

## **Abstracts**

**AHLP 2018 Tucson, Arizona**

**Thursday, March 15**

### **Not Just Empty Space: Historic Streetscape Documentation of a Railroad Neighborhood in Tucson (paper)**

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The National Register of Historic Places recognizes that streetscapes are an integral aspect of historic districts, but the attention paid to the context of historic architecture is often minimal. At the present time a practical format for inventorying the features of historic streetscapes does not exist, making it difficult to include information on these features in National Register nominations. Because such information is often omitted from nominations, alterations to these features may not trigger protective review by historic neighborhood zone advisory boards or historical commissions.

The rapid redevelopment of downtown Tucson has placed significant pressure on adjacent historic neighborhoods, and the risk of losing historic streetscape features is very real. The Armory Park neighborhood is one of these neighborhoods.

This presentation will document the process of adapting a commercially-available tablet/phone app to gather information on the features of a historic streetscape. It will explain how volunteers were trained to record the significant features of their own neighborhood. Although examples will be taken from the Armory Park project, the process itself is generic enough to be used by any historic neighborhood, and a blueprint for customization to community-specific needs will be provided.

The Armory Park Neighborhood is located east of the Spanish and Mexican era Tucson. It was built around the Military Plaza until the fort was relocated in 1873. Although surveyed in 1872, it was the arrival of the Southern Pacific in 1880 and the construction of the Railroad Reserve that led to the neighborhood's development. The Armory Park Neighborhood was listed on the National Register in 1976 to prevent demolition for a freeway. The district was reinventoried and expanded in the early 1990s. The documentation of natural systems and features, topography, views and vistas, cultural traditions, viewsheds, street widths, paving materials, spatial organization, circulation and cluster arrangements, small scale features, and vegetation is helping residents to become stewards of their historic streetscape.

## **Down the Rabbit Hole: A Trip to the Valley of the Moon in North Tucson (paper)**

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Since its construction in 1923, the Valley of the Moon has served as a place of great local importance as a children's fairy tale landscape. Designated an Arizona Historic District in 1975, listed in the National Register of Historic Places in 2011, and declared a Tucson Historic Landmark in 2015, the Valley of the Moon is very much a place of living memory that speaks to national, regional, and local history. Evoking an uncanny connection to the past for those who cherished this storybook landscape as children, there is a persistent call for wonderment and imagination embedded in the Valley of the Moon-both in the history of its builder, George Phar Legler, and the winding fairytale environs he created.

In 2017 the authors conducted a Historic American Landscape Survey (HALS) report at Valley of the Moon. This site offers a unique cultural landscape with strong interrelationships between the tangible and intangible mythical built environment that was the setting of magical plays and fantasy tours. Maintained with minor ongoing additions and partial reconstruction efforts taking place since the 1970's, ongoing documentation and preservation efforts continue with manifold challenges and management decisions under the stewardship of the non-profit George Phar Legler Society. This landscape is a complex site and best described as experiential. With four major constructed character-defining features and many dense small-scale features scattered throughout the larger built environment, Valley of the Moon's handcrafted vernacular landscape has a sheer volume of art and sculpture that is challenging to capture in words and photos alone.

Research for this project was conducted via a detailed exploration of the site, comparison of archival photos, and interviews with members of the George Phar Legler Society. Prior archival research conducted for the 2011 National Register Nomination greatly informed our project. The outcome of our research synthesized prior documentation and provided a scalable way to present the park's resources into character-defining features that captures a historic timeline within the intangible backdrop of Legler's spiritualist program.

The intention and the timeliness of the HALS was to serve as a single document that holds a complete historical timeline of the Valley of the Moon for planning and conservation efforts, detailing contributing features at a glance for better management decisions and outlining the district's continued significance in the context of Tucsonan vernacular architecture. The HALS also provides a platform to pursue further grant writing, educational program development and forming a strategic restoration plan. Areas of further inquiry and associated themes include deeper analysis of tangible and intangible heritage (qualities inherent to preservation of space and place), community-based education and preservation of local cultural resources, vernacular heritage (architecture and landscapes), and the history of Spiritualism in the Southwest. Preservation efforts continue to retain the relevance and value of the Valley's identity for the sake of community and are essential to the Historic District's sustained meaning.

## **The conservation and development of a Spanish-colonial vernacular landscape: the village of Chimayo, New Mexico (paper)**

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Arizona and New Mexico now are independent states but in the distant past united culturally and geographically within the Spanish Empire on the North American continent. In Rio Arriba, now Northern New Mexico, the Spanish-colonial settlement of Chimayo was established by Spain as one of the earliest and most northern outposts in the North American continent.

This paper represents early scholarship from the University of Arizona in the then emerging field of historic landscape research, and guided by Ervin H. Zube, considered by many as the father of landscape architecture research, with whom I had the pleasure to mentor. The paper is based on a Master of Landscape Architecture thesis from the University of Arizona, titled "The conservation and development of a Spanish-colonial vernacular landscape: the village of Chimayo, New Mexico."

This research identifies and describes persistent character-defining vestiges of the Spanish-colonial cultural landscape that have survived more than four centuries of landscape change from the original Spanish outpost to an American townscape.

The intellectual background fueling my interest in this vernacular landscape and provided a jumping off point included John Brinckerhoff Jackson's *The Necessity for Ruins and Other Topics and Landscapes: Selected Writings*, edited by Dr. Ervin Zube; and *Changing Rural Landscapes*, edited by Zube and his wife Dr. Margaret J. Zube.

During the progress of this study, Johnathan Berger's writing on cultural landscape theory and Kevin Lynch's *The Image of the City* each influenced me to identify Chimayo as a cultural construct of place with focal points, nodes, paths, boundaries, etc. nested into and shaped by the climate and natural landscape.

This study preceded the National Park Service adoption of its Cultural Landscapes Program in use today. The findings of this study were informed by scholarship in the then emerging field of landscape architecture research with well-established fieldwork methodology of cultural geographers and ethnologists. It included an extensive literature review, the interpretation of historic photography, especially aerial photography and maps, oral histories and personal interviews of community leaders and a random sample of Chimayo residents guided by thematic apperception testing methodology used by psychologists.

The original study has been cited frequently in local community planning efforts to preserve the historic landscape of Chimayo as a heritage resource. The methodology remains relevant for conducting deep studies of cultural landscapes, especially with the growing focus in Cultural Resource Management to designate landscapes as a property type equitable as a heritage resource with archeological sites, ethnographic resources, museum collections, and historic structures.

## **Saving the Southwest Vernacular (paper)**

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"I would be more than content if I could myself learn to distinguish between these two very different but complementary elements in our landscape: one established and maintained and governed by law and political institutions, dedicated to permanence and planned evolution; the other the vernacular landscape, identified with local custom, pragmatic adaptation to circumstances, and unpredictable mobility....The beauty that we see in the vernacular landscape is the image of our common humanity: hard work, stubborn hope, and mutual forbearance striving to be love." (Jackson, John Brinckerhoff, *Discovering the vernacular landscape* (New Haven and London, Yale University Press, 1984), xii.)

Our Southwest vernacular cultural landscape is an essential element of our Hispanic and indigenous traditions, local history, sense of place and emotional home. In this era of rapid technological and physical change, the family dwelling of generations, or old earthen building which held or holds a special local purpose speaks to us more than ever of our cultural identity. Yet our major systems of historic preservation are failing us in our efforts to preserve the vernacular precisely when the "commonplace" can provide emotional grounding and a connection with our historic surroundings.

Who hasn't seen a crumbling adobe home with a dilapidated trailer parked next to it, or the old general store or trading post with the fallen roof blighting the village center and wondered what can be done to save them? And why don't our systems of historic preservation concern themselves with these monuments of vernacular culture?

My paper looks at reasons--economic, environmental and spiritual--to save the commonplace and explores the systems we have in place to do so. I examine our national and international systems of historic preservation, look at each system's requirements for registration, and reflect on how these systems work against preservation of vernacular buildings and sites. The National Register of Historic Places and international systems such as UNESCO and ICOMOS are, inter alia, included in this examination.

In conclusion, my paper will look at several local New Mexico responses to the limitations on including vernacular historic buildings in our preservation systems, and suggest ways that communities and individuals can proceed to protect their commonplace, but historically and emotionally important, landscape.

## **Bisbee-Douglas Jewish Cemetery: Preserving an Historic Cemetery Landscape on the U.S.-Mexico Border (work in progress)**

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In 2016 the Jewish History Museum & Holocaust History Center in Tucson was donated an historic Jewish cemetery located in Cochise County, approximately 480 meters from the U.S.-Mexico border. Dating to 1904 and in active use until the 1960s, the site is a testament to the existence of a once vibrant Jewish community in Douglas, the dispersal of which left this unique border site dislocated from contemporary Jewish life following the decline of the local mining industry. After decades of neglect and vandalism, current restoration efforts address both tangible and intangible vernacular landscape preservation. The site's historical record is fragmentary and elusive, while the urgency to preserve the cemetery's features is increasingly critical.

We are in the process of developing a long-term conservation plan for maintaining the site and its relevance, as well as for purposes of prevention against further site degradation due to both environmental and human forces. Efforts include conducting historical and archival research, collection of oral histories on both sides of the border, extensive site documentation, and an assessment of the cemetery's condition and relationship to the surrounding border landscape. This work will provide a broader and deeper understanding of Jewish settler presence in the area before the community's dispersal across the state and country.

While those who originally built the Bisbee-Douglas Cemetery are no longer the ones who care for it, the site remains a significant piece of Arizona's Jewish and border history. Relevant themes include ethnography and geography of borderlands, violent destruction of historic resources, burial practices in early to mid-20th century Southern Arizona, histories of abandonment and preservation of sacred sites, Jewish pioneers and religious institutions in the Southwestern United States.

## **Reconstructing and Reimagining Hispano Heritage: The Landscape of El Rancho de las Golondrinas (paper)**

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Reconstructing and Reimagining Hispano Heritage: The Landscape of El Rancho de las Golondrinas  
New Mexico's iconic living history museum and tourist destination, El Rancho de las Golondrinas, is embarking on a Cultural Landscape Report that seeks to enhance the museum's goals of, "restoring the past to enrich the present and endow the future." As part of this stewardship goal, Logan Simpson was contracted to prepare a Cultural Landscape Report to inventory and provide management recommendations for the sites, buildings, structures, collections, and natural resources within the 400-acre landscape. The landscape of El Rancho de las Golondrinas is multi-layered, and is the backdrop to Archaic, Ancestral Puebloan, Spanish, Mexican, and Territorial period occupations. More recently, it has emerged as a landscape housing a living history museum celebrating New Mexico's Hispano heritage through the reconstruction and relocation of building and structures.

The project presents many interesting questions beyond the typical cultural landscape assessment in that the Museum—through a largely reconstructed landscape—presents a snapshot of a larger story, focusing only on Spanish through Territorial New Mexican history. Further adding to an already compelling story, is that the reconstructed and moved buildings were created over 50 years ago and are now historic in age. The paper will present the on-going progress of the project and will focus on the results of field and archival inventory, the public outreach process, preliminary management recommendations, and finally a discussion of how we as professionals can seek to interpret historical interpretations of the past.

### Questions for Discussion:

- How can the museum administration integrate the "real" history of Las Golondrinas' cultural landscape with the "relocated" history of buildings that have been constructed or moved to the landscape over the past half century?
- How significant are these moved buildings to the story of the landscape?
- And should this pattern continue?

**Friday, March 16**

**Developing a Remote Surveying Method for Cultural Landscapes Using the Olmsted Legacy in Connecticut as a Case Study (paper)**

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Development of a Remote Assessment & Survey of Cultural Landscapes (RASCL) is an adaptation of two methods: the windshield survey that is typically used to inventory historic buildings, and the aerial survey used by archaeologists and natural resource managers to assess sites. RASCL involves the comparison of historical plans to contemporary aerial imagery. A remote survey can cover a large geographic area in a short time, and is tailored to the scale and orientation of landscape-based resources. This could serve to overcome hurdles to cultural landscape preservation, which include a lack of available staff, resources, and time. RASCL is a cursory method that requires little investment, yet creates a foundational point of departure for future work.

As a case study, we assessed the status of the Olmsted legacy in Connecticut, which includes more than 300 designed landscapes. This case study is a pilot to develop and test a method for assessing cultural landscapes using free and publicly-accessible tools (e.g. digitized plans and Google Earth). Connecticut was chosen as the case study because of the availability of Olmsted firm plans online and in recognition of the upcoming bicentennial of Frederick Law Olmsted, Sr.'s birth in Hartford, Connecticut in 2022. Our project involved the development of an adaptable survey form and instructions. The instructions are intended to allow professionals, students, and volunteers to conduct remote surveys. Included in our report of findings are the limitations, benefits, appropriateness, and feasibility of the method.

Questions for discussion:

- What types of cultural landscape projects could benefit from this survey approach?
- Are there techniques from other survey types applicable to this pilot project?

### **Models of Belonging: Living Museums and Performative Labor (work in progress)**

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Typically beginning in the United States as monuments to a heritage understood as white and European, living museums – immersive sites populated by historical performers – have gradually moved toward a more inclusive reality. Such sites work as iterative simulations, as interpreters continuously strive to come closer to an accurate picture and practice of the past. As part of this effort, since the 1970s Native American and African-American interpreters have entered to better reflect history through their presence and perspective. However, these institutions have continued to waver between reflecting difficult historical insights and an inertia deriving from factors ranging from space deficits to visitor expectations of comfort.

Crucially, the landscapes of such sites are continually created and recreated directly through the work of their interpreters, with tools and methods meant to reflect the record. Interpreters are often highly invested in their work and use it as a means to community building, but are also chronically underpaid, subject to high amounts of stress, and in the case of Native American interpreters forced to navigate a complex of historical and cultural trauma.

Such institutions have, through persistence, become heritage landscapes themselves. How can we understand a landscape of simulation as being a practice of preservation? How does its maintenance engage and communicate Native American experience? Using Plimoth Plantation as a test case, this project uses semantic ethnography, conducted through interviews and readings of the site and its promotional materials, to arrive at a new picture of the workings of the living museum.

## **Landscapes of Succession: Paraiso Hot Springs and Jonesboro Ranch, two case studies (paper)**

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This presentation is intended to respond to questions of succession in cultural landscapes. It compares two projects undertaken by Painter Preservation in recent years which involve properties that had a strong Native American presence before settlement by Euro-Americans. Both properties are planning for the next generation of occupation. Another characteristic that both properties share is the overwhelming significance of the natural landscape, which overpowers nearly every aspect of the built environment.

The first project involved documenting Paraiso Hot Springs, which is outside of Soledad, California, with a Historic Resource Report and Cultural Landscape Report. This site has been occupied for millennia, beginning with the Native Americans, followed by the padres of the Soledad Mission, who had a vineyard there. In the Victorian era, it was a popular resort for San Franciscans. More recently, it was used for low-income housing. The site is to be redeveloped as a high-end resort and the current owner is obligated to provide mitigation the demolition of the mid-nineteenth century Victorian structures through interpretation and public access. What is the potential of this project to speak more broadly to the site's history and its historic landscape?

The second project involved documenting Jonesboro Ranch in the Malheur River Valley in southeast Oregon. This site has also been occupied by Native Americans for millennia, specifically the Paiute tribe. The tribe was assigned a desirable, 2,285-square mile reservation within what were their traditional hunting and gathering grounds in 1872. This treaty was abolished and they were sent to Yakima after the Indian war of 1878, allowing the area to be opened up to settlers. The ranch was occupied by the Jones family for 115 years, who used the land for ranching and farming. The Burns Paiute tribe bought the 3,000-acre property back in 2000 and is in the process of enhancing wildlife habitat on the site. In this case, the landscape, which has been altered by farming, ranching, development, and the presence of a 20th-century road and railroad, will be returned in part to a natural landscape. What is the potential here to incorporate the historic structures and features of the property's 20th-century history?

These projects have different aspirations and have approached the historic landscape in different ways. This presentation poses the question of what is the potential, in both cases, to look at these evolving landscapes in an inclusive way, addressing both the natural and built environment, as it reflects human activity?

## **An American Legacy: Landscapes of Lynching in the Sonoran Desert (scholarship recipient)**

Jameson Reeves, University of California, Berkeley, 707 338 3002, jamesonreeves@berkeley.edu

The current project is researching and documenting lynching sites, in California. However, I expect this to include the Southern United States and the US-Mexico border regions. The current research, a case study for future work, included referencing [monroeworktoday.org](http://monroeworktoday.org), and archival work to reveal precise lynching locations. The documentation entailed using a 3-D scanner to create a model of existing conditions at a lynching site. The next stage is to display the site I have already collected using virtual reality. After further research and documentation, the end product will be a comparison study about the ways we remember lynching sites, not only geographically, but also the ethnicity of the victims. While the South's victims were primarily black, the US-Mexico border region's victims were primarily Latinos, and California's were varied across the state, including Latinos, Native Americans, and Chinese.

This project's significance is in understanding the differences in remembrance, while also revealing the absence of memory regarding lynching, not only in landscape, but in the US for the purpose of reconciliation.

### Discussion Questions:

- What are existing cases that attempt to reveal and reconcile our history of lynching in landscape?
- How can landscape architects reveal our history of lynching?
- Considering the plan for a National Museum and Lynching Memorial, what are ways landscape architects can connect the geographic expansiveness of lynching to this new central location?

**Topock: At the Intersection of Water, a Tribal Sacred Site, and Federal Preservation Law (paper)**

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Located on the west side of the Colorado River, which provides drinking water for millions of people in the southwestern United States, Topock has a gas compressor station that increases the pressure of natural gas before transporting it through pipelines to central and northern California. Topock is a Superfund clean-up site, where toxic chromium used to clear out the pipelines was dumped by the same company made infamous by the Erin Brockovich movie. Topock is a traditional cultural place (TCP) for the AhaMakav (people of the river) of the Fort Mojave Indian Tribe – site of a maze used in purification rituals and the portal to the afterlife. Topock is where the issues of water in the west, respect for sacred sites, and federal law converged.

The land at Topock is owned by the US government and managed by the Bureau of Land Management (BLM). When it was decided to clean up the chemicals dumped in the area and to monitor the movement of the chromium to see if it was migrating towards the river, BLM initiated the Section 106 consultations called for under the National Historic Preservation Act (NHPA). Due to the significance of the site to the FMIT, the Advisory Council on Historic Preservation (ACHP) opted to participate in those consultations. The consultations also involved the California State Historic Preservation Officer (SHPO), numerous state and federal agencies, dozens of non-profit groups, individuals, the FMIT, and other tribes with an interest in the area. These were some of the most difficult consultations the representative from the ACHP had ever seen. The pain of the Native American participants at the suggestion of removing earth and drilling wells at such a sensitive sacred area was on the surface in every meeting. Yet doing nothing while drinking water for millions was put at risk was not an option for the federal and state agencies overseeing the environment. While there was no agreeable solution, the consulting parties worked to find the best compromise possible, even through an 11th-hour request from the Indian tribes that the ACHP and SHPO not sign the agreement, which could have prevented those compromises from being enforceable.

This paper will be co-presented by a Native American and a U.S. federal employee, each focusing on her area of expertise. We believe this case will spark discussion about:

- How can we take the significance of a traditional cultural place, including natural and intangible elements, into account while working within narrowly written federal preservation law?
- What would it take to make US historic preservation law more effectively incorporate Native Americans' understanding of place? Could we address this through guidance, training, or other means without opening the NHPA to revisions that might do more harm than good?
- How do we bridge valid competing interests without trampling on someone's rights: following federal law to protect drinking water for millions while ensuring the religious and cultural rights of Native Americans?

## **Planning for the Future of Lansing Post Heritage Site, Yukon: A Major Contributor to the Nacho Nyak Dun First Nation Community Identity (paper)**

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Shannon Vanbibber, Heritage Planner, Yukon Government, Whitehorse, Yukon

Joella Hogan, Heritage Manager, Nacho Nyak Dun First Nation, Mayo, Yukon

This illustrated presentation will share information about a unique indigenous site in central Yukon in the Canadian north. Lansing Post is significant in the history of the Yukon for its use as a First Nation gathering area and for harvesting. In the early 20th century a trading post flourished and was abandoned in 1937. Presently it is a base camp for trapline concession and it has been recognized as a significant cultural place for the Nacho Nyak Dun First Nation (NNDNFN). It is accessible by float plane and boat and is surrounded by a natural environment of uninterrupted forest wilderness, two major rivers that have erosion and spring flood conditions and is within the habitat area for grizzly bears, moose, fox and ermine. Lansing Post consists of a clearing, three historic log cabins, a large vegetable garden and several outbuilding structures that support habitation. Although the site is infrequently visited by back-country canoeists and community members, it was identified as a vital part of the community's heritage by the Nacho Nyak Dun First Nation in the Final Agreement that established First Nation legal responsibility for governance. It is a place of memory of the ancestors recounted in stories and the oral history and a key connection with the Indigenous people from the Northwest Territories. Lansing is remembered as a place where families gathered and celebrated with singing, dancing and feasts. This remote site is impacted by changing climate conditions challenging the application of accepted standards of conservation for historic places.

Community consultations with First Nation and non-First Nation people provided essential guidance to the Conservation Management Plan that identified a way to preserve and rehabilitate the site within the capacity of the Nacho Nyak Dun community. The process involved extensive research, documentation and analysis identifying several zones with similar conservation requirements (Natural, Cultural, Historic, Access and importantly a Buffer Zone.) The resulting Conservation Management Plan included short and long term Action Plans and has been approved by NNDNFN Chief and Council and is moving towards implementation.

Why is the Lansing Post project relevant to the AHLP Conference Theme of Preservation of Tangible and Intangible Heritage of Vernacular Culture?

- it is an opportunity to present a Canadian example of First Nation recognition and governance
- it presents successful consultation practices based on respect and listening to Elders and community members
- it presents a process that may be applied to other cultural landscapes with few built heritage resources and with many associative intangible values

Questions for discussion:

- How can a Conservation Management Plan ensure the continuation of intangible heritage values embodied in traditional use and oral history?
- How can heritage conservation planning respond to natural forces such as climate change that impact on the survival of historic sites?
- How can success be measured in conserving a significant heritage site that may not have a high level of visitation but remains highly valued by the community?

**Saturday, March 17**

**'Laden with Pink Blossoms': 1930s Roadside Beautification on Florida's Highway 90 (paper)**

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Tired of the impediments of muddy trails, pot holes, and inconsistent linkages between urban and rural communities, bicyclists in the 1870s began rousing for improved roadways for safer, speedier travel. The Good Roads Movement gained more traction as automobiles made their way onto the scene and scenic roadways, necessitating a meeting of the minds to plan for a nationwide effort to standardize and augment the United States' road system. By 1917, Tallahassee, Florida, was hosting the third annual Old Spanish Trail Convention, organized by George Saxon who led the local Good Roads Movement. This named highway utilizing the romantic notions of Old Spanish Florida and Hernando De Soto's journey across the Southern U.S. became "laden with pink blossoms in spring and summer" by the mid-1930s through a combined effort of New Deal unemployment relief, highway beautification committees, and local nursery donations.

The stretch of Highway 90, then known as Florida State Road 1, connecting Monticello, Florida, to Florida's capital city received over 30,000 plants from Fred Mahan's Monticello Nursery between 1932 and 1940. This historic tree row of crepe myrtle, firethorn, arbor vitae, and palm dazzles tourists in North Florida as the flowers ranging from white to deep pink bloom throughout the warm months, draping color over the two-lane road for nearly thirty miles. Local citizens have protested any removal of the trees over the years by Florida's Department of Transportation as road shoulders have been widened, construction projects have been initiated, and patterns in traffic growth have targeted the highway for possible expansion into four lanes.

Over the course of Summer 2017, I have worked with the director of the Monticello Main Street Program to nominate the road for the National Register of Historic Places to begin a process of formal recognition for the historic landscaping that provided jobs for forty men during the Great Depression. Despite support from residents in Jefferson County and the Leon County Canopy Roads Citizens Committee, FDOT, the owner of the structure, has been reluctant to endorse any such nomination in fears of constricting limitations on future projects they may plan.

In a national climate carrying on an impassioned conversation about natural resources, historic preservation, and what citizens desire versus what the government can offer or deny, this project is timely and continues to function as a grassroots effort still at the formative stage of finding ground and growing limbs of support. This paper explores its history and actors, and contextualizes the long involvement of community leaders in protecting and beautifying their roadsides. It also asks if these enduring preservation beliefs are strong enough to continue to make changes at the local level as it interacts with state and national trends.

## **People and Places in a Lake Superior Landscape: Minnesota's North Shore Scenic Drive (paper)**

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During the late nineteenth century the “Good Roads Movement” swept throughout the United States. Initiated by bicycle-oriented groups and organizations, automobile enthusiasts adopted the Good Roads message during the early twentieth century by calling for improvements that would get America “out of the mud.” As all-weather roads emerged throughout the nation, one received recognition for its marriage of scenic qualities and the natural environment: Oregon’s Historic Columbia River Highway (HCRH). Built between 1913 and 1922, and recognized as the nation’s oldest scenic highway, the HCRH represented a blending of “ambitious engineering with sensitive treatment of the surrounding magnificent landscape.”

Less well known to people outside the American Midwest is another highway that emerged only a few years after the HCRH—Minnesota’s North Shore Scenic Drive, which parallels Lake Superior for 154 miles between Duluth and the Canadian border. It, too, drew upon road-building projects in Western Europe, such as Germany’s Rhine River Valley, to create a park-like setting for the new highway. North Shore Drive also relied on advanced American engineering standards that were emerging at that time, notably “cliff-face” road building technology, and reinforced concrete bridges that had masonry guardrails, guard walls, and retaining walls. Furthermore, the North Shore highway provided motorists and tourists with access to the vernacular landscapes and buildings that had been developed by the North Shore’s previously isolated fishing and farming families.

The imprint of landscape architects and highway engineers became even more visible throughout the 1930s when federally funded projects emerged along much of Lake Superior’s North Shore. Especially prominent were the planting plans, parks, waysides, memorials, bridges, campgrounds, pathways, and seawalls that NPS and State of Minnesota landscape architects, architects, and civil engineers designed and supervised; Civilian Conservation Corps (CCC) and Works Progress Administration (WPA) enrollees provided most of the labor. Of special note were the efforts of Arthur Nichols, who is considered Minnesota’s most prolific landscape architect.

This presentation will provide an overview of North Shore Scenic Drive by tracing the evolution of several landscape-related features over the past nine decades. Attention will also be given to the impact that more than one million annual visitors bring to the North Shore landscape and its relatively small number of permanent residents.

## **The Death and Life of Garden Squares in Montreal (paper)**

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The Montréal garden squares, resulting from a triple influence (British, French, American), were a structuring and significant urban and landscape form that helped shape the Victorian Montreal. At the beginning of the 20th century, Montréal was among the world's leading cities for the number of squares built on its territory. The variety of production context, actors and motives that prevailed in their existence makes them a case of species on a global scale. The growth, expansion and glory period of garden squares is between 1840 and 1920. The last century has seen the abandonment and alteration of a large proportion of them. This long decline has removed a significant portion of iconic elements of the urban landscape. After an introduction to the characteristics and peculiarities of the Montreal garden squares, our research will present for the first time a complete assessment of the squares built in Montreal and their state of conservation (demolish squares, transformed or altered squares, intact squares in need of restoration, rehabilitated or rebuilt squares).

Currently, there is little or no protection, conservation, preservation, restoration or rehabilitation strategy that ensures the survival of Montréal squares. Although they have been widely documented by my doctoral thesis, their importance remains unknown at the level of citizens and decision-makers in the city. No conservation plan or specific maintenance policies exists. As Ron Williams, author of the seminal book *Landscape Architecture in Canada* (2014), points out, "landscape preservation is unpredictable and fraught with difficulty, and failures often happen." Yet there are measures aimed at protecting designed landscapes. The City of Montreal adopted a Heritage Policy in 2005 and the Canadian government, through a federal-provincial-territorial collaboration established the Standards & Guidelines on the Conservation of Historic Places in Canada (2003). Added to this is an internationally recognized document, the Florence Charter on Historic Gardens (1981), which pursues the principles of the Venice Charter on the conservation and restoration of monuments and site (1964).

Positive signs encourage us to believe that the decline and disinterest of the garden squares could be coming to an end. In recent years, significant heritage interest has emerged in Canada towards designed landscapes. In 2016, the Canada Research Chair on Built Heritage of the Université de Montréal held the Symposium on Landscape Conservation: From Principles to Projects, the Canadian Landscape Architects Association adopted the Canadian Landscape Charter which promotes cultural heritage and created a new recognition in the Awards of Excellence, the Legacy Project Award. Meanwhile, several Montreal garden squares have been redesigned or re-created by the City of Montreal or its boroughs. But is there a landscape vision, a metropolitan strategy or does it consist of individual and isolated gestures ?

Our conference will present the splendor and the meanings of the city's gardens squares, categorize the types of intervention that led to their decline, analyze the approaches taken in their redesign and draw a critical portrait of the situation to propose recommendations for the future management and protection of squares-gardens of Montreal. If the periods of destruction seem past, it is no less urgent to consider intervention strategies to ensure the survival of a significant component of the landscape heritage of Quebec's and Canada's metropolis.

### **The Ellen Kort Peace Park: Telling a Story with Landscape (work in progress)**

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The design of a new park in a small town in Wisconsin draws upon cultural connections to express love of landscape and culture while celebrating the life of a special member of the community.

Ellen Kort was Wisconsin's first Poet Laureate, named by Governor Thompson in 2000. As a lifelong resident of Appleton, Wisconsin, she wrote poems about events and places near to her. After her passing in 2015, family and friends organized to create an open space expressing her life's work and love of nature, in her remembrance. Ellen wrote 11 books and 8 collections of poetry. Her books, including Wisconsin Quilts, Letters from McCarty's Farm, The Sacred Grove, The Art of Labor, The Fox Heritage, and others, were referenced as inspiration in the design of the Ellen Kort Peace Park.

The City of Appleton is the largest city in the Fox River Valley, known in the late 1800's as Paper Valley. Today, the paper industry is no longer the primary economic driver and many industrial sites have been vacated. The City removed a water treatment facility and a major transformer to create a 7 acre parcel that will become Ellen Kort Peace Park. The park is central to the Appleton Bike Trail System, Volcan Historic Site (the first Edison hydroelectric central station in the world), Paper Discovery Center (museum dedicated to the rich history of paper mills in the Fox Valley), Houdini Square (in honor of the magician and Appleton native), and a chain of parks along the Fox River.

The park design integrates themes important to Ellen Kort in a series of spaces that provide opportunities for community use, connections to recreational sites, and sustainable stormwater management. These include a Poet's Garden, Nature's Gazebo, 2 circular gathering lawns, a Peace Ring (council ring), and Quilt Garden. The City, family and friends wished to have a park that honored Ellen as an active community gathering place, rather than a memorial. Many of her writings are expressed in design throughout the park. Her poems and writing focused on the landscape of the Fox Valley, Native American history, the paper industry, and the art of quilting. Ellen favored circular forms driven by her interest in local Native American culture. These forms are found throughout the park in walkway design and earthen mounds, not replicas but artful rounded lawn forms as places for reading, relaxing and reflecting. The Poet's Garden is a contemplative space for viewing the river and bluffs. The Quilt Garden is a formal landscape for enjoyment at the most active area of the park. The Peace Ring is a space for gathering and storytelling. Telling the story of Ellen Kort is the central theme of the Peace Park. Telling the story with landscape is reflective in the love Ellen Kort had for her home and community.

## **In the Balance: The Cultural Landscapes and the Winter Olympic Development (scholarship recipient)**

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Urban renewal, tourism, deforestation. Anyone of these alone can dramatically affect a landscape, but imagine all three occurring simultaneously and at an Olympic scale. The transformation would be both immeasurable and irreversible. Yet this is happening in the hosting communities of the upcoming 2018 Winter Olympic Games.

Jeongseon, the most remote and rural of the hosting communities, has experienced the greatest impact from the Winter Olympic development. For one, 200 acres of 500 year-old heritage trees were sacrificed to make way for a 2-day alpine ski competition. Not only were they of species that is impossible to regenerate, but the forests themselves have deep historical roots dating back to Joseon Dynasty. Particular species of wild-grown, rooted plants were foraged and prepared for their Majesty due to their restorative properties. These traditions have continued for many generations, and these restorative plants are still revered and foraged even today. Due of this historical significance and cultural traditions, the surrounding mountains were given special governmental protection for centuries. That is until 2018 Winter Olympic Planning Committee determined that this mountain was the only site that met the slope specification requirement for the alpine ski event. Despite the public outcry the Korean government quickly passed a legislation that removed the protection provision for this particular site.

Jeongseon's mountains have been both its source of livelihood and impediment. The enriched mountain soil has allowed for prosperous agricultural industry for many centuries but limits to certain, rooted vegetables due to the challenging terrains. The mountains also provided for another thriving industry. When coal was once the preferred energy source, Jeongseon was a booming mining town, but it also attracted low-skilled, uneducated individuals who sought for the high-paying but high-risk mining jobs. When the government opted for cleaner energy, the coal factories shut down, the stigma of the "dirty" mining town remained, and the economy never recovered.

There have been attempts to revitalize the community. The most unsuccessful has been the construction of a casino resort -- the only in the country to legally permit Korean citizens to gamble. Rather than reviving the economy, however, it has resulted in jobless miners gambling away their last remaining finances. Hosting the Winter Olympic Games has been the other, but the environmental harm from the Olympic development has the community rethinking and reflecting. The most successful has been the grassroots initiatives started by their own residents, which have embraced their cultural landscapes. Even the painful remnants of the coal industry are finding new purposes. The largest abandoned coal mine has been converted into an art center with some of the facilities intentionally left untouched as a solemn reminder of the miners' conditions. The retired rail track that once transported coal has become one of the most popular tourist attraction as a rail bike trail.

Jeongseon is continuing to strategize how it can best preserve their most important assets while grappling how to best utilize the newly built Olympic venue. However one ski run in a remote location is hardly a recipe for success. Jeongseon is a case study worth pursuing.

## **The Rossborough Inn: A Case Study of a Campus Cultural Landscape (paper)**

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This study of the circa 1803 Rossborough Inn was undertaken by graduate students in the University of Maryland Historic Preservation Program under the aegis of the university's Office of Facilities Management. The goal of the project has been to trace the history and determine the significance of the Rossborough Inn and to use those findings in critically assessing options for its future role in the evolving campus. Each of three major campus projects that are currently in the planning stages have the potential to dramatically impact the Rossborough Inn and Gardens, as well as Turner Hall, identified through this research process as a major campus cultural landscape. The proposed Purple Line light rail system is slated to be built directly north of the Rossborough Inn, with a stop positioned nearby. The Discovery District redevelopment scheme is envisioned as transforming the character of the Route 1 corridor. The potential sites for the new building for the School of Public Policy are located directly south and/or west of the Rossborough Inn.

The decades of the 1930s-1940s were a pivotal period for the University of Maryland. The Rossborough Inn played a crucial role in helping President Harry "Curly" Byrd to promote his vision of transforming the university from its agricultural roots to a major academic institution. Over 15 new buildings were erected, following popular Colonial Revival architectural designs. Along with restoring the Rossborough Inn to evoke its historic past, the nearby Dairy building was dressed in Colonial Revival finery, and by 1941, the gardens and landscape surrounding the buildings were configured to provide a new formal pedestrian entry to campus.

The Rossborough Inn is significant in its pre-eminent place within the ceremonial campus entrance. The ensemble composed of the inn building, Turner Hall (formerly the Dairy), and the surrounding area and deserves to be recognized and preserved as a significant designed historic landscape. We believe that there are many opportunities to preserve and enhance the Rossborough Inn and the historic landscape as prominent features of the university, while respecting the character and the contributions of the oldest building on the campus.

This paper places our findings on the Rossborough Inn cultural landscape within the context of campus planning and development at Maryland and at other American universities. Many colleges and universities around the country have embarked on campus preservation planning initiatives, which provides a number of models that could prove useful in carrying out a similar exercise at College Park. In the early 2000s, the Getty Foundation recognized a void in preservation planning on US college campuses. From 2002 until 2007, the foundation administered the Campus Heritage Initiative, which assisted more than 85 universities and colleges around the country in creating heritage or preservation plans. Since that time, many more colleges and universities have created their own heritage or preservation plans, but their comprehensive understanding of cultural landscapes and how they relate to campus planning varies. The paper will conclude with a survey of cultural landscape consideration within campus preservation plans.