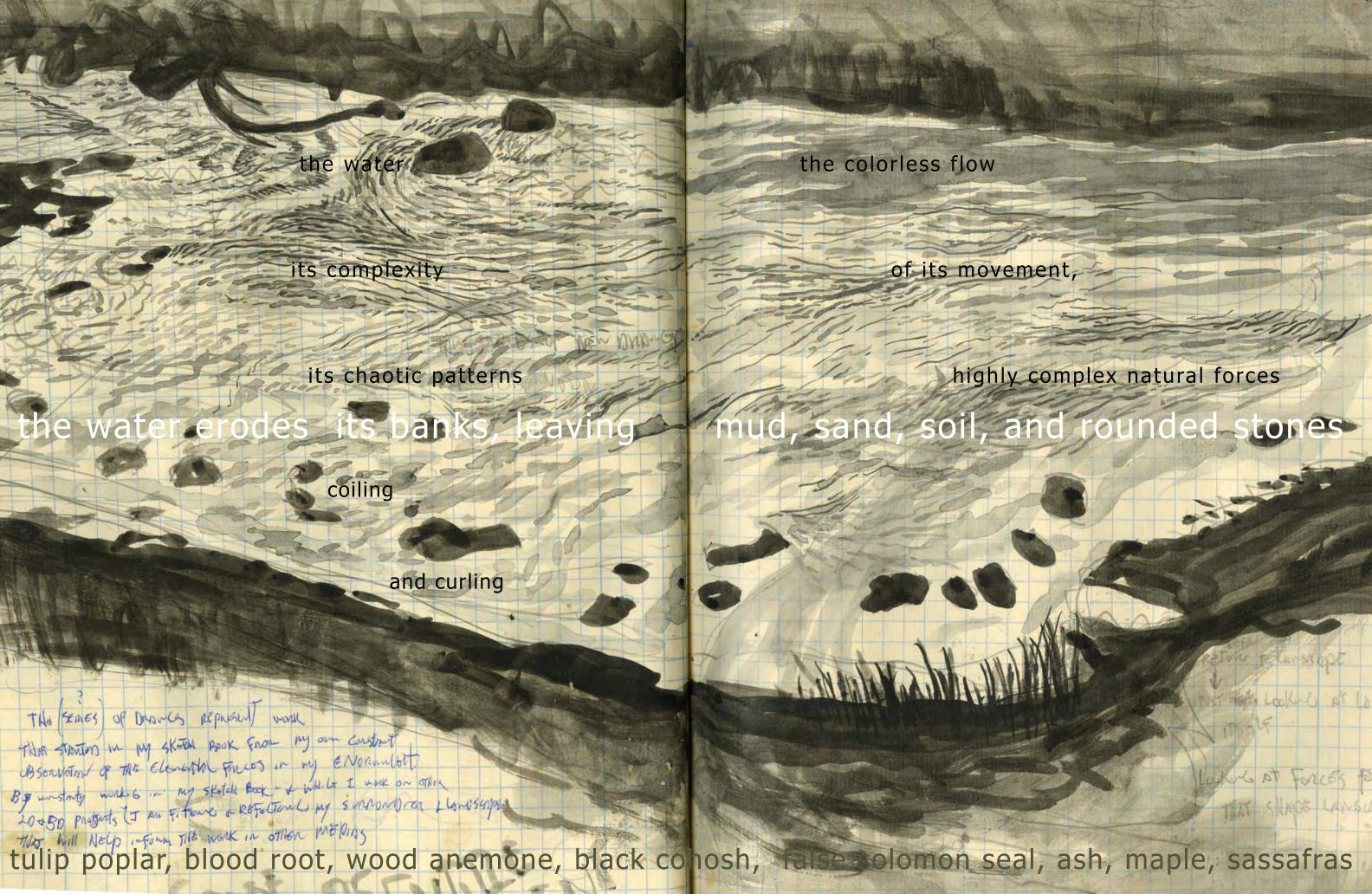
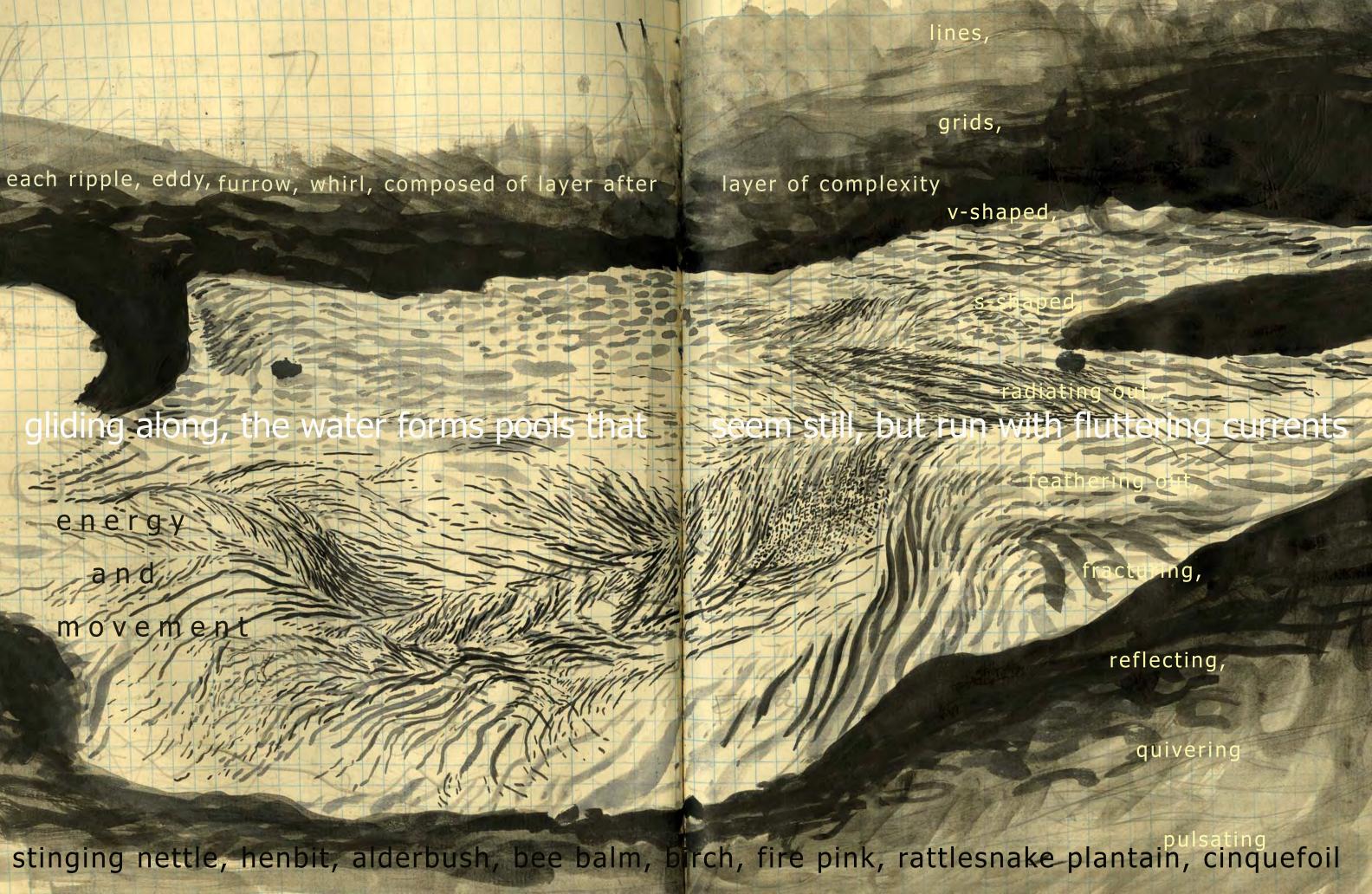
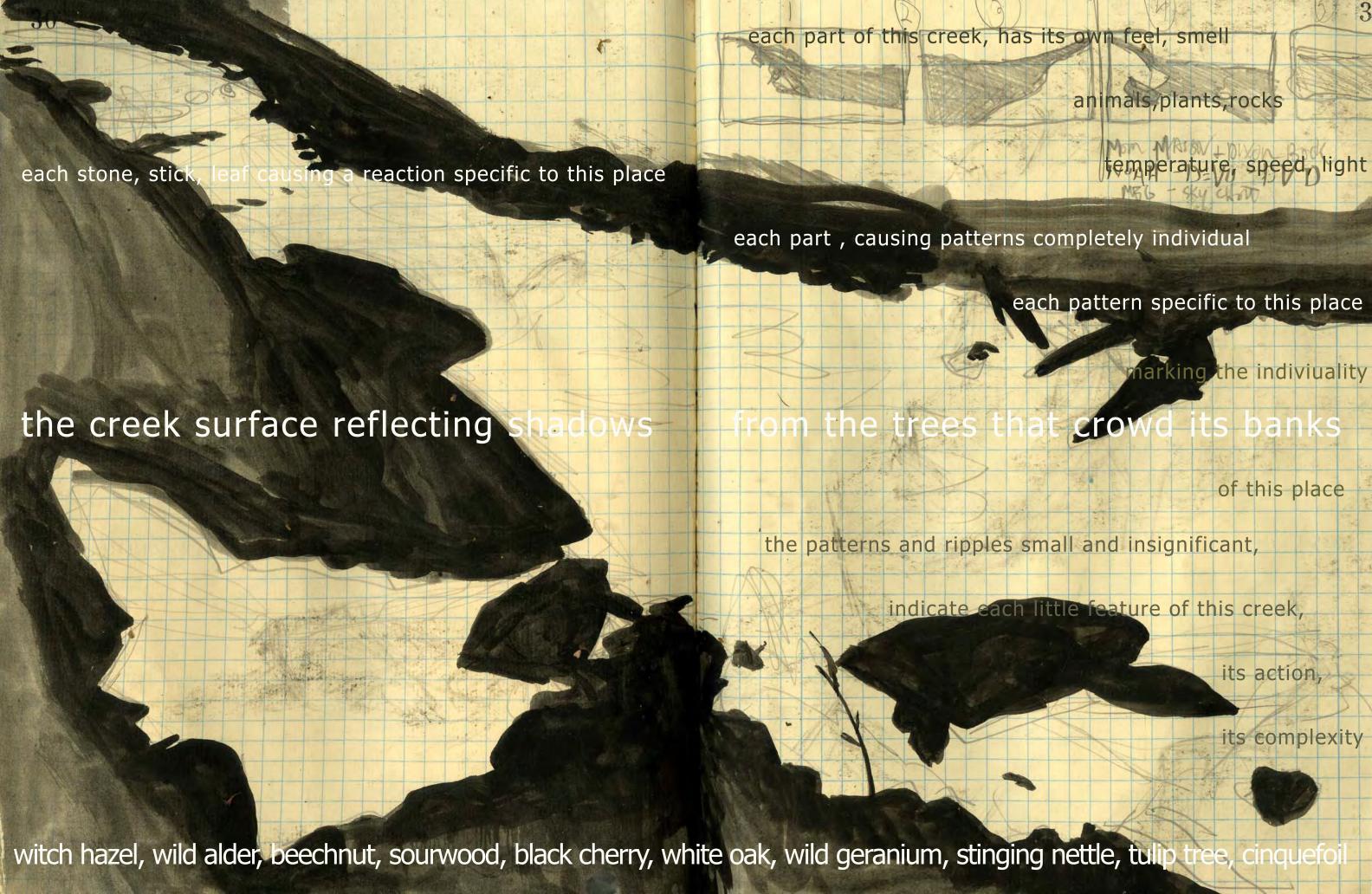


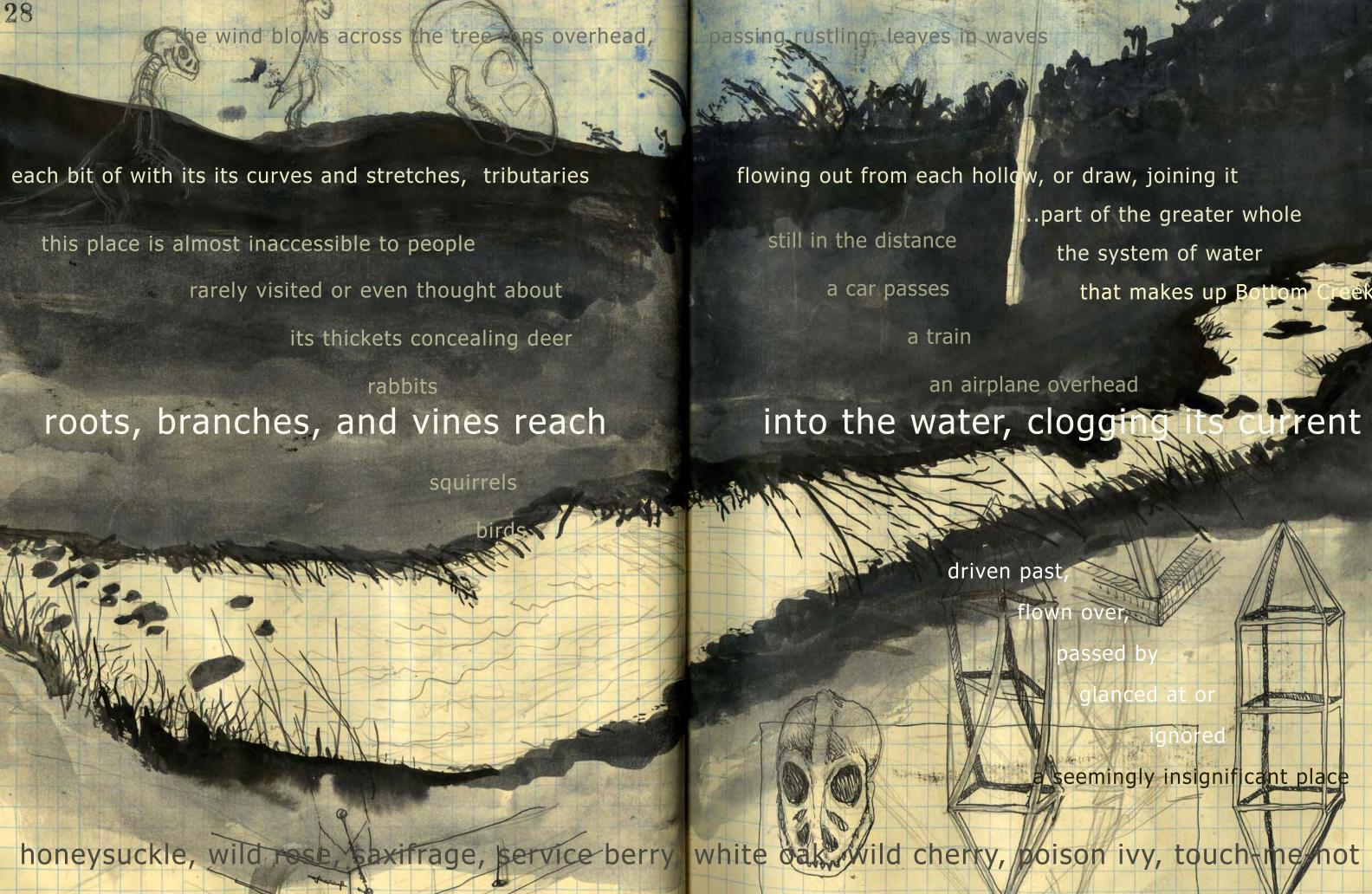
beech, delicate fern, hickory, goats beard, birch, oak, bee balm, fire pink, rattlesnake plantain

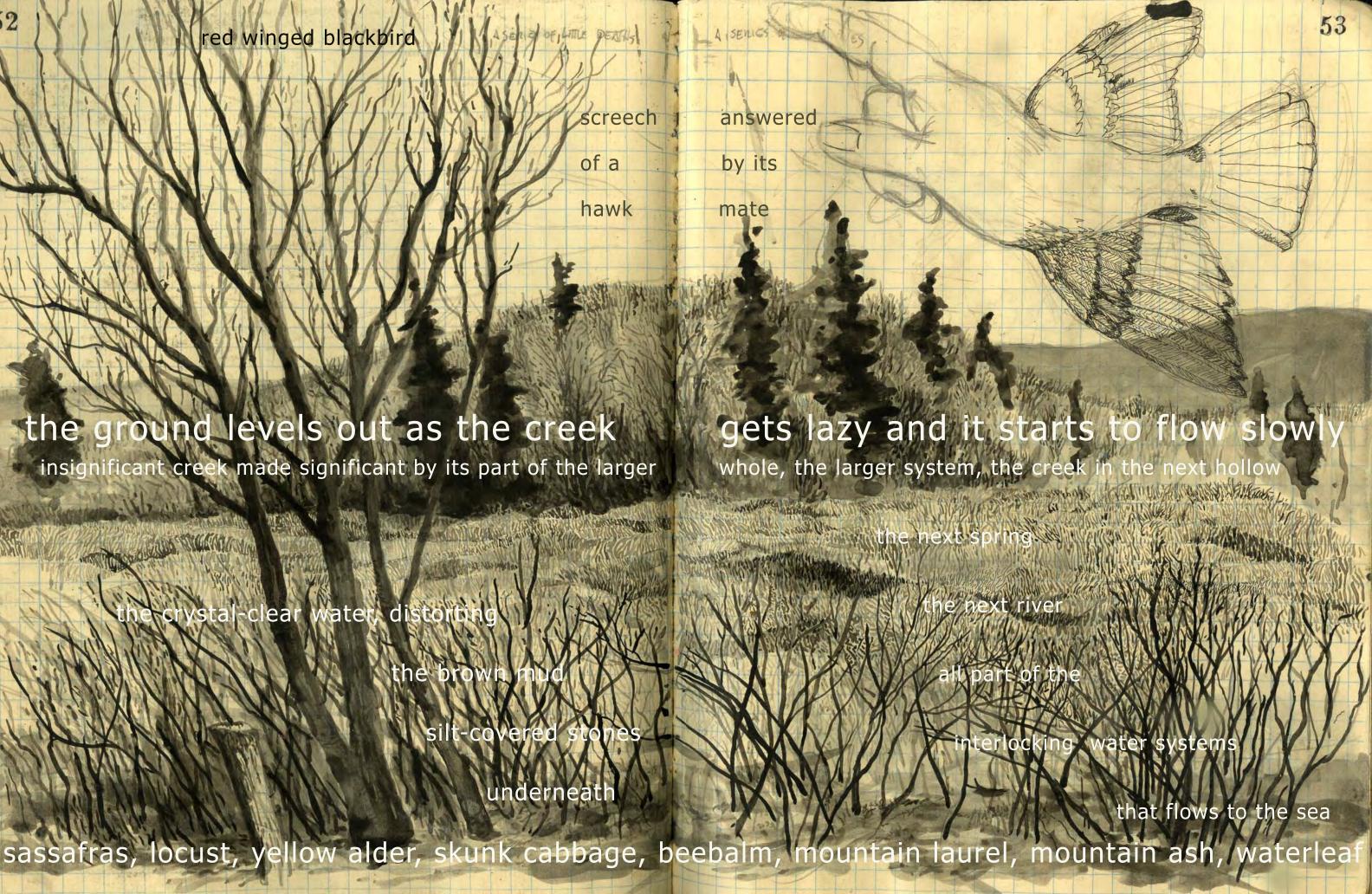


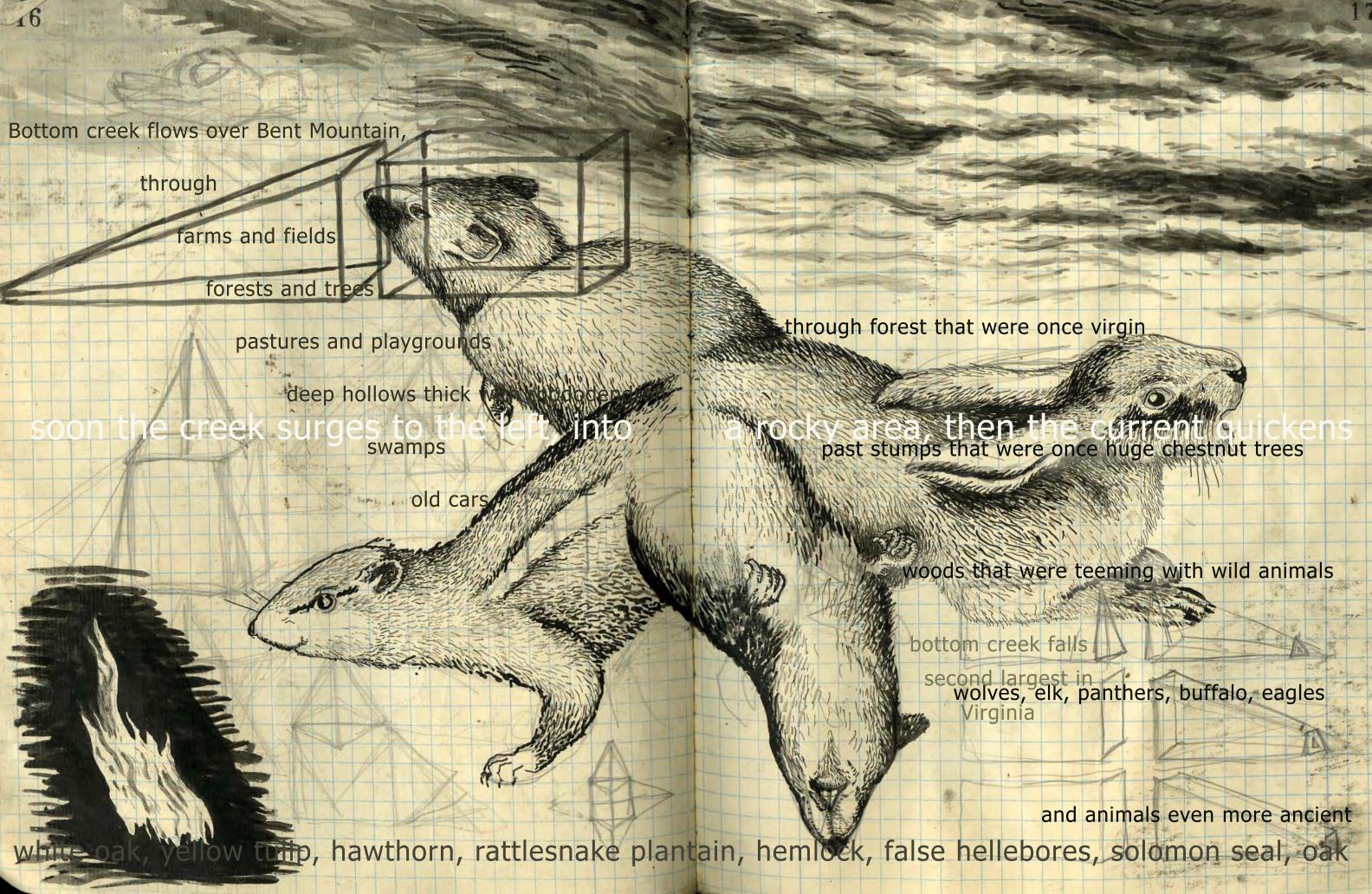


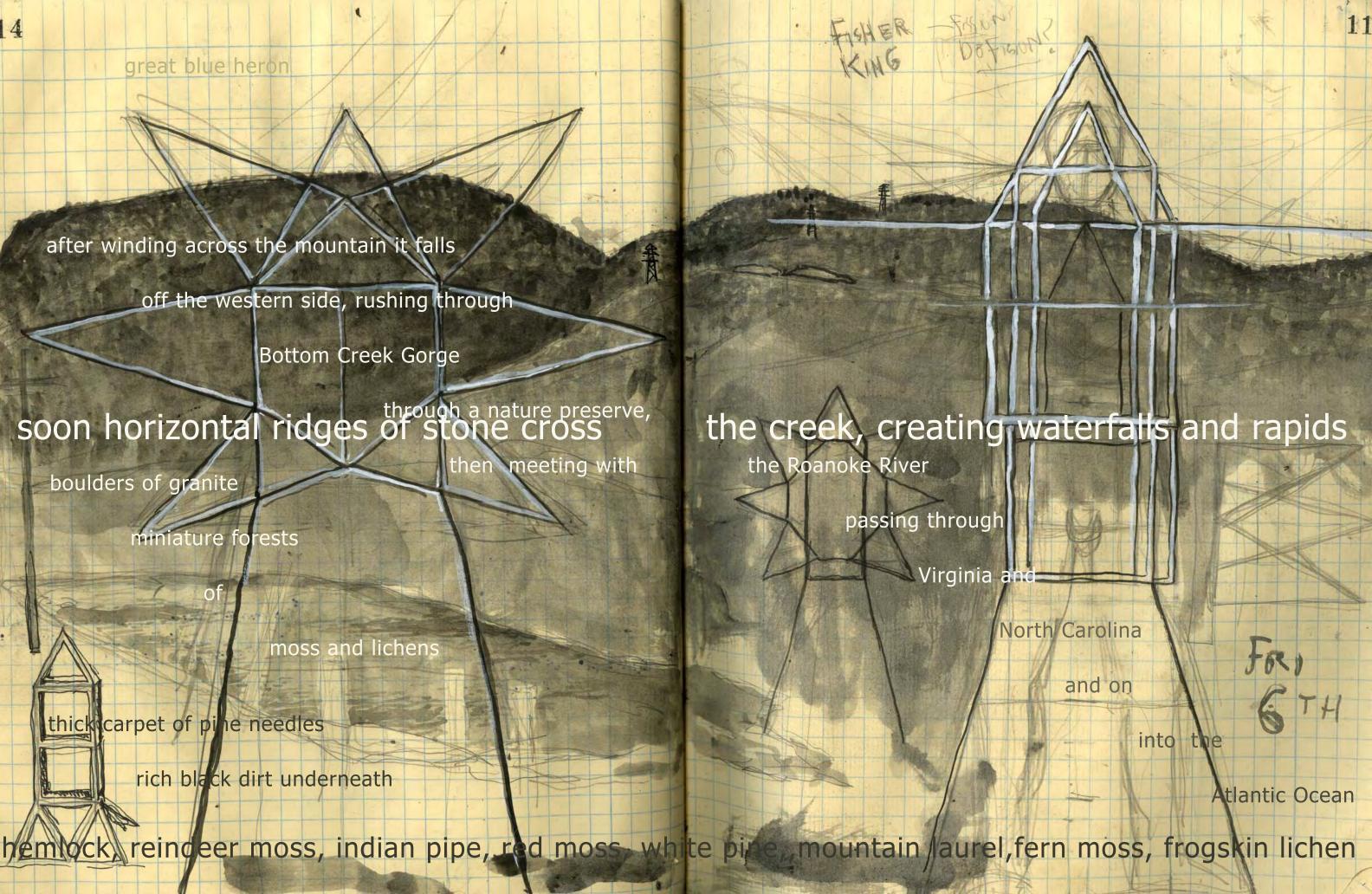




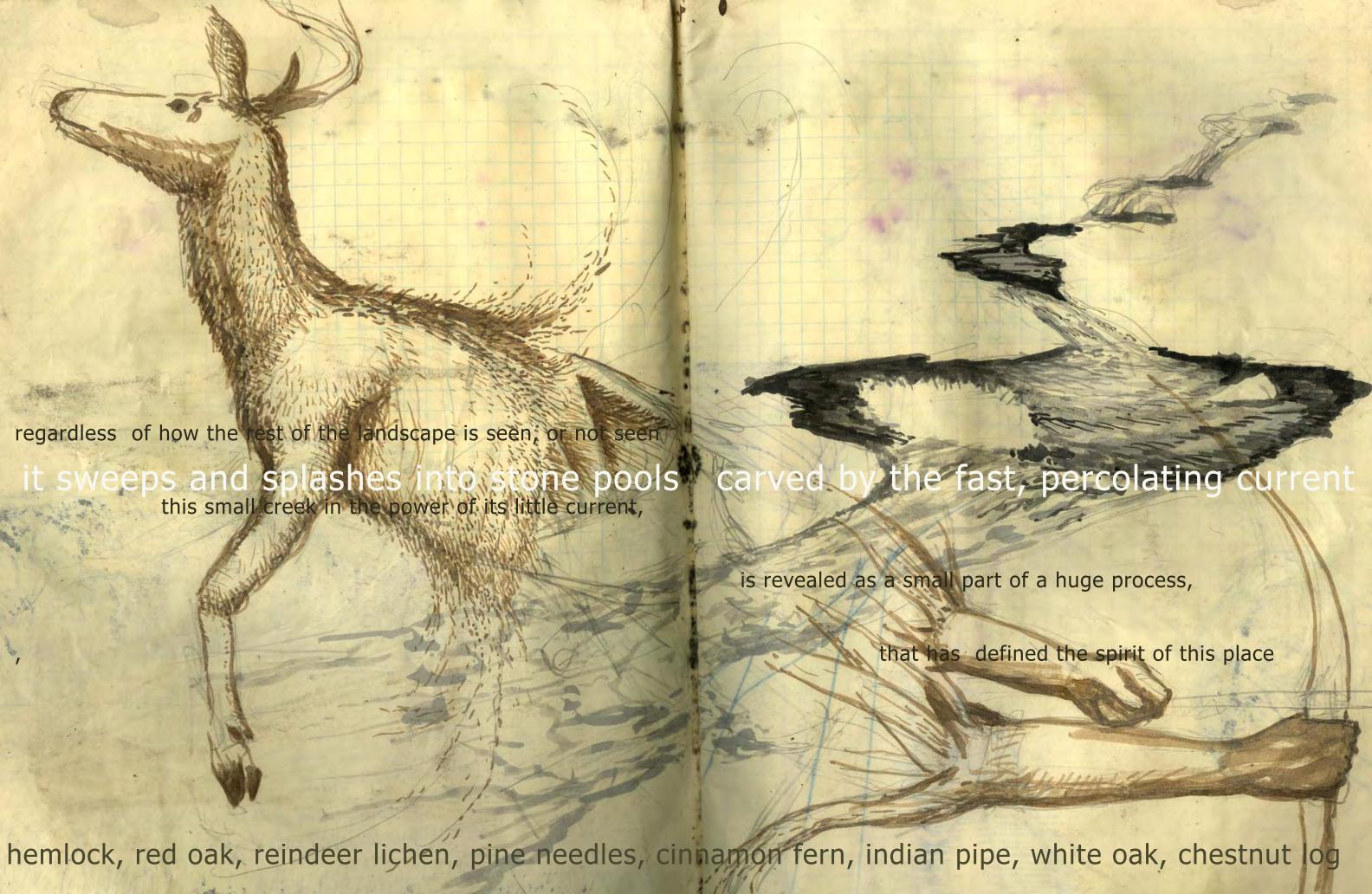


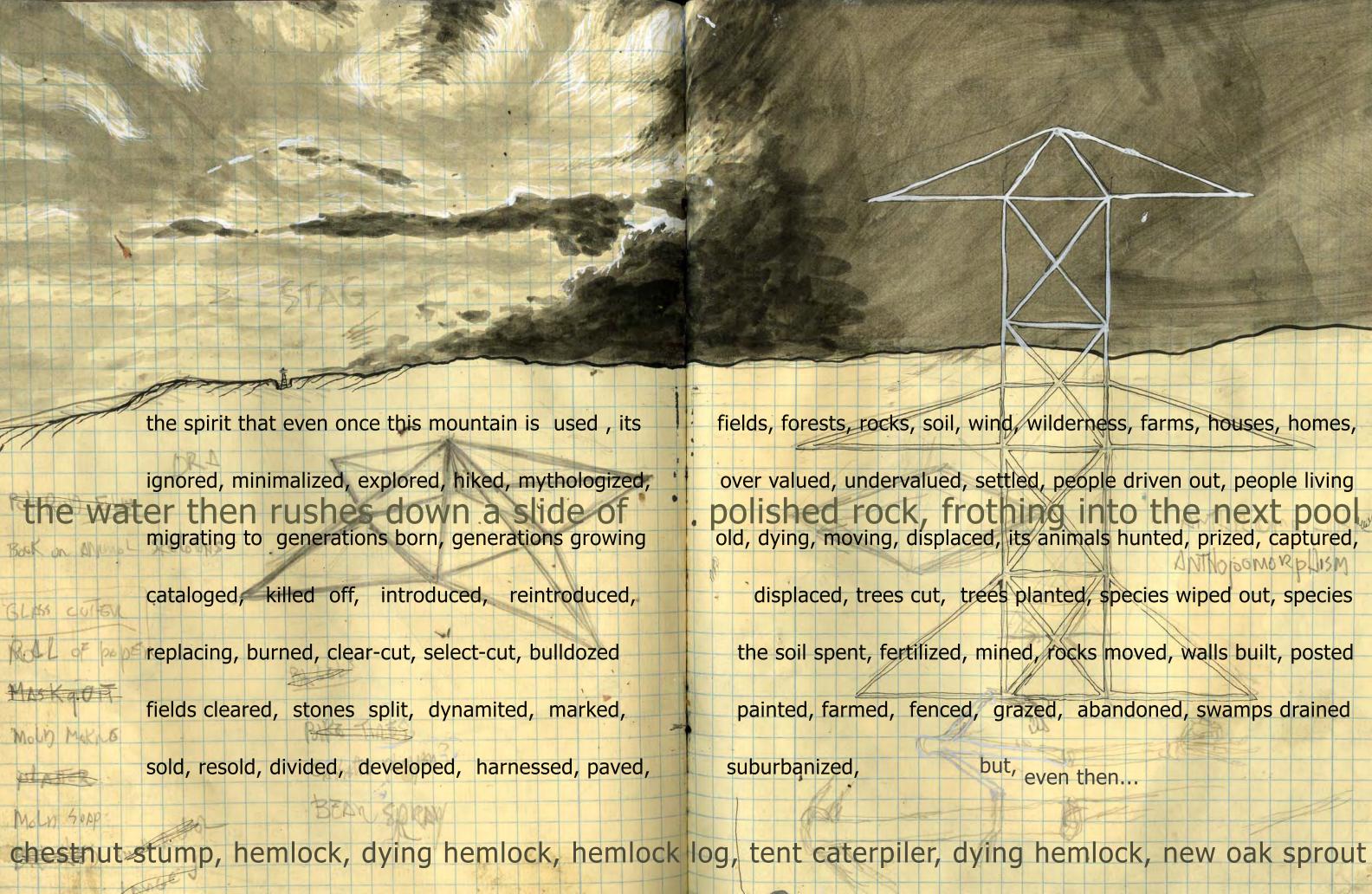


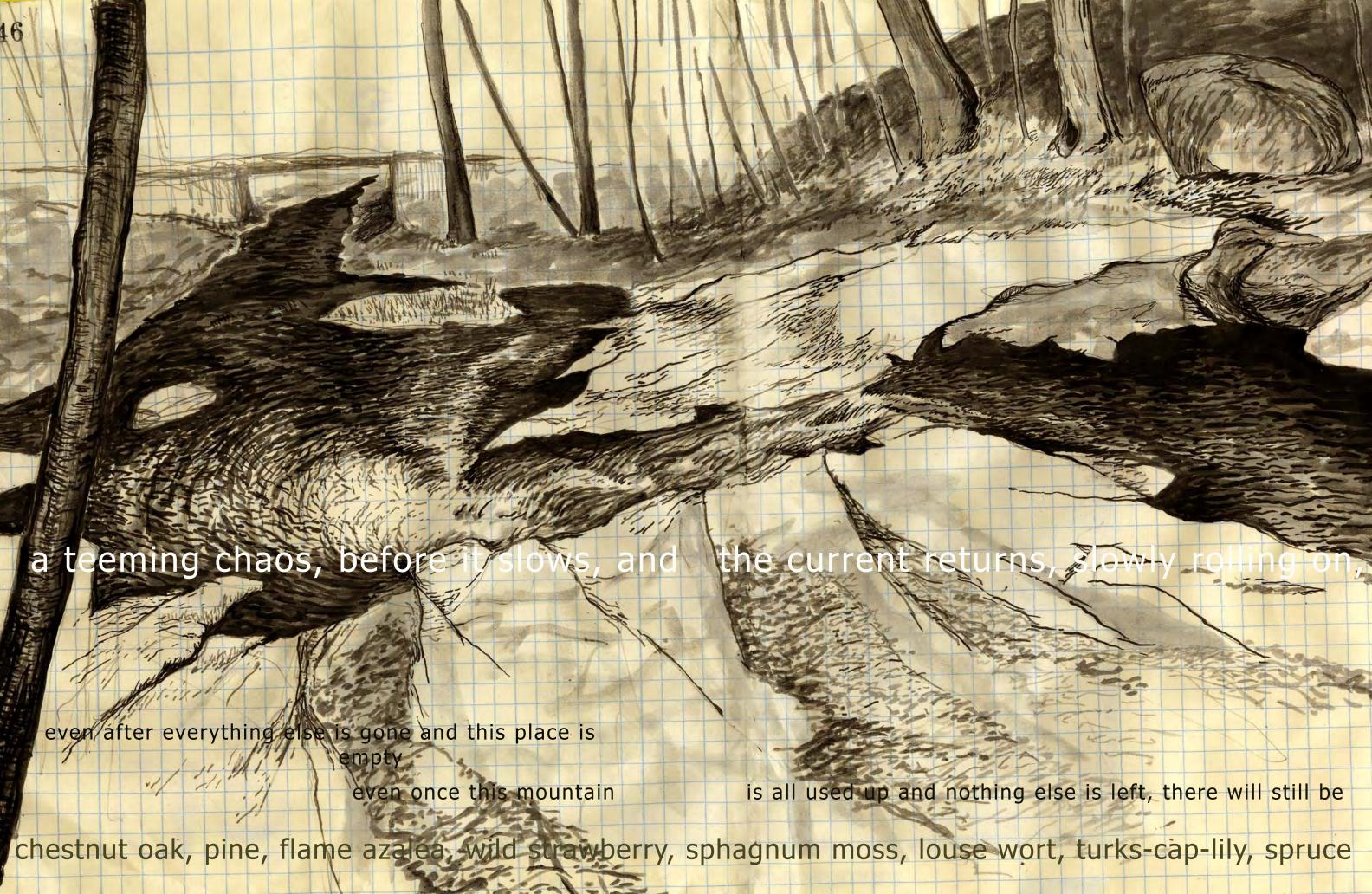


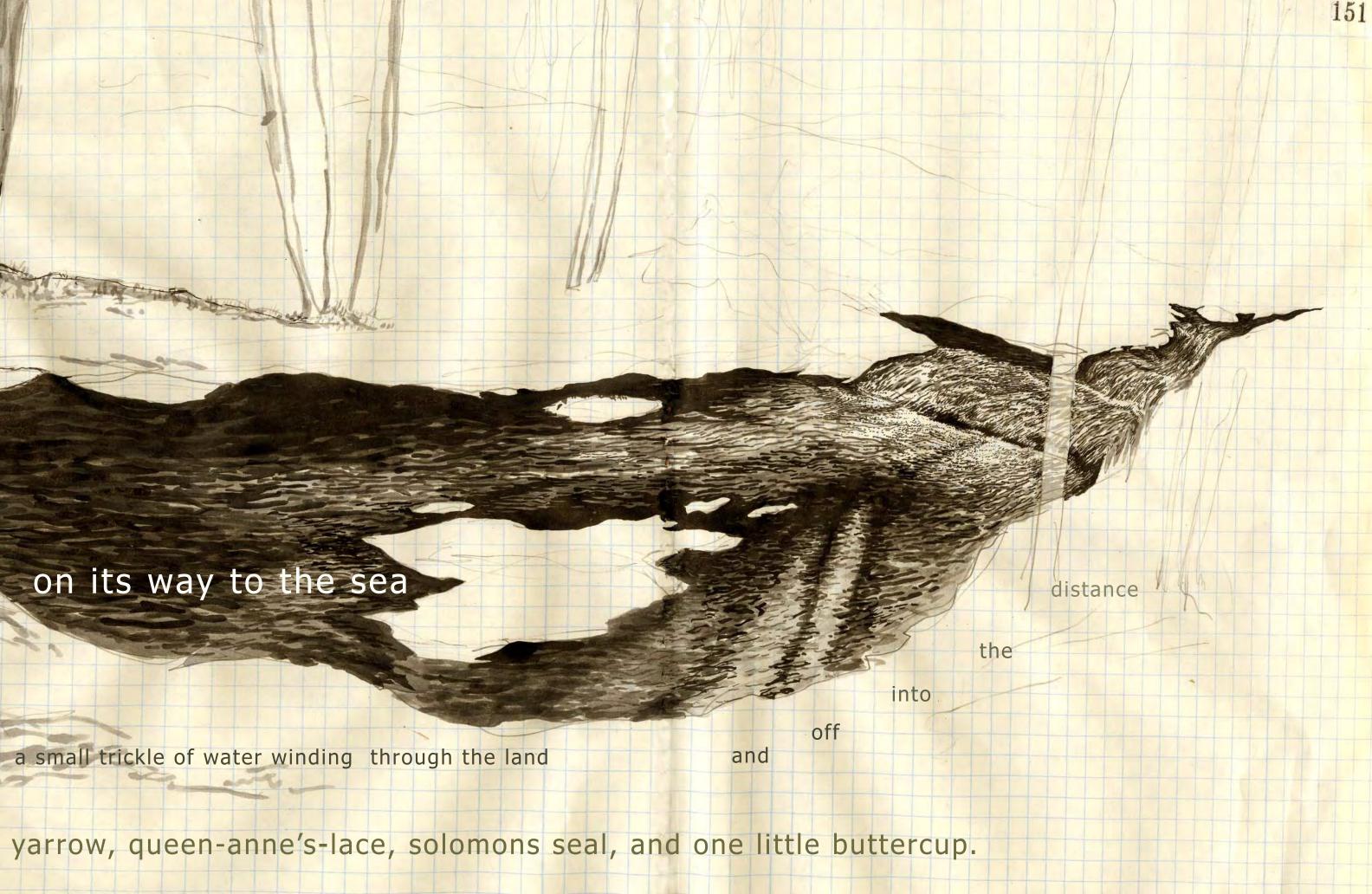


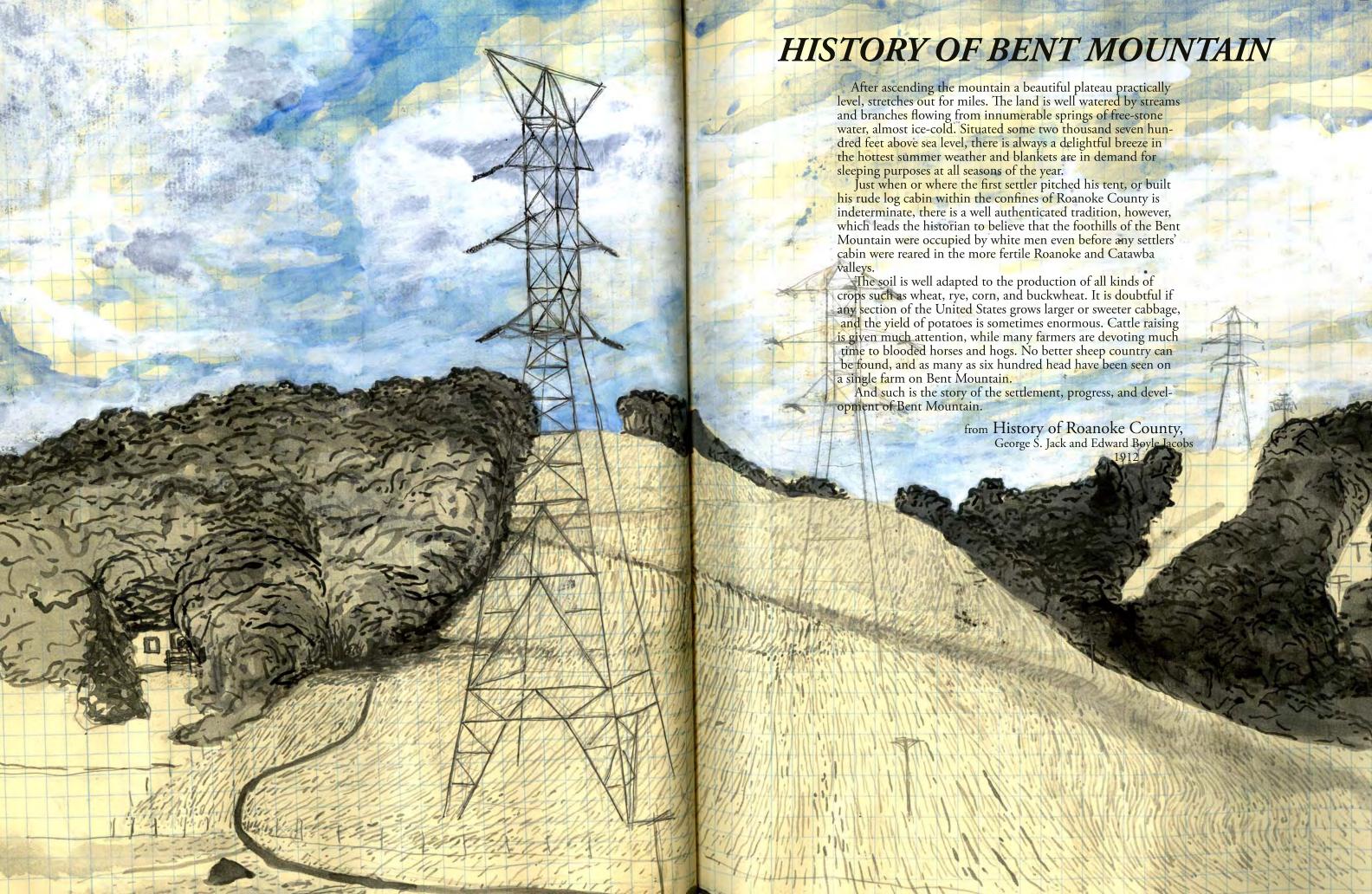












This body of work represents the culmination of work I started five years ago. From the beginning I used my sketchbook drawings to examine and investigate Bent Mountain, Virginia, which is the place I grew up, and a place I deeply love. As a small rural community in the Blue Ridge Mountains, Bent Mountain is known for its natural beauty and rich history. My art aims to reflect this place, to show the respect and love I have for nature and to highlight the changes, which have occurred to this place during my life time. These changes, (some natural and gradual, some, accelerated by technology)have left me with a deep sense of loss.

Through drawing and painting, I intimately describe
Bent Mountain. Through meticulous marking, I distill
my emotions, observations, ideas and experience to
make sense of the changes that have occurred while
attempting to preserve its fundamental essence for the
future generations. I record the changing dynamics of
the mountain in a historical, geological, and personal
scale of time.

To do so, I investigate the genus loci, or spirit of this place. Historically, this spirit is often represented as a mythological creature such as a nymph or satyr. However, I choose to represent the genus loci of Bent Mountain in a more tangible form; as a natural force that existed before me, before the mountain, or before life itself. To me, this is embodied in the most basic elements of the land, and the processes that shape the landscape; the actions of weather, air, water, stones and rocks. While these forces act in concert to form the mountain, water is the most important, element to me. Not only is it the most dynamic and life-like, it is most primal element of life. Water is where life begins, it determines if an environment is habitable, and what organisms can exist. It is only by its continued presence that our own existence is assured. It also has the power to erode mountains and change the terrain of every facet of our planet.

I think that this creative and destructive power is embodied in the insignificant creek I choose to draw. The subtle flow of its water, moving across the land contains "the spirit" of my mountain. In my drawings, I depict "the spirit" through the water's action. Stripping out most of the landscape allows me to concentrate on the movements, currents, and flow of the water rather than the effects of light, color or surface reflections.

For me depicting water as energy is colorless and I choose to emphasis this power through the contrast of black and white. When I paint, the brush's movement across the surface of the paper is a metaphor for the water's movement across the ground. I want the viewer to be perceptually and physically submerged in water's natural rhythms and cross current complexities.

To exaggerate this affect, I use very large pieces of paper and paint the creek in sequential sections and shifting perspectives. I depict the creek winding its way from its source, across the wall, and from opposite banks. I show it through my eyes to convey where I stand, what I see, what I experience, what I pay attention to, and most importantly, what I value. By keeping it simple, my priority, is to keep it focused on the experience of being in this place.

The use of black and white India ink is important because of its directness and simplicity. It is the drawing media I take with me when I walk and hike and what I use exclusively when I draw the creek from observation. Through the ink's infinite shades of gray to black, I focus my brushwork on the patterns across the surface of the water.

Metaphorically and literally, water carries the ink across the paper and evaporates to leave a sedimentary mark

which perfectly imitates water's natural evaporation cycle. The use of Yupo, (a plastic paper like substrate that does not absorb water) greatly improves this effect. When using Yupo, ink sits on the surface, leaving a mark created by the surface tension of the drop of water. The improvisational nature of the spontaneous mark empowers me as an artist who acutely observes nature. While part of me wants to describe the creek with scientific precision, I challenge myself to let go of a perfectly realistic rendering, to open up and pay attention to the spontaneity of my process. Consequently, through the drawing I experience the water's dynamic movement and flow. Instead of literally depicting the water, I describe its action and energy with obsessive marks, that range from large spontaneous gestures, to intricate detailed meditations.

I choose to depict the landscape as a white featureless void, rather than a romanticized version of the mountains. The trees, plants, animals, soil, rocks, light, sun, and reflections are present in their glaring and painful absence. This hollowness is further emphasized in the spontaneous shapes and voids the creek creates. While emphasizing what may disappear or is lost, this depiction also questions the transitional aspect of what we really see or experience in nature. These questions

are most relevant to the landscape of my childhood, and the place with which I most identify: the Appalachian Mountains.

The Appalachians are one of the oldest mountain ranges in the world. Prior to the evolution of the earliest fish, the mountains first rose 280 million years ago. Over time, they eroded and were worn down before being violently pushed skyward again in the Cenozoic era. They continued to erode, forming the rounded, folded ridges and fertile valleys I know today.

Ever since I was a small boy, I have tried to imagine what these mountains looked like long ago. What did its habitants see? How much has it changed? Would I recognize it? Unfortunately, the Appalachians have been subjected to several hundred years of change: precious little virgin forest remains as most has been clear-cut; the mountains have been plundered for coal and other natural resources; invasive species of trees, plants, birds and animals, have driven out native species or assumed positions in the ecosystem left vacant by extinct or over-hunted species. For example, one ridge near my home, Poor Mountain, earned its name for the collective opinion of its condition after years of over-hunting.

As lush and fertile as the mountains may seem now, it is difficult to comprehend that the southern Appalachians were once one of the most ecologically diverse areas in the world. Now lost, many species such as the Peaks of Otter salamander were found only in these mountains.

Early descriptions of the Appalachians forests describe a forest of huge trees measuring over an arms' width around. A hundred years ago, the American Chestnut was the dominant and most important tree in the forest. Once described as magnificent, it is now virtually extinct. The only ones I knew as a child were ghostly, dead, hollow logs found on the forest floor. The forests of my youth were not old; rather they were filled with invasive species. Sadly, the past ten years have seen more waves of blight and parasites, which have wiped out entire groves of trees I had known as a child.

The past hundred years of settlement have also left these mountains a ghost of their former selves. This region — its land and culture ignored, minimized, stereotyped and looked on as insignificant — has cleared the path for outsiders to harvest the natural resources. The Appalachians are manipulated for their minerals, coal, timber, wind, water, and open land. As I walk the ridges overlooking the valley, I see suburbs encroaching on my home. These developments diminish the wildness, diversity,

natural beauty and sense of individuality of Appalachia, in favor of the homogenized culture of suburbanized America.

The Appalachian experience is one of loss and loneliness. My time spent here tells me this: old friends, family, neighbors, distant memories and times are long gone. The timeless melancholy that hangs over this place is a reflection of the ancient worn and weathered mountains that bears witness to eons of life. Having seen much, these ancient mountains speak silently of the people who lived here. An arrowhead or spear point found in a creek bed affirms the past presence of Indian tribes that once hunted here. Stone piles and fences mark the isolation of the first settlers. The forest has reclaimed itself. Abandoned farms, empty cabins in distant hollows, and cemeteries grown over in vines are signs of what once was. The isolation and loneliness that hangs over these hollows and woodlands is reflected in the folk music and bluegrass associated with these hills today. The music's distinctive "high lonesome sound" preserves a longing for home and is an idealization of a simpler time.

It is this sense of loss that motivates me. While my experience is only a small part of the history of this place, it is my wish is to protect and preserve it through

through documentary drawings. For good or bad, these mountains are always changing. Through my work, I ask if it is possible to truly know this place, for my time on this mountain is but an instant.

Ultimately, I wonder and ask - what does it mean to love and identify with a place, to call it home, and to watch it change. Bent Mountain whether I like it or not, is going to change. Even this small insignificant creek is an agent of change, which trickles down from the spring outside my bedroom window taking with it the sediments, soil, stones, bones, ashes and memories.

Genesis Chapman, 2010