes down to the water's edge. The only remaining structure is the remains of a ballast rock building which tradition holds as a custom house, powder keg, and church. Newington was the home of Carter Braxton, signer of the Declaration of Independence, and many other leaders for over three hundred years.

17. MATTAPONI INDIAN RESERVATION - The Mattaponi Reservation covers about 125 acres. About 60 people live on it, and today many of them are in families whose breadwinners commute to jobs in the county or in Richmond. The reservation has limited room for kitchen gardens and almost no pasture land. Many residents own non-reservation land nearby for timbering and hunting purposes. Modern electric service and indoor plumbing are the rule, and there is now a reservation housing code. Law on the reservation consists of a constitution, bylaws, and a body of unwritten customary law. Mattaponi chiefs are elected for two or four years, the choice being theirs upon election. Meetings are open to all voters and to others when invited. Limited land is the biggest problem for the Mattaponis. Everyone who works must do so off the reservation, except in the shad-fishing season. Mattaponi-descended people recognized by the tribe as eligible for membership by genealogical connections can claim plots of land but, in practice, there is a lengthy waiting list today. There are three public buildings on the reservation today. The church was established and built in 1932 and has been steadily improved since. The museum founded by the late Chief O.T. Custalow is still very much as he left it and is run by his children, who take turns staffing it and the Minnie-Ha-Ha Educational Trading Post nearby, where lessons on Indian history, craft, and dancing are taught. Both institutions were built with family funds and are privately owned. The former schoolhouse has been refurbished as a tribal center with classrooms, meeting hall, and kitchen. There are four tribal trustees, but they, like the Pamunkey trustees, are seldom consulted because they are seldom needed today. The Mattaponis also pay tribute to the governor in game or fish around Thanksgiving; their representatives wear at least one item of "Indian" regalia for the occasion, in accordance with the tribe's bylaws.