

VLR 3/8/06 OMB No. 10024-0018
NRHP 7/27/07

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 any 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 Sharon Indian School
other names Indian View

2. Location

street & number 13383 King William Road (Route 30) not for publication
city or town King William vicinity
state VA code 044 county King William code 101 zip code 23086

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this 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 set forth in 36 CFR Part 60. In my opinion, the property meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. (See continuation sheet for additional comments)

[Signature] Date 6/14/07
Virginia Department of Historic Resources
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 this 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 _____

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	
<u>1</u>	<u>0</u>	buildings
<u>1</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>2</u>	<u>0</u>	Total

Name of related multiple property listing

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

n/a

number of contributing resources previously listed in the National Register

0

6. Function or Use**Historic Functions**

(Enter categories from instructions)

EDUCATION/grammar and secondary school
SOCIAL/meeting hall
RELIGIOUS/religious facility (pre-1942 construction of
Indian View Baptist Church on adjacent property)
GOVERNMENT/tribal (Upper Mattaponi)

Current Functions

(Enter categories from instructions)

GOVERNMENT/tribal (Upper Mattaponi)
SOCIAL/meeting hall

7. Description**Architectural Classification**

(Enter categories from instructions)

1919 school: other
1952 school: category—MODERNE MOVEMENT-
INSPIRED, subcategory—International Style-
Inspired

Materials

(Enter categories from instructions)

foundation—concrete footings and slab floor on earthen & gravel fill
walls cinder block
roof asbestos/plastic shingles with "A" rating
other wood ceiling, rafters, and trusses remain intact

Narrative Description

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

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)

- A** Property is associated with events that have made a Significant contribution to the broad pattern of our history.
- B** Property 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 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 the boxes that apply)

Property is:

- 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 files (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 Buildings Survey

Area of Significance

(Enter categories from instructions)

ARCHEOLOGY/Historic—Aboriginal
EDUCATION
ETHNIC HERITAGE/Native American
POLITICS/GOVERNMENT
SOCIAL HISTORY

Period of Significance

1919-1956

Significant Dates

1919—opening of Sharon School
1922—ownership of acreage transferred to Board of Ed. (not returned to tribe until 1987)
1952—opening of new school
1964—last class entered Sharon Indian School prior to integration of King William Co. public schools
1965—closure of Sharon Indian School

Significant Person

(Complete if Criterion B is marked above)
N/A

Cultural Affiliation

Virginia Indian (Upper Mattaponi)

Architect/Builder

1919 building built by tribe, without benefit of architect
1952 building designed by Charles W. Huff, Jr., AIA in association with Edward F. Sinnott, AIA (plans survive)

Primary location of additional data:

- State Historic Preservation Office
Other State agency (Library of Virginia, Richmond, VA)
- Federal agency
- Local government
- University
- Other (Upper Mattaponi tribe)

10. Geographical Data

Acreage of Property less than one acre

UTM References

(Place additional UTM references on a continuation sheet)

1	<table border="1"><tr><td>1</td><td>8</td></tr></table> Zone	1	8	<table border="1"><tr><td>3</td><td>1</td><td>3</td><td>6</td><td>9</td><td>3</td></tr></table> Easting	3	1	3	6	9	3	<table border="1"><tr><td>4</td><td>1</td><td>7</td><td>8</td><td>2</td><td>3</td><td>7</td></tr></table> Northing	4	1	7	8	2	3	7	3	<table border="1"><tr><td></td><td></td></tr></table> Zone			<table border="1"><tr><td></td><td></td><td></td><td></td></tr></table> Easting					<table border="1"><tr><td></td><td></td><td></td><td></td><td></td><td></td></tr></table> Northing						
1	8																																	
3	1	3	6	9	3																													
4	1	7	8	2	3	7																												
2	<table border="1"><tr><td></td><td></td></tr></table> Zone			<table border="1"><tr><td></td><td></td><td></td><td></td></tr></table> Easting					<table border="1"><tr><td></td><td></td><td></td><td></td><td></td><td></td></tr></table> Northing							4	<table border="1"><tr><td></td><td></td></tr></table> Zone			<table border="1"><tr><td></td><td></td><td></td><td></td></tr></table> Easting					<table border="1"><tr><td></td><td></td><td></td><td></td><td></td><td></td></tr></table> Northing									

See continuation sheet

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 Julie H. Ernstein, Ph.D.; Buck H. Woodard; Danielle Moretti-Langholtz, Ph.D., and Angela L. Daniel

Organization American Indian Resource Ctr., Dept. of Anthropology, William & Mary date 1/25/06

street & number P.O. Box 8795 telephone 757.221.1960

city or town Williamsburg state VA zip code 23187-8795

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 the SHPO or FPO for any additional items)

Property Owner

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

Name Upper Mattaponi Tribe (contact: Chief, Kenneth Adams)

street & number 1236 Mount Pleasant Road telephone 804.769.3378

city or town King William state VA zip code 23086-3649

Paperwork Reduction Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et. seq.*).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 7 Page 1

Description Summary:

This form provides documentation and significance justification for inclusion of the Sharon Indian School, in King William, Virginia (King William Co.), to the National Register of Historic Places. The nomination at hand encompasses one site and one building. These resources consist of the below-ground (i.e., archaeological) remains of the 1919 Sharon Indian School and an extant 1952 brick structure, respectively. The 1919 Sharon School (as tribal members refer to it) was a one-room, vernacular frame structure raised on brick piers. The 1952 Sharon School, designed by architect C.W. Huff, Jr., in association with architect Edward F. Sinnott (Richmond, VA),¹ assumes a vaguely International Style-inspired appearance with a wall of Hopper-style windows along the building's south wall.

The two buildings overlapped in use for several years, with the transfer of students and instructional use upon completion of the 1952 structure. The 1919 school continued in use for several years for multiple purposes, including equipment storage, food preparation, and as a lunchroom in which the children and their teacher dined each noon.² Due to the overlap in use, it is unlikely that building and earth-moving activities exerted a major impact on the then-extant 1919 school. The two buildings were located in immediate proximity to one another, and this likely bodes well for their integration of services until the addition of kitchen facilities in the new school rendered its older companion unnecessary. The remains of the front steps from the 1919 school survive on the ground surface and support the air conditioning unit for the new school, at a distance of less than 10 feet from the latter's northernmost wall.

Throughout their use-lives, both buildings occupied a predominantly level lot with a canopy of large shade trees that provided some measure of comfort for their occupants from the spring and early summer heat. Examination of historic photographs reveals that the ground surface surrounding the 1919 school—which served as its playground—was a packed dirt surface. Children gathered here in the morning before being called into the schoolroom, and again at recess for unstructured play activities.³ The modern ground surface surrounding the 1952 school consists of patchy grass in the shaded areas, and closely-cropped grass elsewhere. There are no foundation plants against the building, and a loose-packed gravel parking area lies immediately west of the 1952 school building. This parking area services both the Sharon School and the adjacent Indian View Baptist Church (built in 1942).

Oral history interviews and photographs provided by tribal members reveal that there were once a wooden shed and a wooden outhouse along the northwest and northeast property lines, respectively. (N.B.: These ephemeral resources are neither extant nor were they located within the boundary of the area encompassed by this nomination.) The 1919 school never had indoor plumbing of any sort—neither restroom nor water facilities. Students were responsible for collecting a bucket of water from the spring, from which they drank with a shared dipper. The 1952 school, however, enjoyed separate boys' and girls' restrooms. A kitchen area for food

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 7 Page 2

preparation was subsequently installed in the formal front entryway and hall areas, necessitating alterations in the form of enclosure of a porch, installation of plumbing and bathroom furnishings for the restrooms, as well as reallocation of space and inclusion of kitchen appliances.

General Description:

Fifty-five years worth of Upper Mattaponi children in King William County, Virginia, received their elementary and a portion of their high school education in one or both of the structures that served the tribe and bore the name Sharon Indian School. Upper Mattaponi children were joined by a small number of Rappahannock children who also attended Sharon Indian School for about two years prior to its closure in 1965.⁴ The first Sharon School, built, furnished and staffed by tribal members at their own expense, was constructed in 1919. This school was subsequently replaced by an architect-designed brick school building in 1952, but it continued in use for storage and as a lunchroom for several years into the use of its mid-century replacement and is thought to have been razed around 1964.

The original Sharon School was built by members of what was then known as the Adamstown Band,⁵ and is today the state-recognized Upper Mattaponi Tribe of Virginia. This building—documented in a handful of historic photographs in the possession of the tribe—was a modest yet serviceable, one-room schoolhouse measuring roughly 15 X 35 ft., and oriented north-south, with its gable-end door facing south toward King William Road (Rte. 30). The 1919 school was of vernacular, frame construction, raised on five brick piers along its sides and four brick piers across the gable ends. It was heated by a pot-bellied stove in winter, and may have been quite drafty as an oral history interview with a former teacher, Mrs. Helen R. Hill, indicated it was not uncommon for items to fall through the wooden floor to the ground below.⁶ The 1919 school was built of machine-made, commercially-produced materials, and was relatively unadorned (i.e., no cornice returns on the gable end). The school was entered via four wooden steps that led to a six-panel door with transom, and a six-over-six sash window on each side of the door. The wooden steps were subsequently replaced by brick steps at an as-yet unknown date. The brick steps surviving on the site serve to mark the location of the entry to this building that has been absent from the lot—but not the Upper Mattaponi collective memory—since the mid-1950s.

The 1919 schoolhouse had three six-over-six sash windows running along the east and west walls of the schoolroom—no doubt resulting in cross-lighting, a circumstance denounced by educational reformers of the mid-19th century as causing glare and eyestrain (Guilford 1991:168). Photographs dating from the 1940s reveal curtains in the front windows, likely to have alleviated any glare. The area immediately west, south, and east of the schoolhouse was cleared of trees, and had dirt and patchy grass that served as the play area for the children when not at their lessons. The area north of the school was more heavily treed, perhaps providing

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 7 Page 3

shade in warmer weather. While only one-story in height, the school had a relatively steeply-pitched roof—again, most likely as a means for dissipating heat in summer and quite probably posing an additional heating challenge in colder weather.

Like many rural schoolhouses, the 1919 structure saw community use in addition to its role as a classroom. Specifically, it was used for Sunday School and worship purposes⁷ prior to the 1942 construction of Indian View Baptist Church immediately west of the school property,⁸ and for both formal and informal tribal meetings and social events.⁹ A rear addition was made to the 1919 schoolhouse well before it began service as the cafeteria for the new (1952) school. This addition constitutes part of the ongoing functional evolution of the Sharon Indian School from mass-vernacular to architect-designed structure, from no state support to modest state support. Photographic documentation reveals that the addition was to the rear (i.e., north) of the 1919 schoolhouse. Both the 1919 school and its north addition appear on the Huff plans for the 1952 school on which they are identified as “cafeteria” and “kitchen,” respectively.

In 1951, the King William County School Board enlisted the services of Richmond architect Charles W. Huff, Jr., AIA to design a new building to meet the needs of the students at Sharon Indian School. Among the principal Virginia works of Charles W. Huff, Jr., AIA (1900-1986) are: Garrett & Massie (Richmond), Kenbridge Baptist Church (Richmond), Riverside Baptist Church (Newport News), the residence of Mrs. James H. Parsons (Richmond), the Francis N. Sanders Nursing Home (Gloucester), the Franklin Baptist Church (Fredericksburg), and the Johnston-Willis Hospital Addition (Richmond). Each of these projects post-dates his Sharon Indian School designs by at least seven years (Koyle 1962).

Huff’s architectural plans for the Sharon Indian School design survive, and copies of the 1952 updated versions are in the possession of Chief Kenneth Adams. Working in association with architect Edward F. Sinnott, Huff designed a two-room structure of brick atop a 24 X 12 ft. concrete footing, with asphalt-tile finished floors, painted cinder block walls, sheet rock and acoustical tile ceiling, and an asphalt shingle roof. The 1952 school was approximately 32 X 65 ft., oriented roughly perpendicular to the original (1919) schoolhouse, and separated from it by only a couple of feet. Huff’s design included a south elevation that consists entirely of Hopper-style windows with aluminum surrounds. Eleven of these windows comprise the school’s south façade—eight of them in the elementary/grade schoolroom, and three of them in the high school classroom. There are neither window nor door openings on the school’s north façade. Huff’s plans detail a teacher’s closet and shelving in the smaller (i.e., easternmost) of the two classrooms—intended for use for the high school-level students. This closet remains in good condition, as do several of the bulletin boards, the blackboard in the high school (i.e., smaller) classroom, molding profiles, and chalk trays. The asphalt floor tile remains in reasonably good condition, but many of the interior wall facings have been covered with paneling. Huff’s plans indicate the use of six 300-watt enclosed, incandescent lamps for the larger (i.e., elementary) classroom and two 300-watt lamps for the smaller (i.e., high school) classroom. These have

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 7 Page 4

subsequently been replaced with fluorescent tube lighting. Likewise, none of the desks or other furnishings survives.

C.W. Huff designed a formal entryway on the east side of the building, and it exhibits a slightly Modernist influence. This entry has subsequently been modified by the addition of restrooms which, while they extend the length of the building only modestly, effectively mimic the roofline and screen-backed wood louver vents while ensuring the creature comforts of the building's users. Huff's design presents a classic case of builder vs. user intent. Specifically, his plans include an elaborate circular drive immediately adjacent to the main (i.e., eastern) entrance, bearing the annotation: "Driveway and walks not in contract." The drive was never executed, whether as a cost-cutting measure or because most users entered the building through what Huff would have considered its rear (i.e., western) door is not entirely clear. In all likelihood, the explanation is a little of both—for in the decade since the construction of Indian View Baptist Church in 1942, the gravel area immediately west of the school had been designated the parking area, and the focus was westward toward the church. This orientation did not change despite the fact that Huff's plans reoriented the school away from the church. Thus, preexisting use determined the church-oriented circulation and parking patterns, and likely dictated sacrificing the architect's planned formal entry for the addition of bathrooms sometime in the early 1960s¹⁰ and a mechanical room ca. 1970 (Kroll, personal communication June 2, 2005).

Still another instance of prior use dictating alterations to the architect-imposed allocation of space is the fact that the corridor running along the north wall of the high school room was subsequently converted for use as a make-shift kitchen. Once the old (1919) school was razed, sometime around 1964, all adult-supervised lunchtime preparation occurred in this area, and the kitchen continues in use today for preparation of foods served at social and governmental events held in the building.¹¹ The building continued in use until desegregation required that Upper Mattaponi children attend the King William County Public Schools, which they did from that time onward. Once the Sharon School no longer served as an educational purpose, it was used by the County for office space for an Agricultural Extension Office. This adaptation necessitated the installation of interior partitions, installation of drop ceiling and fluorescent lighting and other modifications for office use. While much of its interior fabric was covered over or removed, as noted previously several of the bulletin boards, chalk trays, and other interior finishes—including the Hopper-style windows—remain intact.¹² The continued use of the building, and its physical upkeep, has ensured its uninterrupted physical survival.

In the late 1980s ownership of the building reverted from the County to the Upper Mattaponi tribe. Today the tribe uses the school as its Tribal Center, and holds monthly tribal council meetings as well as a range of committee meetings during which everything from governance to social events are planned and executed. In the future, the tribe hopes to transform the school into a Tribal Museum where they can systematically assemble and display documents, photographs,

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

**Sharon Indian School
King William, VA**

Section 7 Page 5

oral history interview tapes, videos and transcripts, crafts and other traditions. It is only fitting that the place where the story of the evolution from Algonquian tribe to Adamstown band to Upper Mattaponi be in a building that is itself a symbol of solidarity, adaptability, and continuity between the tribe's past and present. The Sharon Indian School, of prime importance in Upper Mattaponi tribal identity, is likewise a key chapter in the national story of Indian Policy, 20th-century race laws and, perhaps, an important unwritten chapter in the 1954 landmark *Brown v. Board of Education of Topeka* decision that forever changed the landscape of public education in the United States.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 8 Page 6

Summary Statement of Significance:

The 1919 site and 1952 building comprising the Sharon Indian School in King William Co., Virginia, are eligible for listing on the National Register of Historic Places under Criteria A and D. Both the 1919 and 1952 iterations of the Sharon Indian School are significant under Criterion A because of their association with events that have made a significant contribution to the broad patterns of our history such as Education, Ethnic Heritage (Native American), Politics/Government, and Social History. In addition, the 1919 school is significant under Criterion D because of its archaeological ability to yield information important in history or prehistory—in this case, the earliest site-specific components of aboriginal historical archaeology associated with the Sharon Indian School. The fact that this structure continued in use for several years into the tenure of its 1952 successor (i.e., until ca. 1964) means that it did not experience major disturbance as its successor was located adjacent to, but not directly upon, its remains. This, in conjunction with an examination of the current conditions by the lead author on this document, a professional archaeologist, suggests sufficient archaeological integrity to include the 1919 school as an essential—albeit no longer architecturally extant—component of this nomination. On the basis of minimal post-depositional disturbance other than dismantling of the building without subsequent construction on the lot—in addition to visual assessment of current conditions and historic photographs—the footprint of the former school can be readily located and marks the physical location of the earliest known location of a tribal school built, used, and administered by the Adamstown band and/or Upper Mattaponi tribe. Thus, in addition to school-related artifacts and materials, subsurface deposits may speak to the broader cultural and historical traditions of members of a distinct Virginia Indian group, formerly the Adamstown band and now formally known as the state-recognized Upper Mattaponi tribe.

Collectively, the site and extant building bracket the social and historical events associated with Upper Mattaponi tribal history; the architectural evolution of early 20th-century vernacular, one-room schoolhouses into architect-designed buildings; the sociopolitical evolution of race-based segregated education and public accommodations (as administered under Virginia's Racial Integrity Act, a.k.a. the Plecker¹³ Laws) to racially desegregated schools and public facilities;¹⁴ to intertribal cooperation with the state's two reservation tribes (i.e., the Mattaponi and Pamunkey) in building and staffing the school during its early years; and, ultimately, in the desegregation of the nation's public schools and public accommodations as a result of the United States Supreme Court's May 17, 1954 decision in *Brown v. Board of Education of Topeka* and the early years of racial integration in the public schools. As such, the Sharon Indian School in King William County, Virginia, contributes to a story that while Virginia-based is likewise national in terms of its significance.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 8 Page 7

Resource History and Historic Context:

The distinguished 20th-century anthropologist Frank G. Speck characterized the Upper Mattaponi in 1928 as “One of the most important and hitherto little known and unrecognized bands” (Speck 1928:263). He identified the district in which this group lived as Adamstown, the name used historically and interchangeably with the label Upper Mattaponi by its residents and alumni of Sharon Indian School interviewed in the preparation of this nomination.

It is widely known among the Upper Mattaponi that the Sharon Indian School was constructed in 1919—at the tribe’s own expense and using their own labor.¹⁵ The Sharon School was administered by the tribe from 1919 until 1925 when the King William County School Board assumed administrative responsibility. This administrative transfer was accompanied by a transfer of title for the land on which the school sat, recorded on February 4, 1925 (King William Co. Land Records, Book 40, p. 241). From 1925 until 1965, the year the Sharon Indian School closed, it was overseen by the King William County School Board. During that period, the county was responsible for staffing and equipping the school. It is for this reason that the full Period of Significance for the Sharon Indian School could rightfully span the period 1919-1965—the years during which it saw use as a school. In light of the National Register’s 50-year rule, however, we adopt a Period of Significance of 1919-1956 for purposes of the present nomination with the hope that this form will be updated nine years from now to reflect the entire span of the School’s period of service as an educational institution for Upper Mattaponi tribal members. (As will be demonstrated below, the wider Period of Significance also articulates more closely with the 20th-century legislative history of race relations in general, and the implications of the Racial Integrity Act and *Brown v. Board of Education of Topeka* decision for Indian education in particular—both in Virginia and across the nation.)

Interestingly, throughout the period of oversight of Sharon Indian School by the Commonwealth of Virginia, the state’s Indian schools—both reservation schools as well as non-reservation schools such as the Indian Sharon School—were managed alternatively by the Department of Special Education and the Department of Recreation, whereas the education of Anglo-American children attending public schools was not shunted off to the intellectual and resource-poor margins. The State’s Indian School Files—primarily addressing administrative matters at Pamunkey and Mattaponi, with a smattering of documentation for the Samaria School serving students from Charles City and New Kent Counties and the Sharon School serving youth from across King William—are housed in the Library of Virginia (Richmond, VA).¹⁶ These documents comprise Record Group 37, and are divided into four different series. At its most generous range, these records span the period 1936-1967, but potentially the most informative demographic information (e.g., grades served, class size, mastery of curriculum as evidenced in grades earned, etc.) is restricted. As such, they address neither the earliest years of tribal education at the Sharon School nor do researchers have access to the potentially rich sources with which to mine particular veins in the tribe’s educational and broader social history. It is for

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 8 Page 8

this reason that oral history and archaeology are essential alternatives with which to reconstruct and preserve these chapters in the tribe's, state's, and nation's collective history.

For each of those 39 years, the Sharon School was attended by Indian children only—although children from the Rappahannock tribe attended for a brief period.¹⁷ The King William County oversight is likely accountable for construction of the modernized 1952 classroom building. While by no means state-of-the-art, the 1952 school possessed numerous amenities, including heating, insulation, and later plumbing and bathrooms¹⁸ that were lacking in the original 1919 structure. Upon completion of the new school, the upper limit of education was extended from 7th grade to the 11th grade, curiously never encompassing all 12 grades of the public school curriculum provided Anglo-American youth.¹⁹ This building continued in the ownership of the County School Board until the passage of a resolution in 1985 to return its ownership to the tribe. After a somewhat contentious and oft-delayed process, the deed for this transaction was finally recorded in December 1987. The process of gaining formal return of the Sharon Indian School and the parcel on which it sits is highly significant within a wider context of successful 20th-century efforts at self-assertion of Virginia Indian identity—something long controlled by non-Indians, perhaps most insidiously in the last century as a result of enforcement of the Racial Integrity Act during the period 1924-1968. While perhaps a modest victory in some respects, legal title to the School marks the return of control to the tribe of a potent symbol of its long-term perseverance and victory in the face of institutionalized racism. One cannot understand the pervasiveness of this racism and how it played out so potently in the education of Virginia's—and in fact the nation's—Indians without briefly considering the piece of legislative history represented by the period during which the Racial Integrity Act was in force. Its implications for racial identity and education are quite remarkable.

The Racial Integrity Act, Indian Identity, and the Public Education of Virginia Indians

Virginia Indians have episodically been permitted and alternatively denied the right to assert their Indian identity. To generalize, during the 18th and 19th centuries, the government of Virginia forced people into an increasingly rigid black/white racial dichotomy with the result that at several times the state's Indians were subsumed under the heading of “free persons of color.” Such usurpation of cultural identity was by no means limited to those two centuries, and is a theme intimately linked to the history and importance of the Sharon Indian School at both the state and national levels of significance. As one scholar notes:

With the passage of the Racial Integrity Act in 1924, Virginia Indians were prohibited by law from identifying themselves as “Indians.” The Racial Integrity Act, sponsored by activist members of the Eugenics Movement, remained in effect until a United States Supreme Court ruling in 1968 declared it unconstitutional (Moretti-Langholtz 1998: viii).

The Eugenics Movement, concerned with protecting the so-called racial superiority of whites by separating²⁰ them from the tainted influence of lesser peoples, primarily targeted African Americans with its racist ideology. Indians have been identified as a “secondary target” of the

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 8 Page 9

Movement (Moretti-Langholtz 1998: 87). On the Virginia scene, a network of clubs known as the Anglo-Saxon Clubs, actively lobbied the Virginia General Assembly in support of legislation that, among other things, would codify racial categories in such a manner as to identify Virginia Indians as a mixed-race people and thereby justify their dispossession from the rights and privileges afforded whites. The legislation derived from this petition came to be known as the Racial Integrity Law and, within its absolutist approach to racial identity, Virginia Indians came to be classified as “Negro.” This law remained in force through much of the history of Sharon Indian School—that is, for the four-plus decades spanning the period 1924-1965. Tribal member Elmer Davis Adams observed: “You were embarrassed to be Indian because Plecker said if you’re not White, you’re Black.”²¹ Mr. Adams recalls that his mother’s state-issued driver’s license at one time identified her as Black.

Early Education at Sharon School

In interviewing tribal members, some vaguely recall there having been a previous school,²² however none recalls its precise location or its having been near the location of the Sharon Indian School. As such, the Sharon School is the first schoolhouse that registers fully and proudly in the collective memory of Upper Mattaponi. A former chief of the Upper Mattaponi, Dr. Linwood Custalow, notes that the Mattaponi and Pamunkey tribes tried to assist their non-reservation neighbors. He recalls these tribes as having assisted in honing the lumber used in constructing the Sharon Indian School, as well as sharing their teacher during the school’s early days (Custalow, personal communication 2005).

The school day ran from 9:00 a.m.-3:30 p.m., grade school consisted of grades 1-8, and high school began at grade nine. Classroom instruction included arithmetic, English, geography, history, reading, the alphabet, a daily verse from the Bible, and an exam was administered each month. Students who did not eat lunch at school were free to return home for lunch, but typically only children living in close proximity returned home for lunch. One interviewee described the school lunches as “country cooking.” Another who brought her lunch from home typically carried boiled eggs, baloney, cheese, and cookies.

Classroom Organization at Sharon School

Students attending in the mid-1930s through early 1940s recall a class size of about 15 students; whereas students in the early 1950s (ca. 1950-51) recall about 35 students in the one room. Joan Faulkner, a student at Sharon Indian School from the late 1950s until its closing, recalls that the desks were arranged in rows according to grade in the larger classroom (i.e., grades 1-5), and that 6th grade was taught in the smaller of the two rooms. Ms. Faulkner also provided a sketch of the two buildings. From a diachronic perspective there appears to have been some fluidity in terms of grade levels taught at any one time as it was a function of tribal demography.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 8 Page 10

Joseph R. (Rudy) Adams recalls that Mrs. Hill staggered recess by grade-level, that all students ate together, and that students took turns gathering wood and sweeping the schoolhouse floor. He also recollects treating the schoolroom floor with a compound of sawdust and oil.

Teachers at Sharon School

While by no means complete, the following is a reconstructed timeline of teachers who taught at Sharon Indian School:

- Mrs. Alice Kelly 1919
- Miss Cora Smith (later Mrs. James Fox) 1923-1924
- Mrs. John L. Garber 1923?-1924
- Miss Marion G. Scott 1924-1925
- Miss Alma Duke (later Mrs. Powers) 1924-1925
- Mrs. Powers (see Duke, above) 1925-1926
- Mrs. R.C. Hill, Jr. (a.k.a. Helen R. Hill) 1925-1930 and 1946-1965
- Mrs. Rosa Little Page 1930-1946
- Rev. R.W. Fox late 1940s/early 1950s
- Mrs. Margaret Linton ca. 1957
- Mr. Joseph R. (Rudy) Adams 1958-1959
- Mrs. Elizabeth Alvis ca. 1960
- Mrs. Harmon C. (a.k.a. Cornelia) Littlepage 1963-1965

Joseph R. Adams was in the unique position of having attended the old (1919) school as a student for six years beginning in 1945, and having returned for a one-year teaching turn in the new (1952) building for the academic year 1958-1959. On a break from his college studies in biology at Wake Forest University, Rudy took a year off so as to earn money. He elected to teach at the Sharon School so as to maintain his study habits during his time off from the college classroom. He recalls having taught English, science, mathematics, and history during his year as a teacher at the Sharon School. Mr. Adams taught the 8th and 9th-grade (i.e., high school) students.

Of the foregoing partially reconstructed list of teachers, Mrs. Helen R. Hill is by far the most remembered and remarked upon teacher from Sharon Indian School. Many students remember her fondly, and others remember her less affectionately, but all remark that she did not mind assigning homework and was a strict disciplinarian. Rudy Adams was taught by Mrs. Hill for each of his six years at Sharon School. In characterizing her strict disciplinary standards, he notes: "She was starch."²³ The late Mrs. Hill acknowledges her status as a disciplinarian in a video interview from the late 1980s (Tupponce 1987). That same video interview reveals that Upper Mattaponi parents authorized Mrs. Hill, and presumably the other teachers as well, to discipline their children as she deemed appropriate. Howard Adams recalls "getting the paddle"

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

**Sharon Indian School
King William, VA**

Section 8 Page 11

both at school and upon returning home when his parents learned he had been in trouble at school.²⁴

In an oral history interview, Mrs. Hill recalled that “The other [county] teachers were very cool to me” (Tupponce 1987). Despite the lack of support and supplies from the county and state, Mrs. Hill was a dedicated and resourceful teacher. At one point in her career, she bartered daycare for her infant daughter with Elizabeth Adams, who she taught after hours. Equally interesting, Mrs. Hill insisted upon identifying her students as Indian, despite racial categorization that would have identified them as Negro or Black.

State Allocations of Funds

While by no means fully inclusive, it is interesting to review the annual State’s Budgets for Indian Education as recorded in the Indian School Files at the Library of Virginia.²⁵ (One should also note that the monies for the Indian Education Fund were drawn from the State’s Special Education Fund during this period.) Unlike their Powhatan Indian counterparts the Mattaponi and Pamunkey, the Upper Mattaponi are non-reservation Indians, so received little or no state support until mid-century. Even then, the Sharon Indian School does not appear to have participated in the state-supported School Lunch and Milk programs.

Beginning around 1950, Virginia state officials made a concerted effort to improve educational services to Virginia’s Indians by consolidation of educational facilities. A memo dated January 20, 1950 with a subject line reading “Consolidation of Indian Schools” reported the presence of 186 pupils in Grades 1-9, inclusive, spread across the following schools: 25 pupils at the Mattaponi school on the Mattaponi reservation (King William Co.), five pupils at the Pamunkey school on the Pamunkey reservation (King William Co.), 16 pupils in a school at Boulevard (in New Kent County), 90 pupils in a three-room school at Samaria (Charles City County), 25 pupils at Sharon (King William County), and 25 pupils in a school jointly operated by Person Co., NC, and Halifax Co., VA.²⁶

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 8 Page 12

Budget Year	Allocation
1947-1948	\$7,610.20
1951-1952	\$9,875.00
1952-1953	\$8,200.00
1953-1954	\$8,200.00
1954-1955	\$8,000.00
1955-1956	\$9,500.00 ²⁷
1956-1957	\$10,700
1957-1958	\$12,120.00
1958-1959	\$13,980.00
Budget Year	Allocation
1959-1960	\$14,190.00
1960-1961	\$12,994.00
1961-1962	\$13,050.00

Getting to School/Transportation

Most children walked to Sharon Indian School, several rode bikes as much as four to five miles each way, but many people interviewed noted that transportation was a key factor in determining which—if any—of the three Indian Schools they might attend (i.e., Pamunkey, Mattaponi, or Sharon). Roland Adams, whose parents and several siblings attended Sharon School, was unable to attend because he lived eight miles from the Sharon Indian School. Reflecting on the school and its importance to his family and tribe, Roland stated: “At least I got to tell my story. I have missed my education. It is like taking a person and making them handicapped, and I don’t want to be handicapped.”²⁸ Some children, like Phyllis Glaum, lived with different family members so as to be closer to school. Ms. Glaum reported that they moved to her grandfather’s (i.e., Cleveland B. Adams) house and she walked through the woods to school where, before, she had to catch a bus.²⁹ Several former students recall getting a “bus,” actually a panel van, in 1947. The vehicle, driven by a parent, alleviated the transportation burden for many families and allowed children who might not otherwise have been able to attend class to do so.

Unacknowledged Continuation of Boarding School Era

Beginning in 1946, students attending Sharon Indian School who wished to earn a high school diploma participated in what was for all intents and purposes an unintentional continuation of the Indian Boarding School era. At the national level, this was an institutionalized program of education by assimilation in which young children were removed from their home environments and placed in boarding schools where they were divested of traditional customs of language, appearance (e.g., hair and dress) and religion, and experienced the systematic dilution of their distinct tribal identities (Garbarino and Sasso 1994). These schools received federal funding

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 8 Page 13

through the Bureau of Indian Affairs, and were prevalent during the period spanning the 1870s-1928 (Reyhner and Eder 2004).

Whereas previous generations had been taken from their families and sent to Boarding Schools where the primary educational goal was that of assimilation into mainstream (i.e., non-Indian) society, Virginia Indian students were required to leave their families if they desired to complete their high school education.³⁰ Specifically, in order to receive a 12th-grade education,³¹ many of these students were forced to attend schools out of the region (e.g., Oak Hill Academy in Mouth of Wilson, VA) or entirely out of the state at such institutions as Cherokee Reservation School or High Plain Indian School (both in North Carolina), Bacone Junior College or Chilocco Indian Agricultural School (both in Oklahoma), or the Haskell Institute (in Kansas). Speaking specifically to Upper Mattaponi experience, some of their children were sent to Oak Hill and Bacone. Likewise, in the 1940s Rev. Louis L. Kalincheck of Indian View Baptist Church was instrumental in placing Upper Mattaponi youth with families he knew in Michigan where they could board while completing their studies.³² For non-reservation Indians, such as the Upper Mattaponi, beginning in 1946 the state of Virginia provided assistance in sending students out of state for completion of their high school education. As a statewide policy, it was not until 1953 that the Commonwealth provided financial assistance to all of the state's Indians for deferral of tuition and transportation costs incurred in out-of-state high school education. A 1954 memo discussing the school reports submitted for 1953-1954 noted that:

The pupils who want to continue their high school education after they finish the 9th grade at the Sharon Indian School are sent to a high school out-of-state with the local school board paying the tuition and transportation to and from the same. There was one pupil enrolled in the 11th grade in the high school department of Bacone College, Bacone, Oklahoma during 1953-1954.³³

In the summer of 1960 Supervisor of Health and Physical Education G.L. Quirk wrote the Superintendent of Public Education advocating discontinuation of the high school program at the reservation schools with the rationale that:

Personally, I feel that the elementary school should be continued on the Reservation and that the high school students should be provided for elsewhere. It is just too costly to continue the high school program, let alone the limited offering. Then too, Reservation children are badly in need of outside contacts as well as broader educational opportunities than we can provide under the circumstances.³⁴

The legacy of this transportation of youth away from their families was most poignantly expressed by one informant who, when asked "How did it feel to have your siblings move away from home?" promptly burst into tears and replied "It hurt so bad, I can't even tell you. I don't want to talk about this, it still hurts too much".³⁵ Chief Kenneth Adams recalls that five tribal members attended Oak Hill Academy in Mouth of Wilson, VA, in the 1960s. To the best of his

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 8 Page 14

recollection, much of the tuition was paid through the Baptist institutions (Kenneth Adams, personal communication, July 27, 2005).

Sharon Indian School and Desegregation

One tribal member, Carol Ann Lewis, noted that she received notification that Sharon would be closing shortly before beginning high school, so she began high school at the local public school, King William High. Her siblings had all attended Sharon, and she always felt that she had lost out by not attending. She often accompanied her mother when she drove the school bus, but did not attend herself. More important, Carol Ann reported having been “petrified” when she began classes at King William County High School. She stressed that not only had students at the Sharon School known each of their classmates, but that they were frequently somehow related to one another! Thus, it was doubly intimidating to attend the “white school” as she phrased it. Joan Faulker reported a similar sentiment regarding her first day at King William: “It was a scary, scary day. My sister was in one building, and I was in another. I had never been around that many people before. I didn’t know any of the rules.”³⁶

Conclusion: Sharon Indian School and Tribal Identity and History

The Sharon Indian School embodies state and national issues broadly related to racial segregation, identity politics, social and educational history. The two components of the School—the archaeological manifestation of the 1919 school and extant 1952 building—are collectively tremendously important in the historic and ongoing identity of a specific cultural group while also representing in microcosm issues playing out on the national scene. Sharon Indian School is very much a touchstone for the Upper Mattaponi—including both those who attended as well as those who did not, as the latter counts parents and siblings among the ranks of the school’s alumni. In fact, Carol Ann Lewis (quoted above) is at no loss for Sharon Indian School stories despite the fact that she, herself, never attended. The current (1952) school’s function as Tribal Center serves to reinforce the importance of the otherwise modest structures built on this two-acre parcel owned by the tribe.

The 1952 Sharon School continues in use as the Upper Mattaponi Tribal Center to this day. The building and site (i.e., the 1919 and 1952 schools) speak to state and national issues of identity politics and educational segregation and desegregation. Given the Upper Mattaponi’s status as a non-reservation tribe, they were responsible for the construction of the school, hiring of the teaching staff, purchase of supplies, and only received state support by mid-century. Many Upper Mattaponi families found it necessary to send their children away in order to complete their high school educations. Locations to which children were sent include distant parts of Virginia, Pennsylvania, New Jersey, North Carolina, Michigan, and Oklahoma (Custalow 2005; Upper Mattaponi Tribe 1989). As a symbol of tribal initiative and determination, Sharon Indian School is a reminder of a national struggle for Indian parents to see their children educated and testifies, in many respects, to both a continuation of the Indian Boarding Schools era well into the mid-20th century and constitutes one of the lesser-known chapters in the broader national

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 8 Page 15

narrative reflected in the landmark *Brown v. Board of Education of Topeka* story of desegregation.

The earlier of the two structures survives only as an archaeological site (Significance Criterion D) with visible above-ground features consisting of the school steps, a series of drip lines, and evidence of the building's former footprint which is readily visible on the ground surface in the form of piers on which the frame structure rested. A growing literature on the archaeology of historic school houses attests to the utility of such investigations as a means for fleshing out furnishing plans, for writing little-known school and community histories (Gibb and Beisaw 2000; Beisaw and Gibb 2003, 2004).³⁷ This literature attests to the range of architectural and non-architectural material remains commonly encountered in schoolhouse excavations and urges community caution in its preservation strategies for protecting surviving examples of schoolhouses. Equally important, schoolhouse archaeologists stress the many instances in which archaeology has been fruitfully deployed to test the time-honored and sometimes quite vague memories associated with such resources. The 1919 Sharon Indian School's precise location is readily identifiable by superimposing historic and modern photographs and relating them to common reference points visible in the landscape today.³⁸ As such, it was not deemed necessary to test this structure in order to locate it. Thus, given the growing sophistication of schoolhouse archaeology as a research topic within broader historical archaeology, we did not deem it necessary to conduct test excavations within the footprint of the 1919 school in the preparation of this nomination. Moreover, at such a point in the future as the Upper Mattaponi tribe may wish to engage in an archaeological investigation of their schoolhouse, we feel it is imperative that any excavation be guided by a research design specifically tailored to meet needs and resolve questions that the tribe may well have not yet formulated.

In contrast, the 1952 structure remains intact with the addition of a reworked eastern entryway (intended by the architect to have served as the formal entry into the school), the addition of restrooms with toilets and sinks, interior partitions, and a drop ceiling. The partitions and ceiling were added during a period when the building was used as a County Agricultural Extension office. Despite these alterations, much of the 1952 building's interior equipment—including chalkboards, bulletin boards, Hopper-style windows with aluminum surrounds, and molding profiles—remains intact and in good condition. Collectively, the two contributing resources documented here retain key components of their integrity—most notably their integrity of location, design, setting, materials, workmanship, feeling, and association.

The story of cultural survival, community, tenacity, and pride told by the 20th-century resource known as the Sharon Indian School, King William Co., Virginia, is part of a national narrative and ongoing dialogue about social history, race, and identity politics. Several recent National Historic Landmark theme studies have been careful to emphasize the shared legacies and stories of many of America's minority groups in the face of institutionalized oppression (Garcia et al.

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

**Sharon Indian School
King William, VA**

Section 8 Page 16

2004; National Park Service 2004; Salvatore et al. 2000). Regardless of whether one advocates a consensus history approach to the broad brush or an emphasis on the separate struggles of people of color, there are a number of resources that tell both the highly localized details as well as speak to their articulation with larger national struggles. While by no means framed as simply a story of race-based segregation of education—in addition to other public accommodations—the story of the Sharon School is one of the continued importance of place and space in the construction of regional, community, and national ethnic pride and identity. In speaking to the topic of segregation and desegregation within the wider context of the National Historic Landmark theme study *Racial Desegregation in Public Education in the United States* (Salvatore et al. 2000), the authors noted:

School desegregation is most commonly associated with the powerful African American struggle to gain equal rights as citizens. However, other ethnic groups also experienced limitations in school equality for their children. This narrative thus considers the school desegregation struggles of the principal communities of color together and separately as dictated by the historical record. While the African American story anchors this narrative [the thematic study], this study integrates the school desegregation struggles of Asian Americans, Native Americans, and Chicano/Latino Americans. School desegregation has been an important part of their ongoing freedom struggles (Salvatore et al. 2000: 1).

America's minorities, including Virginia's Indian communities, have continued their freedom struggles in many ways and on many fronts in the decades preceding and subsequent to desegregation of the nation's schools. One pervasive means for combating racism's debilitating forces is through the shared pride to be derived from places that mark the ground on which important small, but no less significant, battles were waged and won. The Sharon Indian School is one such place.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 9 Page 17

Major Bibliographical References:

Adams, Chief Kenneth. Personal communication regarding education of Upper Mattaponi youth at Oak Hill Academy (Mouth of Wilson, VA), July 27, 2005.

----- Personal communication regarding clarifications on draft version of nomination of Sharon Indian School to the National Register of Historic Places, February 2, 2006.

Beisaw, April M. and James G. Gibb. *Beyond Slate Pencils: Schoolhouse Artifacts and Community History*. Paper presented at the annual meetings of the Society for Historical Archaeology, 2004.

----- Testing Community History: The Archaeology of Schoolhouse Sites. Paper presented at the annual meetings of the Society for Historical Archaeology, 2003.

Custalow, Dr. Linwood. Telephone conversation with Angela L. Daniel, April 21, 2005.

Egloff, Keith and Deborah Woodward. *First People: The Early Indians of Virginia*. Charlottesville: University Press of Virginia, 1994.

Fiske, Warren. The Black-and-White World of Walter Ashby Plecker. *The Virginia Pilot*, August 8, 2004. (Accessed from PilotOnline.com at <http://home.hamptonroads.com/stories/story.cfm?story=74481&ran=162825>. Story accessed on 1/20/06.)

Garbarino, Merwyn S. and Robert F. Sasso. *Native American Heritage*. Third edition. Prospect Heights, IL: Waveland Press, Inc., 1994.

Garcia, Matt, Alton Hornsby, Jr., Steven Lawson, and Susan Cianci Salvatore. *Civil Rights in America: Racial Desegregation in Public Accommodations (Draft)*. National Historic Landmark Theme Study. Washington, DC: U.S. Department of the Interior, National Park Service, 2004.

Gibb, James G. and April M. Beisaw. Learning Cast Up from the Mire: Archaeological Investigations of Schoolhouses in the Northeastern United States. *Northeast Historical Archaeology* 29:107-129.

Gilford, Andrew. *America's Country Schools*. Washington, DC: Preservation Press, 1991.

Hill, Helen R. Elementary and Secondary Principal's or Head Teacher's Term Report for the School Year 1964-1965. (Originals of all surviving reports are in sealed files at the Library of Virginia, Richmond, VA.) Photocopy of this report was provided by Mr. Dave Adams.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 9 Page 18

Huff, Charles W., Jr. Letter to Arthur E. Chapman, Supervisor of School Buildings for the Virginia State Department of Education, January 31, 1952. Copy of letter provided by Mr. Ben Adams.

Interviews with former Sharon Indian School Students³⁹ conducted at annual Pow-Wow of the Upper Mattaponi Indian Tribe, King William, Virginia, May 28-29, 2005.

Interviews with former Sharon Indian School Students and Teacher⁴⁰ conducted at Adams Family Reunion, King William, Virginia, August 6, 2005.

King William County Land Records. Transfer from King William County School Board to Upper Mattaponi, Inc., dated December 16, 1987 and recorded in Deed Book 173, page 685. King William County Courthouse, King William, VA.

Koyl, George S., ed. *American Architects Directory*. 2nd edition. New York: R.R. Bowker Co., for the American Institute of Architects, 1962, p. 262.

Kroll, Lisa. Telephone and e-mail correspondence, June 2, 2005.⁴¹

Lichtenstein, Susanne Ralston. *American School Buildings, 1890-1920*. Unpublished M.A. Thesis, Cornell University, 1985.

Lindauer, Owen. *The Archaeology of Americanization: Assimilation and Changing Identity of Phoenix Indian School Pupils*. *CRM* 19/9 (1996): 27-31.

----- Historical Archaeology of the United States Industrial Indian School at Phoenix: Investigation of a Turn of the Century Trash Dump. *Anthropological Field Studies* 42. Tempe, AZ: Office of Cultural Resource Management, Department of Anthropology, Arizona State University.

Moretti-Langholtz, Danielle. *Other Names I Have Been Called: Political Resurgence among Virginia Indians in the Twentieth Century*. Ph.D. dissertation, Department of Anthropology, University of Oklahoma. Ann Arbor: University Microfilms International, 1998.

National Park Service. *Landmarks that Transformed Education: Racial Desegregation in Public Education in the United States*. A National Historic Landmark Theme Study Update. Washington, DC: U.S. Department of the Interior, National Park Service, 2004.

Nesper, Larry. The Meshingomesia Indian Village Schoolhouse in Memory and History. In Jacob J. Climo and Maria G. Cattell, eds. *Social Memory and History: Anthropological Perspectives*. Walnut Creek, CA: AltaMira Press, 2002, pp. 181-197.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section 9 Page 19

Nickel, Robert K. and William J. Hunt, Jr. *Archaeological Geophysical Survey Tests at Monroe School, Brown v. Board of Education National Historic Site, Topeka, Kansas. Midwest Archaeological Center Technical Report No. 81.* Lincoln, NE: U.S. Department of the Interior, National Park Service.

Prucha, Francis Paul. Civilization and Education. *The Great Father: The United States Government and the American Indians.* Abridged edn. Lincoln: University of Nebraska Press, 1986, pp. 48-63.

Reyhner, Jon and Jeanne Eder. *American Indian Education: A History.* Norman: University of Oklahoma Press, 2004.

Rountree, Helen C.. *Pocahontas's People: The Powhatan Indians of Virginia through Four Centuries.* Norman: University of Oklahoma Press, 1989.

Salvatore, Susan, Waldo E. Martin, Jr., Vicki L. Ruiz, Patricia Sullivan, and Harvard Stikoff. *Racial Desegregation in Public Education in the United States: Theme Study.* Washington, DC: U.S. Department of the Interior, National Park Service, 2000.

Speck, Frank G. *Indian Notes and Monographs. Chapters on the Ethnology of the Powhatan Tribes of Virginia. Indian Notes and Monographs Vol. 1, No. 5, 1928.*

Stadler, Scott. *Test Excavations of Several Geophysical Anomalies. Brown v. Board of Education National Historic Site (14SH113), Shawnee County, Kansas. Midwest Archaeological Center Technical Report No. 82.* Lincoln, NE: U.S. Department of the Interior, National Park Service.

Tupponce, Reginald, Sr. *Video Interview with Mrs. Helen Roberts Hill, including Elizabeth Adams and Margaret Allmond.* Transcribed by Angela L. Daniel. Video was made on December 3, 1987. (N.B.: This video is the personal property of Mr. Tupponce, who should be contacted for access to a copy, while its content remains the intellectual property of the Upper Mattaponi tribe.)

Upper Mattaponi Tribe. *The Upper Mattaponi Tribal Spring Festival and Pow Wow: Building for a Future, May 27, 1989.* King William, VA: Upper Mattaponi Tribe, 1989.

Virginia Department of Education, Record Group (R.G.) 27, Indian School Files (1936-1967), Library of Virginia, Richmond, VA.

Wells, John E. and Robert E. Dalton. *The Virginia Architects, 1835-1955: A Biographical Dictionary.* Richmond, VA: New South Architectural Press, 1997.

United States Department of the Interior
National Park Service

**National Register of Historic Places
Continuation Sheet**

**Sharon Indian School
King William, VA**

Section 10, Photographs Page 20

Verbal Boundary Description:

The precise boundary of the site and building components of this nomination consists of a 10-foot envelope measured outward in all directions from the dripline surrounding the 1919 school and likewise a 10-foot envelope measured outward from each of the walls of the surviving 1952 school. Collectively, these resources are eligible for listing on the National Register of Historic Places under Significance Criteria A and D, as outlined above.

The National Register-eligible bounded entity described here is thus a modest subset of the larger tribe-owned, two-acre tract that is defined and formally recorded as:

ALL that certain tract of land lying in the County of King William, State of Virginia, Situated in Acquinton Magisterial District, containing two (2) acres, more or less, situated on the north side of the public road leading from Sharon Church to Rumford, adjoining the lands now or formerly of W.T. Limbscomb, John Kelly and Lee Hencher; being the same property in all respects conveyed to County of King William, Virginia, by deed from County School Board of King William County, dated the 9th day of November, 1967, and recorded in the Circuit Court, Clerk's Office of King William County, Virginia, on December 1, 1967 in Deed Book 96, page 388 (King William Co. Land Records, Book 173, Page 685).

The outline of this boundary is indicated on the enclosed scaled site plan.

Boundary Justification:

While the two components of the Sharon Indian School sit on a larger two-acre parcel, it is these resources and the surrounding 10-foot envelope that most closely encapsulates their character-defining attributes and the values, themes, and significance criteria outlined in this nomination.

Photo Log

All photographs: 1952 Sharon Indian School, King William County, Virginia #050-5005
Digital images taken by Julie H. Ernstein, Ph.D. in 2005
Image files stored at the Virginia Department of Historic Resources

Photo 1 of 6: SW exterior elevation
Photo 2 of 6: NE exterior elevation
Photo 3 of 6: South exterior corner
Photo 4 of 6: East exterior corner
Photo 5 of 6: Interior classroom, facing east
Photo 6 of 6: interior classroom, facing west

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section Endnotes

Page 21

¹ Copies of the architect's plans for the 1952 school are in possession of the Upper Mattaponi Tribe. Chief Kenneth Adams generously shared his set of plans as well as family photographs for use in the preparation of this nomination.

² According to Phyllis Glaum, Martha Adams served as the cook and bus driver in the early- to mid-1950s. Interview with Julie H. Earnstein and Angela L. Daniel at Upper Mattaponi Pow-Wow, May 28, 2005.

³ Assistant Chief Frank Adams, who attended the Sharon School in the 1960s, recalls that Mrs. Hill used to ring a bell to call the children to class. Interview with Julie H. Earnstein and Angela L. Daniel at Upper Mattaponi Pow-Wow, May 28, 2005.

⁴ The explanation provided by informant Joan Faulkner was that Rappahannock children attended Sharon Indian School because their own school had closed. Interview with Julie H. Earnstein and Angela L. Daniel at Upper Mattaponi Pow-Wow, May 28, 2005.

⁵ According to the tribe's website, "The Adamstown band became officially known as the Upper Mattaponi Indian Tribe in 1921" (source: <http://www.uppermattaponi.org/our-past.html>, accessed on September 5, 2005).

⁶ Former teacher Mrs. Helen R. Hill recounted an incident in which her wedding ring fell through the floor slats to the ground below. Fortunately, it was readily retrieved by one of the schoolchildren (Tupponce 1987).

⁷ Many Upper Mattaponi attended services of the Pamunkey Reservation Baptist Church, and the Mattaponi Baptist Church (Upper Mattaponi 1989: n.p.). Indian View Baptist Church was constructed in 1942 and accepted into the Dover Association in 1946.

⁸ A 1989 Upper Mattaponi Pow-Wow program reads: "The Indian View Baptist Church's existence began as a Sunday School, originating in 1920, through the help of Mr. Charles Hogan and Mr. Emmett Farmer, members of the Sharon Baptist Church of King William County. Sunday School was held in the Sharon Indian School building....While holding services in the Sharon Indian School, the Upper Mattaponi people were organized into a body. The church was named by one of the tribe's women, 'Indian View.'" (Upper Mattaponi Tribe 1989:n.p.)

⁹ Unlike the Monacan Indian nation's school at Bear Mountain (also listed on the National Register of Historic Places), the Sharon Indian School was never run as a mission church. However, select ministers at Indian View Baptist Church (e.g., Rev. Kalincheck) proved instrumental in placing Sharon students with families out of state for purposes of continuing their education. The Upper Mattaponi children were sent as far west as Michigan and southward to the Virginia/North Carolina border. In addition, several Upper Mattaponi families migrated northward to Philadelphia, Pennsylvania, for educational and other opportunities.

¹⁰ Chief Kenneth Adams recalls watching the worker lay the brickwork for the bathrooms ca. 1962. To the best of his recollection, either the state or county paid for the installation, and he is quite certain that until that time the students availed themselves of separate outhouses—one for the girls and another for the boys (personal communication, February 2, 2002).

¹¹ Despite the fact that the building no longer functions as a school, it is referenced in daily conversation as "the School." Current usage might more properly dictate some other identifier such as Tribal Center, but the building's history and identity as the tribe's school is so significant that it continues in usage. In our estimation, this only underscores the Sharon School's role as a site of memory and commemoration in Upper Mattaponi tribal identity. The school closure date is derived from conversations with Chief Kenneth Adams (personal communication February 2, 2006).

¹² Joan Faulker suggested that some of the blackboards from the original school were reused in the Church. This suggestion merits further investigation. Interview with Julie H. Earnstein and Angela L. Daniel at Upper Mattaponi Pow-Wow, May 28, 2005.

¹³ So-named in reference to Dr. Walter Ashby Plecker (1861-1947), registrar of the Virginia Bureau of Vital Statistics during the period of enforcement of the Racial Integrity Act (1924-1968). Upper Mattaponi Chief Kenneth Adams is quoted in the *Virginia Pilot* discussing Plecker's legacy: "It never seems to end with this guy.... You wonder how anyone could be so consumed with hate" (story accessed at PilotOnline.com at <http://home.hamptonroads.com/stories/story.cfm?story=74481&ran=162825>, accessed on 1/20/06).

¹⁴ Former Sharon Indian School student Ann Nicholson commented "The Indians were treated awful. The Indian boys were good enough to serve in the Army (drafted), but not allowed in public places or schools." Interview with Julie H. Earnstein and Angela L. Daniel at Upper Mattaponi Pow-Wow, May 28, 2005.

¹⁵ According to Margaret Allmond, her father—then the chief—and men from the tribe built the school. Interview with Julie H. Earnstein and Angela L. Daniel at Upper Mattaponi Pow-Wow, May 28, 2005.

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section Endnotes

Page 22

¹⁶ In the course of preparing this nomination, team members combed every single folder of the Indian School Files that we were permitted to access so as to maximize both broader social context and Sharon School-specific details.

¹⁷ Several informants reported that Rappahannock children attended in the 1960s, shortly before the school closed. Eunice Adams stated “I think the Chickahominy used to be up here too.” She is the only informant to have suggested this, and it is possible that we misconstrued her meaning. Chief Adams, however, is quite specific that this was never the case. Interview with Julie H. Ernstein and Angela L. Daniel at Upper Mattaponi Pow-Wow, May 28, 2005 and personal communication, February 2, 2002, respectively.

¹⁸ Several interviewees noted that they understood that funds for the restrooms and cafeteria were supplied by the tribe and not by the County School System. As noted previously, Chief Kenneth Adams recalls that either the county or state provided funds for this work. He distinctly remembers observing the work, chatting with the mason as it was underway, and the fact that the tribe did not underwrite the cost (personal communication February 2, 2002).

¹⁹ This system is euphemistically referred to as an 11-year system in documents contained in the Indian School Files (R.G. 27, Box I, File 2, Library of Virginia, Richmond, VA). Nowhere in this material is there acknowledgment of the fact that this scheme denied students the ability to earn a high school diploma.

²⁰ A petition submitted by the Anglo Saxon Clubs of Virginia to the General Assembly in 1924 specified a racial code demanding statewide birth registration by racial composition, denial of marriage licenses to those guilty of miscegenation, and codification of the term “white” so as to denote those without any trace other than Caucasian blood (Moretti-Langholtz 1998:86).

²¹ Interview with Julie H. Ernstein at Upper Mattaponi Pow-Wow, May 29, 2005.

²² The Virginia Council on Indians (VCI) website has a section devoted to tribal history and information for the Upper Mattaponi and other state-recognized tribes of Virginia. The tribal history indicates that “In the late 1800s the Upper Mattaponi had a school which existed for a short time, and in 1919 a one room structure was built” (<http://indians.vipnet.org/tribes/upperMattaponi.cfm> --accessed on September 16, 2005).

²³ Interview with Julie H. Ernstein at Adams Family Reunion, August 6, 2005.

²⁴ Interview with Julie H. Ernstein at Upper Mattaponi Pow-Wow, May 29, 2005.

²⁵ Compiled from various documents contained in the Department of Education (R.G. 27, Indian School Files, Box I, File 7, Library of Virginia, Richmond, VA).

²⁶ Memo from Thomas T. Hamilton, Director of Secondary Education to Mr. D.J. Howard, Acting Superintendent of Public Instruction, dated January 20, 1950 (R.G. 27, Indian School Files, Box I, File 27, Library of Virginia, Richmond, VA).

²⁷ A detailed annotation justifying this increased expenditure noted that 13 students had been sent out of state for purposes of completing their high school educations that year.

²⁸ Roland Adams. Interview with Julie H. Ernstein and Angela L. Daniel at Upper Mattaponi Pow-Wow, May 28, 2005.

²⁹ Interview with Julie H. Ernstein and Angela L. Daniel at Upper Mattaponi Pow-Wow, May 28, 2005.

³⁰ As documented in January 20, 1950 memo from Mr. Thomas T. Hamilton, Director of Secondary Education to Mr. D.J. Howard, Acting Superintendent of Public Instruction (R.G. 27, Indian School Files, Box I, File 27, Library of Virginia, Richmond, VA).

³¹ The state of Virginia provided a 7th-grade education until 1952, after which they offered Sharon Indian School students an 11th-grade option. If these students were to earn a high school diploma, it became necessary for them to relocate—often at a considerable distance—so that they might complete their high school education.

³² In the course of interviewing former Sharon Indian School students who subsequently boarded out of state, it became clear that children were not always treated well in the households where they were placed. In addition to homesickness and hard work, references were made to unspecified abuses. One male student had the maturity to leave the family with whom he had been placed, and found himself a better situation.

³³ Memo dated July 26, 1954 from Woodrow W. Wilkerson, Supervisor of Secondary Education to Dr. Dowell J. Howard, Superintendent of Public Instruction (R.G. 27, Indian School Files, Box I, Folder 27, Library of Virginia, Richmond, VA).

³⁴ Memo dated June 2, 1960 from G.L. Quirk, Supervisor, Health & Physical Education to Dr. Davis Y. Paschall, Superintendent of Public Education (R.G. 27, Indian School Files, Box II, Folder 19, Library of Virginia, Richmond, VA).

United States Department of the Interior
National Park Service

National Register of Historic Places
Continuation Sheet

Sharon Indian School
King William, VA

Section Endnotes

Page 23

³⁵ As recalled by Julia Adams. Interview with Julie H. Ernstein at Upper Mattaponi Pow-Wow, May 29, 2005.

³⁶ Interview with Julie H. Ernstein and Angela L. Daniel at Upper Mattaponi Pow-Wow, May 28, 2005.

³⁷ An outstanding bibliography titled "The Archaeology of One-Room Schools" is maintained by April Beisaw at <http://bingweb.binghamton.edu/~beisaw1/Main.html>. (Accessed 9/16/05.)

³⁸ In consultation with Ms. Erika Martin Seibert of the National Park Service National Register Office (Washington, DC), it was determined that it would be acceptable to invoke Significance Criterion D without conducting excavation provided that the land use history, visible features, and ability to superimpose building locations photographically and in relation to shared reference points were successful in precisely placing the location of the 1919 school. Given the Sharon Indian School's importance in 20th-century tribal identity—as well as its role as a touchstone in family history and the legacy of Virginia and the nation's racial purity laws and desegregation chapters—we knew it was imperative that this nomination comprise the archaeological manifestation of the original school building (i.e., footprint, dripline, and 10-foot margin) as well as the extant school structure (i.e., footprint and 10-foot margin). These three means: (1) land use, (2) visible features, and (3) photography were successfully integrated to pinpoint the location of the 1919 structure. Each is developed fully in this nomination.

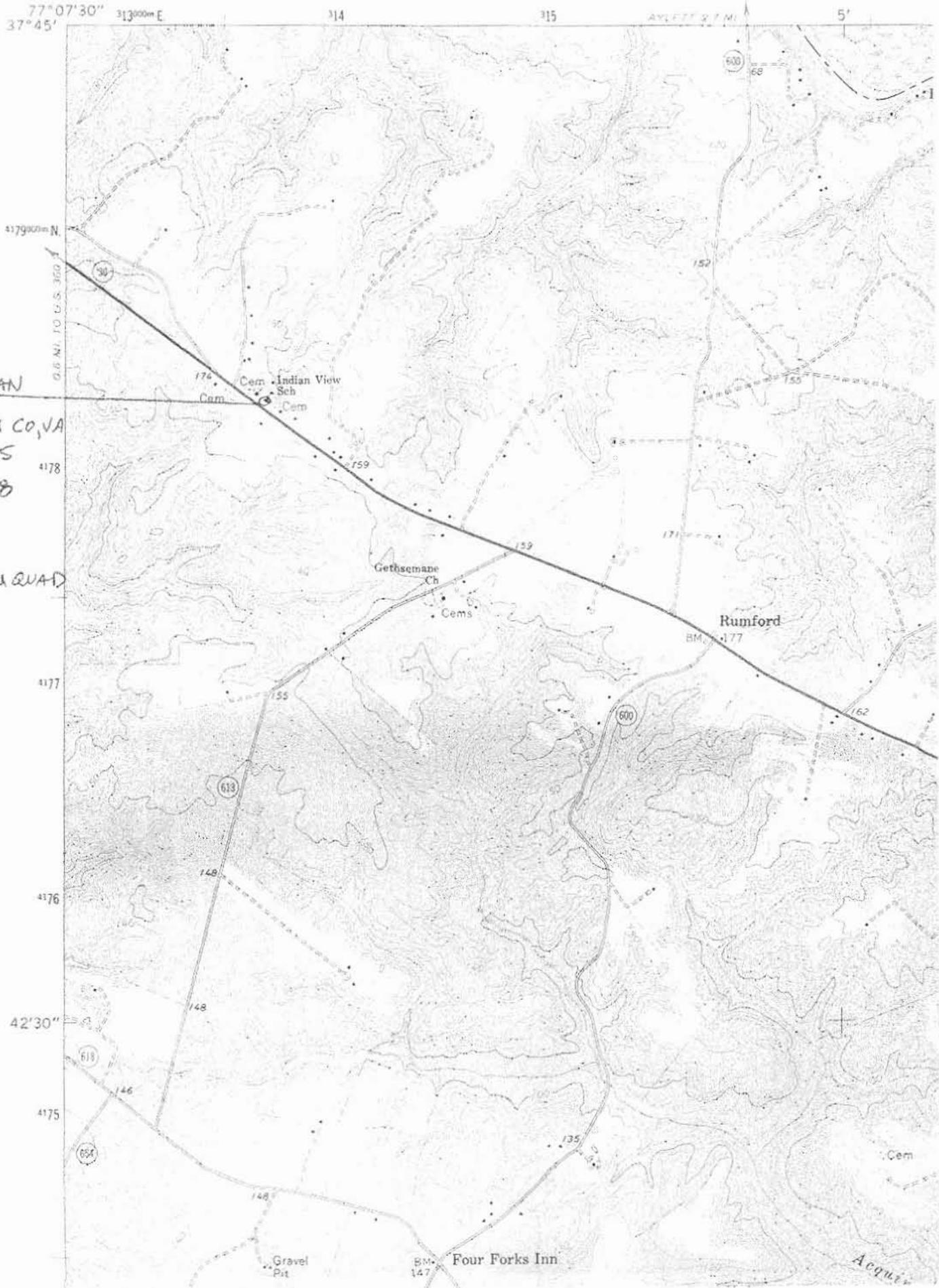
³⁹ Former Sharon Indian School students interviewed at this time were: Edmond Adams, Elmer Davis Adams, Ernest Adams, Eunice Adams, Howard Adams, Julia Fleming Adams, Roland Adams, Wesley Adams, William Frank Adams, Margaret Allmond, Joan Faulkner, Phyllis Glaum, Maria Jene Harward, Carol Ann Lewis, and Ann Nicholson. These interviews were conducted by Julie H. Ernstein and Angela L. Daniel on May 28, 2005 and by Julie H. Ernstein on May 29, 2005. Copies of all notes were deposited with the Upper Mattaponi tribe upon completion of this project.

⁴⁰ Former Sharon Indian School students interviewed at this time were: Joseph R. (Rudy) Adams, Louise Adams, and Julia Adams Fleming. These interviews were conducted by Julie H. Ernstein. Copies of interview notes were deposited with the Upper Mattaponi tribe upon completion of this project.

⁴¹ Ms. Kroll conducted the research that contributed to the erection of the state historic marker at Sharon Indian School. Her assistance and interest in our research was appreciated.

25991 1:25000
18601 AHHVILLE

UNITED STATES
DEPARTMENT OF THE INTERIOR
GEOLOGICAL SURVEY



SHARON INDIAN
SCHOOL
LING WILLIAM CO, VA
#050-5005
TM ZONE 18
313693E
4170237N
NG WILLIAM QUAD