Constructing Wilderness: Landscape Depopulation and National Park Creation
Katie Algeo, Western Kentucky University

Wilderness is a valued part of the American cultural landscape, and the notion of wilderness as "constructed" rather than an essential part of the natural world is broadly accepted among geographers and historians. This paper explores one element of wilderness construction, removal of permanent human habitation, and compares its implementation in three National Parks created in the southeastern U.S. during the first half of the twentieth century. All three parks were created in rural, but populated areas that had a significant history of resource use and economic development before park designation. Differences in policies developed for each park, in the structure of land ownership, and in park situation relative to urban corridors of power resulted in markedly different depopulation experiences for each.

The Rousculp Log Bank Barn: A Pennsylvania-German Landscape Relic in Perry County, Ohio
Timothy G. Anderson, Department of Geography, Ohio University

The Rousculp barn is a double-crib log, Schweitzer-style bank barn located in Perry County, Ohio. Likely constructed in the middle decades of the nineteenth century, the structure features traditional timber-framed construction details, half-dovetail log notching and Germanic roof trusses. This paper describes details of the barn's construction and traces the history of its builders and owners, set within the context of the large-scale migration of Pennsylvania-Germans from southeastern Pennsylvania to central and eastern Ohio during the early Federal period. The paper argues that the Rousculp barn can be understood as an individual landscape relic that is but one element of a larger "Pennsylvania-extended" ethnic cultural landscape complex established in this part of the Old Northwest.

The House on the Hill Jackson Sanatorium guests and their origins, 1858-1914
Katherine Berdan

The peak era of sanatoriums during the middle to late 19th century occurred during a period of great change in the United States. Changes in mobility, medicinal practices, women's role and standing, aspects of modernity, and social norms all played a major role in affecting the popularity and success of sanatoriums. My research focuses on identifying the guests of the Jackson Sanatorium in Dansville, New York, between 1858 and 1914. The Sanatorium was one of the best known and most prestigious institutions of its kind. In addition to identifying guest names, I also gathered information on their origins, health condition, and prescribed treatment. The growing fame of the sanatorium was reflected in a striking shift in its geographical reach and some upward movement in its social cachet. Stagnation and decline preceded widespread automobile adoption and road improvement, and was most likely a reflection of growing competition, physical deterioration, and declining prestige.

The Roadside Gardens of Newfoundland's Northern Peninsula
Dawn S. Bowen. University of Mary Washington

Unexpected landscape features on Newfoundland's Northern Peninsula are small gardens situated beside the area's principal roads, often miles from the nearest settlement. Analysis of these gardens, based on field work, interviews with gardeners, and literature about the subject, shows that the gardens came into existence in the 1960s in conjunction with construction of the first roads that penetrated this part of Newfoundland, and that their utilization follows well defined patterns. These include cultivation techniques, types of crops, consumption of the produce, and means of protection.
against predators, including moose and caribou. Today, numerous gardens have been abandoned, and most of those that remain are worked by older men and women who will not be able to continue this practice much longer. As the gardens disappear, and weeds and trees take over their sites, it is apparent that Newfoundland is losing another element of its cultural distinctiveness.

Migration From The Dust Bowl: Another Look
Marshall E. Bowen, University of Mary Washington.

Analysis of the life histories of 190 family heads who were living in Stonington precinct in southeastern Colorado, close to the epicenter of the Dust Bowl, in 1930, shows that some assumptions about migration from this beleaguered land should be modified. Individual census returns for 1940, supplemented by newspaper items, city directories, genealogies, and other materials, indicate that fewer than a quarter of Stonington’s residents remained in their homes until 1940, contradicting the common belief that, as one historian put it, “three quarters of the population hung on through the decade.” These sources do confirm, however, that a large share of the people who left Stonington moved only short distances, often “to an adjacent county or to the next big town,” to use the words of another historian. For those who relocated to West Coast states, California was not the powerful magnet that some would have us believe, and indeed more families made their way to Oregon than to the Golden State.

What’s in a Name? A Story of Body-Snatching, Boosterism, Memorialization, and ‘Museums’.
Jim Thorpe; the Man and a Town in Pennsylvania
Wayne Brew, Assistant Professor of Geography Montgomery County Community College, Blue Bell, Pennsylvania

Wa-tha-skō-huk (light after the lightning) also formally known as Jacobus Franciscus Thorpe is better known as Jim Thorpe. He is a part of the Sac and Fox Nation and was born near Prague, Oklahoma in 1887. Thorpe’s great athletic skills along with the tragic story of losing his 1912 Olympic Medals (with their eventual return in 1982) are a well-known legend in American Sports History. The details of how Thorpe ended up buried in a small Pennsylvania town that now bears his name along with the trail of material culture (memorials and museums) makes for a curious story. This illustrated presentation will discuss toponyms, memorialization, federal law, and court decisions related to Jim Thorpe. It will also reveal a family divided and a town that was once divided, but no longer.

Dr. S. Matthew DeSpain, Rose State College

Not long after the Oklahoma City emerged on the Southern Plains, civic leaders and land developers united to craft a progressive metropolitan image of the new city by transforming the land and creating a city zoo. The new zoo became part of the quest for identity and place in the Southwest for OKC, to measure itself against the region’s other municipalities. The movement was equally influenced by the “back to nature” movement, which urged Americans to re-connect with nature and tap into its physical and spiritual values. The layout, the landscaping, the architecture, and the acquisition and display of animals became physical embodiments of a young city looking forward while also looking back upon its recent frontier heritage, controlling that image with more than cages and grottos. No other institution in Oklahoma City better reflected in physical form this juxtaposition of wilderness and progress and the society’s perceptions about nature. This presentation explores the physical creation, control, and interpretation of nature at the Wheeler Park Zoo in what was then progressive and cutting edge fashion. Yet, in the end, nature would eventually consume the zoo with the great flood of 1923, and force the city to start another zoo anew.
Oklahoma's Post Office Murals
Alyson Greiner. Oklahoma State University, Department of Geography

The Dust Bowl, Route 66, Native Americans, and oil production are some of the popular associations that come to mind when we think of Oklahoma. But what story or stories do Oklahoma's post office murals, largely a product of the New Deal, tell of the state and its people? The purpose of this paper is to provide a visual sampling of some of the post office murals along with a discussion of the Depression-era programs that provided the impetus for their creation. In the process, the paper will revisit a few of the controversies some murals generated, and highlight the little known ways in which Native Americans contributed to this art.

Access to Geographical Information in Library Catalogs: a Case Study
Ralph Hartsock and Daniel Gelaw Alemneh, University of North Texas Libraries

Abstract: Libraries offer a variety of methods to retrieve geographic data. This paper explores three case studies. The online catalog (Case no. 1) includes various materials available to users. These include maps, audio or video recordings, and music. Many of these have place of capture or recording that is important in the understanding of the manifestation. Case no. 2 is Special Collections in general, including the Portal to Texas History. Several unique digital collections provide details such as aerial maps, or books and music produced during monumental events (Civil War). Case no. 3 is a particular collection digitized by UNT: The map collection of the University of Texas at Arlington. Considering the common factors of representing the who, what, where, when, why, and how of the resource, we also explore the future of Digital structures: Evolution from MARC (three digit codes for eight bit memory computers) into Bibframes, which employs greater use of natural language like Resource Development Framework (RDF) in the web, and Turtle.

Monitoring the degradation of cultural resources: a case study at the Chesapeake & Ohio Canal National Historic Park
Claire Jantz, Paul Marr, Alex Moats

The Chesapeake & Ohio Canal is one of the most significant preserved examples of a major transport canal in the United States. The 184 mile canal was constructed between 1828 and 1850 to connect Washington, DC to its western hinterlands in Cumberland, MD. Its construction and operation (1850 – 1924) was fraught with major engineering challenges and frequent damaging floods. Its significance as a heritage resource was recognized in 1971 when it became the C&O Canal National Historic Park (CHOH) and the National Park Service (NPS) today faces many of the same management challenges to maintain the canal's channel and the many historic structures (dams, locks, culverts, and buildings) along its length. This research focuses on just one of these structures, a culvert where the Tuscarora Creek in Maryland flows under the canal into the Potomac River. While it would be considered of minor importance for its interest to most visitors, this culvert and others like it are critical for maintaining to canal's channel. The culvert is already heavily degraded due to stream bank erosion and its failure would require a significant and expensive restoration effort. This research focuses on the collection and analysis of baseline watershed and stream channel data in order to i) identify land use trends in the Tuscarora Creek watershed that would contribute to or mitigate erosion, and ii) monitor streambank erosion and stream bed morphology at the culvert.
The German Heating Oven and the Smoke-Free Parlor
Arthur Lawton Ph.D, Department of Folklore and Ethnomusicology, Indiana University

The German development of the enclosed heating oven and the consequent "smoke-free parlor" notably advanced domestic comfort and functionality by maximizing warmth from limited and rigidly controlled fuel sources and centering family life in a smoke-free environment and relative comfort for work and for leisure. brought to the New World by immigrating German settlers and found widely in German settlements of the 18th century, has completely disappeared in North America and consequently is little understood for the purpose of historic reconstruction. Bruno Schier proposed the origin of the form and its distribution throughout Switzerland was mapped by Richard Weiss. Archeological excavation, documentary research, restoration and reconstruction has been underway at the Fränkisches Freilandmuseum in Bad Windsheim for some 35 years. The oven's development took two paths over time, one based on tile and the other on cast iron. A heating oven incorporating tiles is documented from the mid-13th century. Takenplatten, flat rectilinear cast iron plates that radiated heat through a wall from kitchen to parlor were well developed by 1500 and are the basis of the cast iron oven. Ovens can be divided into those that retain heat for baking, smelting and firing pottery and those radiating heat into a room. Styles changed from cupola oven to tower oven to chest oven. Tiles changed from cup shaped to dish shaped to medallion shaped. Tile ovens began as masonry structures containing cup-shaped tiles and became structures of flat tiles mortared together. Rolled steel stove piping enabled the oven to stand independent of the wall, resulting in the free-standing stove, whether tile or iron. The nearly complete loss of extant examples of a fundamental core unit of the Pre-Modern German household demands extensive research before reconstruction of early German smoke-free parlors.

Necrogeography – The Loss of Material Culture on the Upland South Cemetery Landscape
Gerald T. McNeil Southeastern Louisiana University Instructor of Geography

Upland South folk cemeteries are found throughout the southern states and reach westward into eastern Texas and Oklahoma. Numerous cultural geographers and folklorists have noted and documented the presence of this type of cemetery. Some noted geographers and folklorists are: Kniffen, Jordan, Jeane, Milbauer, Newton, Pitchford, and Tarpley. The Upland South folk cemetery has several distinguishing traits or cultural elements. Some of these elements can be found in cemeteries not designated as Upland South, whereas the Upland South folk cemetery will have all or most of the following characteristics which gives the cemetery its' identity. The elements or traits include highest elevation or hilltop location, scraped ground, mound graves, east-west grave orientation, simple grave markers and decorations, preferred species of vegetation, grave structures, and cults of piety. Over time the Upland South cemeteries have changed or certainly have been modified. The change or modification unfortunately ends up with some sort of material cultural loss. This paper will discuss the changes that have taken place in these cemeteries, the loss of material culture and the modification of the cultural landscape known as the Upland South cemetery.
Archipelago of Hope: Small Places in Rural Nebraska, 2000-2010
Darrell A. Norris, Department of Geography, SUNY College at Geneseo

Although rural population decline has been a fact of Great Plains geography for almost a century, its circumstances are not fully understood. Distinguishing the causes of population loss from its effects is a formidable challenge. Small places seem especially emblematic of decline because of their visually striking evidence of decay and abandonment. The smallest and most isolated places seem inexorably bound for ghostdom, a trajectory reinforced by business, school and post office closures and, it seems, preceded by aging in place and near-childless populations. For Nebraska at least, the demographic realities of small places do not mirror this simplistic stereotype, beginning with the fact that many have not declined in the recent past. My paper explores the population change and associated contexts of 71 small places in rural Nebraska between 2000 and 2010. Some findings are counter intuitive - Interstate Highway proximity is not a panacea, and senior citizen presence does not necessarily inhibit future growth. A key and I believe hitherto neglected factor is the population of each place's rural hinterland.

"Born-dead, neo-penitentiary modern: The Hirshhorn Museum and Sculpture Garden"
Angela Person-Harm, PhD Candidate, University of Oklahoma

Recently, geographers have begun developing a means of analysis that reveals the effects of individuals' embodied engagements with architecture, while also documenting how buildings relate to their greater historical, political, and social contexts and describing how built space reinforces notions of statehood and national identity. An understanding of how Brutalist architecture, in particular, affects people at the scales of the individual, the organization, and the community, is possible using this type of architectural geographic analysis. The Hirshhorn Museum and Sculpture Garden (1969-1974), located on the National Mall in Washington, D.C., has acquired multiple complex and, at times, contentious identities. Though architect Gordon Bunshaft initially envisioned the Hirshhorn as an exquisite Italian marble-clad cylinder, the American government's mandate to "buy American" during the Vietnam war meant the building would ultimately be rendered as a foreboding raw concrete mass. Thus, upon its completion, architectural critic Ada Louise Huxtable referred to the building as "born-dead, neo-penitentiary modern." In the years since, the Hirshhorn's Brutalist form has affected millions of passersby, visitors, and occupants as they have gone about their daily lives. This presentation describes architectural geographic research strategies currently being applied to the Hirshhorn Museum and Sculpture Garden, as well as some initial observations that enhance our understanding of the mutual constitution of cultural identity and this particular Brutalist architectural space.

WHITE SETTLERS AND CHEROKEE INDIANS IN GEORGIA PATHWAY TO THE TRAIL OF TEARS
Thomas H. Rasmussen and Margaret B. Rasmussen

The Cherokee and other Native American peoples consistently experienced conquest and subjugation at the hands of white settlers of European ancestry. But conquest and subjugation were not inevitable. Human groups have a rich capacity to accommodate their differences and live together in relative peace and harmony; most human families and communities are practiced in the art of accommodation. On the American frontier, why were relations between white settlers and Native Americans dominated by hostility and conquest rather than accommodation?
First, the doctrine of racial superiority prevailed. The Christian and enlightenment humanist principle that all men are created equal was easily rejected in an age when people were sensitized to racial and national differences. Many whites were busily justifying treating black people as slaves. Extending the principle of racial inferiority to the culturally sophisticated Cherokee was a small step. Second, white settlers could maximize access to land and gold by crushing their Cherokee adversary. Typically, whites settled illegally on Cherokee land, then negotiated a treaty confirming white settler occupation. The Cherokee were moved westward, and in a few years, the process was repeated. Accommodation requires dividing available resources; white settlers saw no reason to settle for half a loaf. Third, white settlers who committed many offenses as they illegally squatted on Cherokee land were subject to Cherokee retribution. If whites were to accommodate their Cherokee neighbors, the savages might still rise up and murder whites in their beds. The less risky course was to remove the Cherokee to a more distant land.

**Westward Migration and "The Other:" How Other Destinies Manifested in the American West**
Paula S. Reed, PhD, Paula S. Reed and Associates, Inc., Hagerstown, MD

Journalist John L. O'Sullivan first used the term "Manifest Destiny," in 1845 to justify U.S. annexation of Texas and a dispute with Great Britain over Oregon Country. O'Sullivan asserted that "claim [of Oregon Country] is by the right of our manifest destiny to overspread and to possess the whole of the continent which Providence has given us for the development of the great experiment of liberty and federated self-government entrusted to us." The notion that the U.S. had a God-given mission to spread republican democracy throughout the continent and beyond, did not include American Indians, people of color or those outside the mainstream in their religious beliefs. Yet American Indians, Mormons and African Americans all played large but often overlooked roles in westward migration. Using three National Historic Landmark designations that Paula S. Reed and Associates, Inc. prepared for Fort Smith, Arkansas, Mountain Meadows Massacre Site, Utah, and Nicodemus, Kansas, this presentation highlights "The Other" Americans whose destinies mingled on the Great Plains and beyond.

**Documenting Community Heritage Landscapes with ArcGIS Online Story Maps**
Scott C. Roper, Castleton State College, Castleton, VT

Heritage landscapes consist of natural and historic cultural features that help to define the character of a place. In New Hampshire, to combat the loss of such landscapes in the face of development, many communities have established heritage commissions to identify, document, and, when possible, protect local historical resources. However, an effective means by which to educate the public about the value and importance of heritage landscapes remains a problem. The ArcGIS Online Story Maps app may provide a partial solution to that problem. Story Maps are interactive online maps which organize and represent information geographically, but in which may be embedded photographs, videos, and other media. While they are not designed for deep spatial analysis, they have tremendous potential to aid in educating preK-12 students and the public in general about local historic landscapes and material culture. In fact, as a result of the White House's ConnectEd initiative, which promotes the use of geospatial technologies in preK-12 education, as well as the work of statewide groups such as the New Hampshire Educational GIS Partnership, high schools and other educational institutions appear ideally situated to help heritage commissions to document historic landscapes and educate the public about the value of those landscapes. The developing partnership between the Lyndeborough (NH) Heritage Commission and the Wilton-Lyndeborough Cooperative High School is a case in point. Using this partnership as a case study, the author demonstrates how Story Maps are constructed, what information they might display relating to heritage landscapes, and one way in which a partnership between a local government and a high school might be constructed.
Dust, Disease, Death, and Deity: Defining the Dust Bowl
Neil L. Shumsky, Department of History, Virginia Tech, Blacksburg, VA

On April 15, 1935, Robert Geiger, a journalist attached to the Associated Press, was traveling through the Panhandle of Oklahoma. He had come there to study the great dust storms that were then attracting attention across the country. The next day, when his dispatch hit the newswire, it contained the phrase "Dust Bowl." Many historians and observers believe that this was the first time that the phrase was used in print. Although this belief can be questioned, there is no question but that the appearance in this article put the term into the common vocabulary, and the real question is not who first used the term but why the general public accepted and adopted the term as readily as it did. This paper argues that the term resonated with the American public in general, and especially people in the southern Great Plains in particular, because of the connotations of the words "dust" and "bowl." By 1935, the word "dust" had come to signify a range of phenomena ranging from a common household nuisance to a breeding place for dangerous pathogens to a hazardous substance in its own right. By the same date, the word "bowl" evoked images of a significant object in the Book of Revelation, an important document to evangelical Christians who believed in the coming Apocalypse and he second coming of Jesus Christ. When put together, the words "dust" and "bowl" became a powerful sign that the end of the world was near. To people who analyzed the "dust bowl", it seemed that the "dust bowl" was a reiteration of the events described in the Book of Exodus and foretold in Revelation, and the phrase "dust bowl" became an appropriate allusion to God's wrath and his coming vengeance.

“Chicago, Sapulpa, and San Ildefonso: the effect of Route 66 on mid-century popular ceramics”
Samuel Clay Wallace, Assistant Professor of Geography, Montgomery County Community College, Blue Bell, PA

From World War I to the mid-1980s, Route 66 influenced popular American ceramics through three sites: the Chicago Art Institute, Frankoma Pottery in Sapulpa, Oklahoma, and the San Ildefonso pueblo in New Mexico. These sites developed, and were eclipsed, as the Mother Road developed and was eclipsed by the Interstate Highways. Myrtle Merritt French’s work at the Chicago Art Institute, the northeast terminus of the Route, was affected by the lead-poisoned potters she worked with at the Hull House Kilns. She, in turn, inspired Frederick Hurten Rhead’s “fiesta ware” and John Frank, founder of Frankoma Pottery in Oklahoma. Tied not only by location, but by the business of road travel and the ideals of the West and of the Southwest, Frankoma and San Ildefonso become tourist destinations and emblematic souvenirs of the Route. Of these producers, the most successful artists were Maria Martinez and her family at San Ildefonso, hitting their peak in the 1950s with museum quality pieces, as well as their small collectibles. As the competing Interstate Highway system was built out from 1956 to 1984, these popular ceramics faded, as well, with even the mass-produced, once vastly popular fiesta ware going out of production in 1972. As nostalgia for the Mother Road emerged around 1990, however, there has been resurgent interest in some of these ceramics, as well. In addition to transportation ties, both technological change and marketing strategies have affected Route 66 and popular American ceramics.
Water-Conveyance Technology and the Preservation of Agriculture in Colorado's Orchard Mesa Irrigation District
Jeffrey M. Widener, Ph.D. Candidate, GIS Librarian, Assistant Professor, The University of Oklahoma, Norman, OK

Developers and private citizens continue to pursue open space in the American West and fill it with urban land uses. Agriculture in this arid region survives and even thrives in places but remains threatened by the bold and copious demand for water and land this trend creates. When agricultural landscapes change into urban land uses, we are not just losing many beautiful and bucolic scenes; we are also losing a material culture that is part of America's pioneer heritage. Many agriculturalists in Colorado's Grand Valley, however, are swimming against this tide. Replacing older irrigation systems with new technologies plays a vital role in helping them do so. Using the Orchard Mesa Irrigation District (OMID) as a case study, I find that a component of the survival of working agricultural landscapes in this region is the emotional sentiment associated with the desire to preserve a way of life and the place where that life happens. Thus, place-attached farmers and their neighbors in OMID tend to accept and implement efficient water conveyance technologies and government programs, ever mindful of the goal of keeping their landscapes green with grass, crops, vines, and fruit trees.