11/10/2010

DEPARTMENT OF NATURAL RESOURCES

TOTEM BIGHT STATE HISTORICAL PARK MASTER DEVELOPMENT PLAN (DRAFT)

Division of Parks and Outdoor Recreation

LETTER OF SUPPORT

Incomplete

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I. INTRODUCTION

PURPOSE OF PLAN

The **TOTEM BIGHT STATE HISTORICAL PARK (SHP)** is a popular tourist attraction and one of the jewels of Ketchikan. Park visitors get to experience the Tlingit and Haida culture as expressed in the park's original and replicated totem poles and replica clan house; the park is one of the few sites where totem poles can be appreciated in their natural setting, as opposed to in a museum display. Totem Bight SHP is also a premier example of the Civilian Conservation Corps (CCC) program's influence on Southeast Alaska and the program's continued legacy in the area.

The **PURPOSE** of this plan is to establish planning guidelines and a long-range vision for managing the Totem Bight State Historical Park, preserving and displaying its cultural resources, providing interpretive and educational opportunities, and developing and maintaining interpretive sites and materials appropriate to the park.

BACKGROUND

In 1938, the U.S. Forest Service began a program to restore totem poles and revive interest in this form of Southeast Alaska Native art. Linn Forrest, the Regional Architect for the totem pole restoration project, was the program leader; the CCC hired Native men to restore and/or replicate totem poles deteriorating in the rainforest and abandoned native villages.[1] Mud Bight, the site of an old Tlingit fish camp, was selected as the location for a model village complete with new and restored totem poles.[2, 3] Linn Forrest's plan for Mud Bight Village included models of dwellings, smokehouses, grave houses, and totem and mortuary poles.[4]

With the advent of World War II, the CCC program slowed down and only a clan house model was completed. A few totem poles were erected before the outbreak of war, but others were erected during World War II or after the war came to an end and, rather than a model village, the site became a totem park with the model clan house as a focal point.[5, 6] The name of the site was changed to Totem Bight in 1946. [7] In 1959, the land title went from the hands of the federal government to the brand new state government. The site was added to the National Register of Historic Places in 1970 and came under Alaska State Park

[1] Garfield, Viola E and Forrest, Linn A., *The Wolf and the Raven: Totem Poles of Southeastern Alaska,* 10th ed. (Seattle and London: University of Washington Press, 1981), iv of Preface.
[2] Balcom, Mary G., *Ketchikan: Alaska's Totemland*, 3rd ed. (Chicago: Adams Press, 1974), 124.
[3] Garfield and Forrest, *The Wolf and the Raven*, 71.
[4] Ibid.
[5] Ibid., 90.
[6] Brown, Tricia, *Silent Story Tellers of Totem Bight State Historical Park* (Anchorage: Alaska Geographic Association, 2009), 8.
[7] Ibid., 9.

administration.[8] In 1977, a general development plan was produced and the name Totem Bight State Historical Park became official.

The **ALASKA STATE PARK SYSTEM: STATEWIDE FRAMEWORK** defines historic parks as *an area containing an assemblage of significant historical, cultural, archaeological, or anthropological resources from representative eras of Alaska's history or prehistory*. The dominant management objective of a state historical park according to the same document is to "preserve and interpret historic resources for Alaskans and visitors to the state".

Totem Bight SHP is now one of the most visited parks in the Alaska State Park system. Its popularity is due, in part, to the authenticity of the Tlingit and Haida craftsmanship displayed in the park's natural setting—a setting similar to the environment in which these art forms were created in centuries past.

PLANNING PROCESS

The State Department of Natural Resources (DNR), Division of Parks and Outdoor Recreation (DPOR), began revising the 1977 General Development Plan for Totem Bight State Historical Park on April 2007. In October 2008 the division's Interpretation and Education Unit was asked to develop a master interpretive plan for the park.

In July 2009, the scope of this interpretive plan was broadened to include park management components, thus combining the two previous projects. The division felt that, since the 1977 management plan was outdated and interpretation was such an integral component of this park, a management plan with a strong interpretive component would better suit the needs of park managers. It was decided that the management and interpretive objectives would be combined into one planning document—a management plan.

The following schedule represents the project timeline from start to finish, including site visits, public meetings, and draft reviews.

2006

- START OF PROCESS - The process of developing a management plan for Totem Bight began in the fall of 2006.

2007

- PUBLIC SCOPING WORKSHOP – A public scoping workshop was held in Ketchikan to identify issues and concerns.
- COMMENT COLLECTION - Comments were collected April through May of 2007.

[8] National Park Service, *National Register of Historic Places*, http://nrhp.focus.nps.gov/natregsearchresult.do?fullresult=true&recordid=7 (accessed June 21, 2010)

- RESEARCH - Research on natural resources, present and past land use, land ownership, and the local economy began.

2008

- CHANGE OF FOCUS - Focus of plan changed from management to interpretation.
- DRAFT INTERPRETIVE PLAN -The first draft of the interpretive plan was prepared and went through an internal review.

2009

- CHANGE OF FOCUS – Plan became a management plan with a strong interpretive focus.
- DRAFT PLAN FIRST INTERNAL REVIEW - A draft plan was produced that reflected resource values and public and agency goals. Interested parties within the division reviewed the first draft, pointed out potential problems, and provided comments and suggestions.

2010

- DRAFT PLAN SECOND INTERNAL REVIEW – The draft plan was revised and submitted for second internal review.
- CHANGE OF TITLE-The plan's title changes from "Management Plan" to "Master Development Plan"
- PUBLIC REVIEW OF DRAFT PLAN - A public meeting was held at Ketchikan to provide the public with an opportunity to comment on the draft plan and to identify components to be changed.
- PREPARATION OF FINAL PLAN - Based on agency and public comments, a final plan was prepared.
- PLAN ADOPTION AND IMPLEMENTATION - The director of the DPOR signed the plan approving it and adopting it as policy.

MISSION AND VISION STATEMENTS

ALASKA DIVISION OF PARKS AND OUTDOOR RECREATION

MISSION STATEMENT:

The Division of Parks and Outdoor Recreation provides outdoor recreation opportunities and conserves and interprets natural, cultural, and historic resources for the use, enjoyment, and welfare of the people.

VISION STATEMENT:

The Alaska Division of Parks and Outdoor Recreation envisions an affordable and accessible system of parks that provide diverse, safe, year-round, high-quality, family-oriented, outdoor recreation experiences; statewide programs that enhance the enjoyment and stewardship of the state's outdoor recreation, natural, historic and cultural resources; and a dedicated, professional staff that fully meets the needs of the public.

TOTEM BIGHT STATE HISTORICAL PARK

VISION STATEMENT:

Totem Bight State Historical Park will preserve, display, and interpret replicas of late nineteenth century Haida and Tlingit totem poles, original Haida and Tlingit totem poles, and a clan house[9] to instill appreciation for Alaska Native culture and art, a sense of place, and a sense of stewardship and to help perpetuate the art of totem carving.

II. GOALS AND OBJECTIVES

The **Goals and Objectives** outlined below represent the desired outcomes for park management and interpretation; the goals and objectives will assist managers in reaching and sustaining their vision for the site.

Goals and objectives are inherently different. **Goals** are general, immeasurable statements about what planners would like to accomplish; **objectives** are more specific and measurable.

Each goal and objective supports the historical park's dominant management objective as defined in the **ALASKA STATE PARK SYSTEM: STATEWIDE FRAMEWORK**: *To preserve and interpret historic resources for Alaskans and visitors to the state*.[10]

TOTEM BIGHT STATE HISTORICAL PARK GOALS AND OBJECTIVES

Goals and objectives for Totem Bight SHP that are established by this plan and are compatible with the **STATEWIDE FRAMEWORK** and the Division's **TEN-YEAR STRATEGIC PLAN** include:

[9] Alaska Department of Natural Resources, Division of Parks and Outdoor Recreation, *General Development Plan for Totem Bight State Historical Park* (Ketchikan, Alaska 1977), 3.

[10] Alaska Department of Natural Resources, Division of Parks and Outdoor Recreation, *Alaska State Park System: Statewide Framework 2007-2017*, 8.

Cultural Heritage Goal: PRESERVE AND INTERPRET ALASKA'S CULTURAL HERITAGE.

OBJECTIVES:

- Preserve and display Tlingit and Haida totem poles that the CCC program helped recover and replicate.
- Provide on-site interpretation of Tlingit and Haida cultures.
- Foster community pride and public appreciation for the park's unique cultural resources through interpretive materials and programs.

Educational Goal: PROTECT AND MANAGE AREAS OF SIGNIFICANT EDUCATIONAL VALUE.

OBJECTIVES:

- Identify and protect important educational values Totem Bight SHP through ongoing resource inventory efforts, and other park management techniques.
- Incorporate scientific and educational values of the park into interpretive programs to assist the public in developing appreciation and understanding of the values for which the park was established.
- Develop an educational program brochure that highlights park resources to assist school teachers during class field trips to the park.

Tourism Goal: PROVIDE SUPPORT TO ALASKA'S TOURISM INDUSTRY.

OBJECTIVES:

- Provide facilities and programs within the park which are appealing and accessible to visitors and residents, while ensuring that these facilities and programs do not compete with other public outdoor recreational opportunities, but rather complement them.
- Encourage the development of partnerships for visitor information centers, special events, interpretive programs, and cooperative interagency endorsement.

Management Goal: MANAGE THE PARK TO PROTECT AND MAINTAIN ITS RESOURCES AND ENHANCE THE VISITOR EXPERIENCE.

Objectives:

- Rehabilitate, repair, and restore the totem poles and the clan house enhance in a manner and sequence consistent with the recommendations of this plan.
- Maintain park facilities that are adequate for the amount and type of use intended.
- Acquire funding and staffing necessary to implement the recommendations put forth by this plan.

III. Overview of Natural and Cultural Resources

Natural Resources

Totem Bight SHP is located on Revillagigedo Island within the city limits of Ketchikan in Southeast Alaska. The area is rich in both natural beauty and cultural legacy, which, along with a relatively mild climate, make this park a prime tourist attraction and local treasure. This park is unique in the state park system because it boasts such an impressive collection of traditional Haida and Tlingit-style totems.

Physical Description

The park is comprised of 33.52 acres that include a beach area, higher ground with relatively good drainage, and lower wetland areas. Various factors affect the physical character of this area, and all these factors work together to produce the framework for the natural beauty of this park.

Climate and Weather

Revillagigedo Island has a cool maritime climate; its narrow temperature range, abundant precipitation, and short growing season greatly influence the island's soil composition and vegetation.

In summer, weather can be expected to include temperatures of approximately 60°F and misting rain, occasionally broken cloud cover, and rarely clear blue skies. Winter brings cooler temperatures in the mid to upper thirties, rain or mixed rain and snow, and somewhat brisk wind from the south.

Soil

The mild and wet maritime climate of Southeast Alaska contributes to the formation of Spodosol soils, the dominant mineral soil in Southeast Alaska. High levels of precipitation along with the organic matter and iron oxides present in the soil keep the soil moist most of the time. Soils classified as Histisols that are derived from decomposing vegetation are

commonly found in the Ketchikan area. Histisols include a variety of soil types whose characteristics reflect the vegetation from which they were derived. [11]

Topography

The topography of the Totem Bight area is mostly gently sloping terrain that rarely exceeds a 10% gradient and could be classified as Coastal Foothills. Exceptions to this include a knob near the center of the park area and discontinuous sections of shoreline. Soils throughout the park are generally well-drained except for a few low pockets and the mowed field area that are typically do not drain as well and are wetter.

Vegetation

Vegetation communities within the park include tideland communities, shrub and mixed hardwood communities, and coastal coniferous forests. Different plants adapted to different ecological niches affected by topography, soil characteristics, drainage, etc characterize each of these communities. The most prominent plant community of the park is the coastal coniferous forest as Totem Bight SHP is mostly located within a dense evergreen temperate rain forest comprised primarily of second-growth trees. Most of the oldest and largest trees were selectively harvested for timber in the past, but a few large trees remain that may be approximately 300 years old. A detailed species list can be found in Appendix C.

Wildlife

Wildlife that can be observed within the park or near the park includes a wide variety of birds, large and small land mammals, marine mammals, fish, and intertidal organisms (see Appendix C for a detailed species list). Many birds frequent this area making this a great destination for serious and casual birders, especially during the spring and fall migrations. Within the park, there is a mated pair of bald eagles that nest in the wooded area's tall evergreens.

Land mammals and marine mammals big and small abound in the Ketchikan area, and most of them can be spotted in the park at one time or another. Visitors can fish for all five species of Pacific salmon present in the waters surrounding the park, which was once a Tlingit fish camp. Also, many marine invertebrates common to southeast Alaska can be found along the beach or in the protected harbor bordering the eastern side of the park, some of which are important in subsistence lifestyles.

Cultural Resources

[11] U.S. Forest Service, Tongass National Forest, *Draft Ketchikan Area Soil Survey User Guide*, 21-37.

SOUTHEAST ALASKA NATIVE HISTORY

The Tlingit and Haida peoples of the Southeastern Alaska coast developed a sophisticated and highly stratified society, which prospered largely because of the biological richness of the lush forests and ocean coast of the region. In general, there was an abundance of food and fuel.[12] These resources allowed the Tlingit and Haida people to move beyond a purely subsistence lifestyle, affording the leisure time to pursue carving, weaving, and other arts, and to create monumental works in wood. The commemorative totemic art and large timber houses are indications of the high level of sophistication of their culture. Other evidence of the highly sophisticated lifestyle of these groups includes complex and extensive trading networks, and highly developed seamanship and canoe-building techniques.[13]

These coastal tribes developed highly structured social systems. The Tlingit and Haida people are divided into two equal moieties, or kinship groups—Eagle (*Ch'aak'*) and Raven (*Yeil*). These moieties are subdivided into clans symbolized by crest animals bearing legendary cultural significance, such as eagle, wolf, salmon, frog, shark, killer whale, otter, beaver, bear, seagull, and hawk. Members of the same clan never married each other.[14] Their art, in particular totem poles, was connected with inter-family ritual, clan heraldry, and historical personifications largely dominated by animal symbols. Clans owned the rights to subsistence use of specific salmon spawning streams, berry patches, hunting territories, trade routes, crests, songs, dances, names, and stories. Clan houses were presided over by the patriarch of the group. Each house had a name derived from clan emblems, such as eagle claw house, sun house, iron house, halibut, and dog salmon. Clan houses were often large, sometimes housing several families.[15] Villages were generally located on the shoreline, near fresh water, berry patches, and timber suitable for totems and buildings.[16]

An important ceremonial tradition of Southeast Alaska Natives—well known and dramatic—was the "potlatch." Some potlatches celebrated deaths, marriages, births, successful hunts, the construction or dedication of a house, and the erecting of a new totem pole. Often a potlatch involved the exchange of status or the gaining of status for an important member of a community. Guests sometimes traveled great distances to exchange or receive valuable gifts of blankets, furs, and food. Some great potlatches took years of preparation and lasted for months. Potlatches could greatly impoverish the hosts, but could also elevate their social status.[17]

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[12] Brown, *Silent Storytellers of Totem Bight State Historical Park*, 1-3.

[13] Patrick, Andrew, *The Most Striking of Objects: The Totem Poles of Sitka National Historical Park* (Alaska Support Office, National Park Service, and Sitka National Historical Park, 2002), 11.

[14] Brown, *Silent Storytellers of Totem Bight State Historical Park,* 2-3.

[15] Garfield and Forrest, *The Wolf and the Raven*, 1-12.

[16] 2010 Alaska Humanities Forum and Alaska Native Heritage Center, "Eyak, Tlingit, Haida & Tsimshian", http://www.akhistorycourse.org/articles/article.php?artID=194 (Accessed September 17, 2010).

[17] Halpin, Marjorie M., *Totem Poles: An Illustrated Guide*, 2nd printing (Vancouver: University of British Columbia Press and Seattle: University of Washington Press, 1983), 10.

Origin and Antiquity of Totem Poles

No one knows how the first totem pole came to be, who the first totem pole carver was, or where the first totem pole was carved, or why. Different groups of people that are native to the northwest coast of North America tell different stories about how their people first began carving totem poles. Archaeologist and historians have formulated hypotheses based on photographic evidence, etc., but these questions are far from being satisfactorily answered. Some such as Edward Malin, a humanities scholar who studied the Native people and culture of the American northwest coast, hold that the Haida Indians of the Queen Charlotte Islands carved the first totem poles and brought them to their fullest sophistication and development.[18]

According to Tlingit Andrew Hope III, Northwest Coast totem poles emerged as a way of helping clansmen "to remember."[19] Totem poles were also referred to as "a declaration, a document" of clan crests, legends, wealth, and status by Haida carver Robert Davidson.[20] Whatever inspired them, Pacific Northwest peoples created a sophisticated, eloquent, dramatic art.

Captain James Cook and John Webber, the expedition's official artist went ashore at the village of Yuquot on Nootka Sound in 1778 where they saw carved interior house posts. Capt. Cook described these columns in his journal saying, "…many of them are decorated with images. These are nothing more than trunks of very large trees… set up singly, or by pairs, at the upper end of the apartment, with the front carved into a human face; the arms and hands cut out upon the sides, and variously painted; so that the whole was a truly monstrous figure." A sketch of these carved interior house posts in Nootka Sound appeared in Captain James Cook's published journals of his third world voyage.[21]

European explorers at Yakutat Bay, which was Tlingit territory, observed monumental sculptured mortuary poles during a 1789-1794 voyage. A Spanish artist on this expedition, José Cardero, made drawings of carved poles. And in 1791, a seaman aboard the *Gustavus* wrote about totemic art carved into trees used in clan houses on the Queen Charlotte Islands. He later drew what is considered the first drawing of a Haida tote pole.[22]

The sightings of totemic art at a period of initial, if not very early, European exploration suggests totems were pre-European. Wilson Duff carefully studied this subject and concluded, "…totem poles were…a well established feature of the pre-contact culture of

[18] Malin, Edward, *Totem Poles of the Pacific Northwest Coast*, 3rd printing (Portland: Timber Press, Inc., 2002), 24.
[19] Hope, Andrew, *Sacred Forms*, manuscript in Sitka National Historical Park Archives, Record Group 51, Box 2, Folder 2, 23.
[20] Davidson, Robert, *Eagle Transforming*, (Seattle: University of Washington Press; and Vancouver/Toronto: Douglas & McIntyre, 1995), 47.
[21] Stewart, Hillary, *Looking at Totem Poles*, (Vancouver: Douglas and McIntyre, and Seattle: University of Washington Press, 1993), 19.
[22] Stewart, *Looking at Totem Poles*, 19.

the Northwest Coast."[23] However, the wide introduction of metal tools helped the carving of totem poles flourish because metal tools allowed the carvers complete more complex carvings in less time than with the early carving instruments that consisted of sharpened bone and stone and because trade with the Europeans allowed for a greater accumulation of wealth, a necessary condition for commissioning the carving of new totem poles.[24,25, 26] Joyce Wike argued in her doctoral dissertation that European influence did not greatly affect the development of Northwest Coast society, but rather sped up a process that was already in motion within an existing framework of social practice and control.[27]

Totem Construction

Traditionally totem poles were painstakingly and laboriously carved in high relief from red cedar trees. Usually the persons commissioning the work, which might require a year to complete, dictated designs.[28] The traditional tools used for carving were generally made of sharpened bone and stone and included adzes with nephrite, jadeite, or other sharpened stone blades, chisels, and detailing knives whose curved blade was a beaver tooth, shell, or stone.[29]

Not all totem poles were painted, but sometimes designs weren't carved at all, but rather were painted onto the wood.[30] When paint was applied, it was made of fish eggs such as salmon eggs, mineral pigments, and saliva. Different colors were achieved by using different mineral pigments such as charcoal, graphite for black paint; copper oxide for a blue-green paint; and cinnabar, hematite, red pumice pebbles and iron oxide for red paint. White paint was occasionally made from clam shells.[31] Brushes made from porcupine hair fastened to a cedar handle applied the paint.[32] Exposed to water and wind, poles rarely lasted longer than half a century, though a few may have lasted around one hundred years.[33] Moss crept over adzed surfaces, seedlings spouted from crest figures, and birds nested in large fissures.

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[23] Duff, Wilson,"Contributions of Marius Barbeau to West Coast Ethnology", *Anthropologica* (1964) n.s. VI (1):63-96.

[24] Halpin, *Totem Poles*, 13-15, 24.

[25] Holm, Bill, *Northwest Coast Indian Art: An Analysis of Form*, 7th printing (Seattle and London: University of Washington Press, 1978), 3-7.

[26] Garfield and Forrest, *The Wolf and the Raven*, 2.

[27] Wike, Joyce Annabel," The Effect Of The Maritime Fur Trade On Northwest Coast Indian Society", Ph.D. dissertation, (Columbia University, 1951), 93.

[28] Garfield and Forrest, *The Wolf and the Raven*, 7.

[29] Garfield and Forrest, *The Wolf and the Raven*, 1-2.

[30] Garfield and Forrest, *The Wolf and the Raven*, 9.

[31] Brown, *Silent Storytellers*, 18-17.

[32] Stewart, Hilary, *Looking at Indian Art of the Northwest Coast*, 4th printing (Seattle: University of Washington Press, 1982), 15-16.

[33] Garfield and Forrest, *The Wolf and the Raven*, 8-9.

Many famous originals have been replicated more than once or have inspired other totems similar in style and with similar carved figures. [34]

Types of Totem Poles

Totem poles are generally erected for specific purposes. The poles commemorated and recorded an event or act, honored a person, marked a grave, told a story, or expressed ownership. The people of the northeast pacific coast historically lacked a written language, so the totem poles were used to convey messages. One must have knowledge of art and mythology to understand the stories portrayed on totem poles. Scholars have classified totems in many different ways and, though the Haida, Tlingit, and Tsimshian cultures all carved totem poles, these groups did not all carve the same types of totem poles.[35]

House Posts: House posts probably preceded totem poles. They supported massive community houses—such as the replica at Totem Bight. Typical Haida clan houses generally used four carved house posts to support the roof beams.[36] Tlingit people in the northern extent of their territory usually did not carve actual house posts because red cedar was rare in that part of their territory. Instead, they carved a "false pillar" of red cedar that was placed against the supporting timber made from a different type of wood.[37] Being inside the houses, these pillars were protected from the wet Pacific Northwest climate and they are among the oldest examples of Tlingit and Haida art today.[38]

Mortuary: These poles may contain the remains of high-ranking clan members. Cremated remains of the deceased person were placed in a box found on top of the pole or in a back cavity.

Memorial Poles: These poles where raised to finalize mourning and as a memorial, to validated transfer of status and title to a successor, to honor a person or group of persons, or to remember a good deed or great event.

Frontal Poles: These poles were usually freestanding and placed against or near the front of a house. They displayed clan crests, the history of a clan, or a legend.

Heraldic Poles: Also called detached or freestanding poles, these totems were similar to a frontal pole in what they displayed. Their figures commemorated important events, origins, and genealogy. Heraldic poles, intended to shame a person, were called ridicule poles, and were usually taken down once a debt was repaid.

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[34] Brown, *Silent Storytellers*, 9, 17.
[35] Ibid., 12.
[36] Ibid., 31.
[37] Patrick, *The Most Striking of Objects*, 22.
[38] Alaska Natural History Association, *Carved History: The Totem Poles & House Posts of Sitka National Historical Park*, (Alaska Natural History Association and National Park Service, 1980), 11.

SHAME POLES: Shame poles are also referred to as ridicule poles and were commonly erected to call attention to an unpaid debt or an otherwise shameful act. Traditionally these totem poles were taken down after amends were made.[39]

NEW DEAL TOTEM POLE PROGRAM

Funding from the Civilian Conservation Corps (CCC), a 1930's Depression-era program, helped create Totem Bight—then known as the Primitive Indian Village at Mud Bight—and preserve totem poles. In Alaska, the U.S. Forest Service managed the CCC program that employed men to improve facilities at recreational areas. The CCC program played a major role in salvaging and carving replica totem poles and constructing clan houses. The Forest Service selected two sites for totem parks near Ketchikan. One site was Saxman, a Native village at Tongass Narrows, just south of Ketchikan. The other was at Mud Bight, about ten miles from Ketchikan at an old Tlingit fish camp. The site name was changed to Totem Bight in 1946.[40]

Agreements were signed in 1938 with the owners of poles at Cape Fox, Pennock Island, Metlakatla, Old Tongass, Cat, and Dog Island to transfer the poles to the Ketchikan totem parks.[41] Most of the poles brought to Totem Bight were in poor condition, and so were duplicated. Sheds were built to serve as workshops and later as storage sheds for the original totems. If a pole needed to be restored, it was worked on there; if a pole was badly deteriorated, a new pole would be carved, with the original pole serving as a model. Elders from local villages were hired as carvers. Work began in 1938 under the tutelage of Tlingit carver Charles Brown and Haida carver John Wallace. The elders who remembered the stories of the totems took great pride in their work, and made every effort to strive for authenticity. They inspired the younger men, and the communities became devoted to the project. Carver Charles Brown said:

"The story of our fathers' totems is nearly dead, but now once again is being brought to life. Once more our old familiar totems will proudly face the world with new war paints. The makers of these old totems will not have died in vain. May these old poles help bring about prosperity to our people." [42]

The workers hired by the Forest Service's CCC totem pole program produced handmade tools for carving that they modeled on traditional tools. They also made samples of native paints the traditional way: they ground colored pigments in mortars with pestles, and then

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[39] Ibid., 12-13.

[40] Brown, *Silent Storytellers*, 5-9.

[41] Rakestraw, Lawrence W., "Team Management: Flory, Heintzleman, Merritt, 1919-1937," in *A history of the United States Forest Service in Alaska*, (Anchorage, AK: Alaska Historical Commission, Department of Education, State of Alaska; and the Alaska Region, United States Forest Service, Department of Agriculture; with the assistance of the Alaska Historical Society, 1981), http://www.foresthistory.org/ASPNET/Publications/region/10/alaska_by_rakestraw/contents.htm (accessed September 30, 2010).

[42] Ibid., (accessed May 11, 2010)

they wrapped salmon eggs in cedar bark and chewed the wrapped eggs. The saliva was spit out and ground up with the pigments. Black pigments were made from graphite, white from clam shells, yellow from lichen and yellow stones, and green from copper pebbles. The paint made this way was genuine and permanent, but larger quantities were needed for a project of this proportion, so the colors were duplicated with commercial pigments. [43]

Most of the repaired and replicated poles were placed in totem parks around the southern Southeast Alaska. Of these, some were raised by block and tackle apparatus and set directly in the ground with their bases buried about six feet deep. Others, especially the smaller poles, were set up on blocks.[44] According to Lawrence Rakestraw's *A History of the United States Forest Service*, "…twenty-seven poles were erected on [Totem Bight], all copies of originals."[45] However, in actuality only twenty poles were erected at Totem Bight including the front corner posts of the clan house and the interior house posts, sixteen if the interior house posts are not included. Most of these were indeed replicas; however, a number of originals were also erected at Totem Bight. At Saxman, thirteen original poles were repaired, ten original poles copied, and three new poles carved.[46] In Ketchikan, the CCC erected a number of repaired poles, replicas of the poles that were too deteriorated to repair, and new poles that were inspired by memories of totem. The work came virtually to a stop in 1941 at the onset of the United States' involvement in WWII, though the program did not officially end until June 30, 1942. In all, over one hundred poles were restored or duplicated and nineteen new totems carved.[47, 48]

IV. Visitor Profiles

In an effort to provide visitors an opportunity to have meaningful experiences and in order to plan effectively, it is important to assess current visitor profiles and motivations. This section also details the potential audience—the type of visitors the park anticipates serving.

Ketchikan attracts visitors for many reasons such as the following:

- The largest collection of totem poles can be found in Ketchikan at Totem Bight SHP, Saxman Native Village, and the Totem Heritage Center Museum

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[43] Rakestraw, Lawrence W., "Team Management: Flory, Heintzleman, Merritt, 1919-1937," in *A history of the United States Forest Service in Alaska*, http://www.foresthistory.org/ASPNET/Publications/region/10/alaska_by_rakestraw/contents.htm (accessed September 30, 2010).

[44] Ibid.

[45] Ibid.

[46] Ibid.

[47] Brown, *Silent Storytellers*, 9.

[48] Rakestraw, Lawrence W., "Team Management: Flory, Heintzleman, Merritt, 1919-1937," in *A history of the United States Forest Service in Alaska*, http://www.foresthistory.org/ASPNET/Publications/region/10/alaska_by_rakestraw/contents.htm (accessed September 30, 2010).

- It is the first stop in Alaska for cruise ships and Alaska Marine Highway vessels headed north
- Ketchikan offers visitors excellent fishing and wildlife viewing opportunities
- Ketchikan is located in an area of breathtaking natural beauty

Because data specific to Totem Bight visitors is unofficial, the current visitor profiles describe Ketchikan residents and visitors to Alaska in general. However, unofficial visitor counts for Totem Bight SHP show that 96,812 people visited the park in the 2010 fiscal year, of these, 50% were local residents and 50% were non-residents.

KETCHIKAN RESIDENT DEMOGRAPHICS

The most recent U.S. Census data (gathered in 2000) shows that Ketchikan's 7,922 residents were a median age of 35.8 years old;[49] more recent data gathered by the State Department of Commerce, Community and Economic Development (CED) shows the 2008 population was slightly lower at 7508.[50] The population of the Ketchikan Gateway Borough in 2000 numbered 14,070 and the median age was 36.0.[51] The CED reported that in 2009 the Ketchikan Gateway Borough's population numbered 12,984 also lower than the 2002 number reported by the U.S. Census Bureau.[52] In 2000, the two largest race groups in the Ketchikan (the city) were white (67.4%) and American Indian or Alaska Native (17.6%); other races represented in the community include: Asian (6.9%), two or more races (6.7%), Hispanic or Latino (3.4%), Black or African American (0.7%), "other" (0.5%), and Native Hawaiian or Pacific Islander (0.2%).[53] In 2009, the percentages reported for the Ketchikan Gateway Borough residents were 71.3% white persons, 15.6% American Indian or Alaska Native persons, 6.1% persons of two or more races, 5.7% Asian persons, 3.9% persons of

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[49] U.S. Census Bureau, "Fact Sheet—Ketchikan City, Alaska", http://factfinder.census.gov/servlet/SAFFFacts?_event=ChangeGeoContext&geo_id=16000US0238970&_geoContext=&_street=&_county=ketchikan&_cityTown=ketchikan&_state=04000US02&_zip=&_lang=en&_sse=on&ActiveGeoDiv=&_useEV=&pctxt=fph&pgsl=010&_submenuId=factsheet_1&ds_name=DEC_2000_SAFF&_ci_nbr=null&qr_name=null&reg=null%3Anull&_keyword=&_industry=, (05/11/10).

[50] State of Alaska, Department of Commerce, Community and Economic Development, "Alaska Community Database Community Information Summary, Ketchikan", http://www.commerce.state.ak.us/dca/commdb/CIS.cfm, (05/11/10).

[51] U.S. Census Bureau, "Fact Sheet – Ketchikan Gateway Borough, Alaska", http://factfinder.census.gov/servlet/SAFFFacts?_event=ChangeGeoContext&geo_id=05000US02130&_geoContext=&_street=&_county=ketchikan&_cityTown=ketchikan&_state=04000US02&_zip=&_lang=en&_sse=on&ActiveGeoDiv=&_useEV=&pctxt=fph&pgsl=010&_submenuId=factsheet_1&ds_name=DEC_2000_SAFF&_ci_nbr=null&qr_name=null&reg=null%3Anull&_keyword=&_industry=, (10/20/10)

[52] State of Alaska, Department of Commerce, Community and Economic Development, "Alaska Community Database Community Information Summary, Ketchikan Gateway Burough", http://www.commerce.state.ak.us/dca/commdb/CIS.cfm, (10/20/10).

[53] U.S. Census Bureau, "Fact Sheet – Ketchikan city, Alaska."

Latino or Hispanic origin, 1.1% black persons, and 0.2% Native Hawaiian and other Pacific Islander persons.[54]

The economy of Ketchikan is largely dependent on natural resources; commercial fishing, fish processing, and the timber industry are major contributors to the city's economy.[55] However, Ketchikan's role as a transportation hub as well as a service, supply and government center for Southern Southeast Alaska has also been fundamental in maintaining a stable economy.[56] This role, along with the cruise ship industry, has also helped tourism surpass fishing and timber as the most important segment of the local economy. In 2008, almost 942,000 people visited Ketchikan and 37 cruise ships made 508 stops at the Port of Ketchikan. [57]

VISITOR DEMOGRAPHICS

According to a 2006 McDowell study, 71 % of all visitors to Alaska visit Southeast Alaska when both day visitors (usually cruise ship passengers) and overnight visitors are taken into account. Of all visitors to Alaska, 53% visit Ketchikan. Within Southeast Alaska, Ketchikan is the second most visited location after Juneau (63% of Alaska visitors make a stop in Juneau). If only overnight visitors are counted, Southeast Alaska becomes the third most visited with 11 % of the visitors to Alaska.[58]

During the summer of 2006, 39% of visitors to Alaska were from western United States (California, Washington, Oregon, Arizona, Colorado, Idaho), 19% were from Southern United States (Texas, Florida, Virginia), 13% were from Eastern United States (Pennsylvania, New York, New Jersey, Maryland), 13% from Midwestern United States (Minnesota, Ohio, Michigan, Illinois), 6% were from Canada, and 9% were from other countries. International visitors that summer were mostly from the United Kingdom (37%), Australia/New Zealand (20%), German speaking countries (10%), Asia (6%), and from Mexico (5%). 60% of all Alaska visitors traveled in parties of two, 22% traveled in groups of three or more, and 18% traveled alone. Genders are represented equally among visitors to the state, 83% are adults 35 years old or older, and 77% have some college of higher levels of education. [59]

In 2008, the majority of visitors to Ketchikan continued to come from western states, specifically California and Washington. Air visitors were more likely to be from western

[54] U.S. Census Bureau, "State and County QuickFacts: Ketchikan Gateway Bourough, Alaska", http://quickfacts.census.gov/qfd/states/ 02/02130.html (accessed October 4, 2010 at 2:00 pm).

[55] State of Alaska, Department of Commerce, Community and Economic Development, "Alaska Community Database Community Information Summary, Ketchikan."

[56] Ketchikan Alaska Chamber of Commerce, "Community: *Economy", Greater Ketchikan Chamber of Commerce*, http://www.ketchikanchamber.com/community.html#eco (accessed March 3, 2010).

[57] City of Ketchikan, "2008 Comprehensive Annual Financial Report", 5.

[58] McDowell Group, Inc., "Alaska Visitor Statistics Program V: Summer 2006", 30.

[59] McDowell Group, Inc., "Alaska Visitor Statistics Program V: Summer 2006", 46-49.

states (71% of sportfishing visitors and 67% of other visitors) followed by southern states (14% of sportfishing visitors and 11% of other visitors). However, cruise ship visitors were almost equally likely to be from southern or western states (29% and 28% respectively). Of the air visitors, only 3% of sportfishing visitors and 8% of other visitors were international travelers, while 17% of cruise ship visitors were international travelers of which 7% were from Canada, 5% from Australia, and 3% from the United Kingdom.[60]

Modes of Transportation

The majority of visitors to Ketchikan are cruise passengers; in 2006, it was reported that, while only 7% of all air travelers to Alaska and 19% of all Alaska highway/ferry travelers visited Ketchikan, an impressive 81% of Alaska cruise ship passengers visited Ketchikan.[61]

Activities

The 2006 study conducted by the McDowell Group found that the types of activities visitors chose to participate in varied widely depending on the type of transportation they used to come to Alaska. Cruise ship passengers were more likely to participate in cultural activities, sightseeing tours, day cruises, flight-seeing, salmon bakes, etc. Air visitors participated in activities such as hiking, fishing, business, and visiting family and friends. Highway or ferry visitors had higher-than-average visits to museums, visiting friends and families, and unguided fishing.[62]

Current Visitation

It is difficult to assess current visitor profiles for the park because there has been no formal collection of visitor data at this site. Informal observation by park staff shows that the majority of summer visitors to Totem Bight are cruise ship passengers, mostly between 50 and 70 years old. Other groups of summer visitors include families with kids, out-of-town friends and relatives of local residents, outdoor enthusiasts, younger people that have seasonal jobs at the fish processing plants, independent travel groups, church groups, youth groups, cross-country university study groups, people with an interest in Native culture (including local residents), and Ketchikan residents who use the trails. While most visitors speak English, many visitors to Totem Bight speak other languages such as Spanish, German, Japanese, and French. A fewer number of visitors speak Italian, Taiwanese, and Portuguese. Local residents, visiting contracted medical staff, Eldehostel, foreign exchange students, and business consultants make up a large portion of the winter visitation.

[60] McDowell Group, Inc., "Ketchikan Visitor Profile, Summer 2008: Alaska Travelers Survey", November 2008.
[61.] McDowell Group, Inc., "Alaska Visitor Statistics Program V: Summer 2006", 31.
[62] McDowell Group, Inc., "Alaska Visitor Statistics Program V: Summer 2006", 34.

Potential Visitation

Visitation at Totem Bight is not expected to change significantly, though improvements to the park, improved capability to maintain the park's cultural resources, and an improved interpretive program could potentially attract more local residents and independent visitors to the park during both winter and summer seasons.

V. Existing Conditions and Issues

Land Ownership and Use

Ownership

The State of Alaska owns Totem Bight SHP, including its submerged lands, tidelands, and upland areas, and the DPOR manages this land through an Interagency Land Management Transfer (ILMT). In agreement with the Department of Transportation and Public Facilities, the division also manages a portion of the park that lies within the Tongass Highway Right-of-Way (ROW). A small portion of the park on which the picnic shelter, entrance sign, and beach access stairs are located belongs to the Ketchikan Gateway Borough and is managed by ADPOR. The land adjacent to the park on the west is private property, including Potlatch Park. The adjacent land to the north is included in the Tongass Highway ROW.

Land-Use Zones

The 1982 **Alaska State Park System: Statewide Framework** describes four land-use zones within Alaska State Park units: Recreational Development Zones, Natural Zones, Wilderness Zones, and Cultural Zones. Each of these zones has their own specific purpose and characteristics that guide the type and intensity of development and activities allowed. The land within Totem Bight SHP is classified as a **Cultural Zone**.

Cultural Zone

This zone was established at Totem Bight SHP to preserve, protect, and interpret the site's Tlingit and Haida traditional artistic resources. Development associated with public access is located near the park entrance, close to the highway, and a forested area buffers the majority of the cultural resources from this developed area. Hardened ADA-accessible trails provide access through the forested area to the totems and clan house.

Cultural Sub-Zones

There are currently no cultural sub-zone designations within the park.

Archaeological Resource Survey

Totem Bight has never been archaeologically surveyed or tested. The estimated risk level for encountering archaeological resources in the area encompassed by this zone is

moderate to low because, even though this site may have been used as a Tlingit campsite according to Mary Balcom, [63] Tricia Brown, [64] and Viola Garfield and Linn Forrest,[65] the CCC activities in the 1930s probably displaced or destroyed any archaeological resources that may or may not have existed here.

FACILITIES AND INFRASTRUCTURE

PARK STRUCTURES

DISTRICT HEADQUARTERS

The center of operations for the Ketchikan area Alaska State Parks is located at Totem Bight SHP. Once housed in the District Headquarters building, also known as the ranger station, the district headquarter operations has expanded into other small buildings in the close vicinity and now encompasses the following functions housed in the following manner:

- RANGER STATION

The Ketchikan State Parks District Headquarters building that also serves as the ranger station was constructed in 1984. This 600-square-foot building of 2" X 4" stud construction with prefabricated roof trusses contains a 200-square-foot **OFFICE** and a 400-square-foot **WORKSHOP** and **STORAGE** area. The size of this facility is inadequate to meet current and projected needs of employees and volunteers. Ventilation and heat are also substandard. The building does not include restroom facilities.

- GIFT SHOP/VISITOR CONTACT STATION

A small **BOOK STORE** building with a covered deck houses books and other materials for sale. This building, owned by the State of Alaska and managed by Alaska Geographic once was a totem pole restoration shed. This building does not have adequate heating and ventilation and does not have running water.

- STORAGE SHED

A small, 120-square-foot **STORAGE SHED** used for storage of gasoline, gas powered tools, and other flammable maintenance implements is located behind the ranger station. The shed is in poor condition, does not adequately meet storage needs, and tools and other supplies for other Ketchikan area parks are stored in it further reducing available storage space. It is in plain view of visitors from the parking area and detracts from the visitor experience.

- VOLUNTEER LODGING

[63] Balcom, *Ketchikan:Alaska's Totemland*, 124.
[64] Brown, *Silent Storytellers*, 6.
[65] Garfield and Forrest, *The Wolf and the Raven*, 71.

An unimproved Recreational Vehicle (RV) site used by the **PARK HOST** is located near the storage shed behind the ranger station. This RV site is also in full view of the public, which does not allow the volunteering park host much privacy and detracts from the visitor's experience and the park's image. Running water and electricity connections are available, but no sewage disposal system is supplied.

PICNIC SHELTER

There is one picnic shelter in the park, located on city land near the parking lot at the entrance of the park. This shelter was built in 2004 through 2005 and is in excellent condition.

TOILETS

Two, three-unit outhouses that were built in 2002 are located at the end of the parking area nearest to Potlatch Park. These outhouses are currently adequate to meet visitor needs and are in good condition.

ENTRANCE SHELTER

A shelter to serve as a gathering place and protect groups of visitors from the weather near the entrance to the park's trail system does not currently exist.

RESTORATION SHED

A restoration shed for totem pole restoration efforts does not exist at this time, though the existing gift shop/visitor contact station was previously used as a restoration shed. Totem poles in need of repair are currently stored on the ground under tarps until funding and wood restoration professionals are secured. At present, carvers and other wood restoration professionals must work under temporary shelters and tents that only partially protect the totems and restoration professionals from the weather. This makes the task of restoring totem poles more difficult than it should be.

SMOKEHOUSE

A smokehouse used to interpret the bight's past use as a Tlingit summer fish camp does not currently exist, but smokehouses were included in the original plans for the Mud Bight Village that were stopped before completion when World War II halted the CCC work.[66, 67]

STRUCTURES OF CULTURAL SIGNIFICANCE

TOTEM BIGHT CLAN HOUSE AND TOTEM POLES

The totem poles and clan house at Totem Bight State Historical Park have led a dichotomous life similar to other totemic works in Ketchikan and Sitka. They are what their

[66] Brown, *Silent Storytellers*, 6.
[67] Garfield and Forrest, *The Wolf and the Raven*, 71.

creators intended them to be—clan status symbols and heraldic artwork. They also have an enduring ethnographic significance as cultural emissaries for indigenous North American societies. Also, they are the result of an important historic preservation project conducted by the United States government and as such are significant to the history of the United States stewardship efforts of these types of cultural objects.[68]

The clan house at Totem Bight was modeled on community houses built at the beginning of the 19th century. The inside is one large room with a central, square fireplace surrounded by a planked platform. The smoke hole is fixed in place, although according to Viola Garfield and Linn Forest, a sliding frame was originally used to keep out wind and rain.[69] On each of the four corner posts is a man wearing a spruce root hat. The carved posts inside symbolize the exploits of a man of the raven moiety. The clan house is subject to the outdoor environment, and because it is a wooden structure, it requires regular maintenance such as removal of vegetation and application of fungicide and water repellent. Appendix A provides detailed information on the maintenance strategies for totem poles that are also applicable to the clan house.

There are 16 totem poles standing outside at Totem Bight—generally considered Tlingit country—some of which are Haida in style and some Tlingit. The totem poles are in various stages of deterioration and need repair or rehabilitation. Several totem poles currently require attention above and beyond regular maintenance; their condition is critical, most importantly to the safety of visitors, and to the parks' ability to continue to provide a high-quality recreational and educational experience for visitors. Two totem poles, Man Wearing Bear Hat and Land Otter Pole, are currently so badly deteriorated that they cannot be restored and replicas of these poles have already been carved and erected. These deteriorated poles are currently housed under a tarp tent on the southeast side of the clan house where they serve no obvious purpose.

In general, the decay of the poles is greatest at the base and on the end grains of figures mostly near the top of the totem poles. At ground level, the wood is in direct contact with soil and constant wetness. If organic debris that accumulates on the soil around the poles is not removed, it retains more water next to the wood and promoting vegetative growth and fungal decay. The tops of many of the poles are severely split and have active fungal decay and vegetative growth. The wide splits allow water to penetrate down into the pole, promoting fungal decay. The splits also widen because of the freeze-thaw cycle, accelerating deterioration further (see Appendix A for information that is more detailed).

The poles at Totem Bight, accessed by a foot trail, are described below:

1. **The Thunderbird & Whale:** This pole illustrates the mythological conception of thunder. A huge bird that lives on the tops of the highest mountains, the thunderbird,

[68] National Park Service, *The Most Striking of Objects*, 6.
[69] Garfield and Forest, *The Wolf and the Raven*, 73.

creates thunder by the beating of its wings, and lightening by blinking its eyes. The thunderbird was said to live in the mountains and come down to prey on whales. The whale at the base of the pole symbolizes the mountaintop where the bird rests before devouring his prey and it is said that whale bones can be found on the tops of many mountains where they were carried in ages past.

This pole is based on a similar mortuary pole that once stood in the town of Klinkwan on Prince of Wales Island. Haida master carver John Wallace carved the first Thunderbird and Whale pole that stood in Totem Bight in the late 1930s. A second replica carving was created by Nathan Jackson in 1990.

2. **Eagle Grave Marker:** The original stood in the village of Howkan and John Wallace copied it from memory. John Wallace's replica included a Chilkat blanket that was not on the original. The design on this blanket is symbolic of mountains, clouds, and creatures that live in the mountains.

3. **Man Wearing Bear Hat:** This is a copy of a Tlingit grave marker from Cat Island representing a man of the Bear clan wearing a large carved wooden hat surmounted by a bear's head. Such a hat was worn at a potlatch or other important occasions, during which stories were told or dramatized. The first copy of this pole was carved by Charles Brown in the late 1930s. A second replica was re-carved in 1995 by Israel Shotridge.

4. **Wandering Raven House Entrance Pole:** The pole against the front of the house is called Wandering Raven, named for the legendary Raven carved as the top figure. Raven can be recognized by his straight black beak. Underneath Raven and at his feet is a carved box containing daylight. Below a mink and a frog is the standing figure of a man, Natsihline, representing the story about how he brought life to the blackfish or killer whale by carving it. The figure with the large turned-back beak at the lower end of the pole is Raven-at-the-head-of-Nass, the powerful chief who owned the sun, moon, and stars. Below the chief, the figure with the large labret in the lower lip is Raven's mother. These figures illustrate the story of how Raven created daylight. Charles Brown designed and carved this pole for Totem Bight.

5. **Pole on the Point:** This impressive Tlingit heraldic pole was designed and carved by Charles Brown and a team of apprentices. The top figure is a shaman in ceremonial garb, headdress, and fringed leather apron. The figures carved under the shaman depict a series of adventures including the story of the Chief's Nephew Who Fed Eagles and the story of a woman with a frog husband and children. Near the bottom of the pole, Brown carved one of the many stories about Raven as "the trickster".

6. **Blackfish Pole:** This Tlingit pole, which tells the story of the origin of blackfish (killer whale), was copied from a pole that stood in front of Forested Island House on Tongass Island. The Raven, carved with the dorsal fin of the blackfish extending above him, is a

special crest. The tiny face on each blackfish represents the blowhole; the human figure represents the evil brothers-in-law.

7. **LAND OTTER POLE:** At the top of this Haida pole is the hero of the story, wearing a dog-skin headdress. He holds a carved club that is symbolic of magical powers that allow him to outwit his enemies in one hand and an otter's tail in the other. The lower human figure represents a drowned man, who holds onto logs as he is taken to the home of the land otters. John Wallace is credited with designing and doing much of the carving on the original pole, "Man Captured by Land Otters", at its raising in 1947. Nathan Jackson carved the pole that stands in the park today in 1996. He began carving the pole as a replica of "Man Captured by Land Otters", but decided against copying it after doing some research. So the figures on this pole are the same as those in the pole that was erected in 1947, but it is not a replica of the earlier pole.

8. **MASTER CARVER POLE:** John Wallace designed and carved this pole and it was erected in 1941. It was customary on Haida poles to carve the crests of husband and wife. The eagle on the top of this pole is one of the main crests of the Haida Eagle Clan, the clan to which Wallace belonged. The beaver and bullhead on the pole are also Eagle Clan symbols. The pole additionally includes the opposite crest of the Raven Clan, represented by the raven, bear, blackfish, and the hoot owl at the base of the pole; these crests represent Wallace's wife. Under the bear's feet are representations of two copper shields that were used as mediums of exchange. Each was named and its value increased with age and the number of times it exchanged hands. A figure of a Master Carver is near the base of the pole, wearing a necklace of faces that represent daily experiences and lessons learned, so revealing the secrets of his trade.

9. **SEA MONSTER POLE:** This pole resembles one from the now-uninhabited Haida village of Klinkwan on Prince of Wales Island; it was carved by John Wallace in the late 1930s. A village watchman stands guard at the top of the pole, just above two eagle crests and symbols representing clouds and mountains, the place of eagles. Below these are figures representing the world under the sea—blackfish holding a seal, a sea monster, and a devilfish (octopus) in the act of devouring a man. The mythical sea monster, that appears on a number of Haida poles, is carved near the center of the pole. The small face under the beak is the monster's his spirit power.

10. **RAVEN AT THE HEAD OF NASS:** A team of CCC carvers under the direction of Charles Brown copied this pole from a Tlingit pole on Tongass Island. The top figure on this pole is a chief wearing a spruce root hat. The figure at the bottom of the pole is Raven-at-the-head-of-Nass, from whom Raven stole daylight. The human above Raven-at-the-head-of-Nass represents the ancestors of the Raven clan who benefited from the theft. The space between the top figure and the figures below represent high regard held for the chief.

11. **Kaats' Bear Wife:** Charles Brown copied this pole for Totem Bight from a pole on Tongass Island. The bear and paw prints symbolize Kaats' wife. Kaats is a character of Tlingit mythology who lived for a time with a female grizzly bear as his wife. In 1985, Israel Shotridge carved a replica of the bear that replaced the bear carved by Brown.

12. **Kadjuk Bird Pole:** On top of this Tlingit pole copied from Cat Island is the fabled bird called Kadjuk, the special crest of the head of Kadjuk people of the Raven clan. The undecorated space separating the bird from the other figures symbolizes the lofty habitat of the bird and the high regard in which the crest is held. Raven is the next figure, with his breast forming the headdress of his wife, Fog Woman. She holds two salmon that she produced—the first salmon in the world.

13. **The Halibut Pole:** This unique Tlingit pole honors the Halibut House people of the Nexadi clan. The original pole was removed from the Tlingit village of Tuxekan on the Prince of Wales Island and re-erected at Totem Bight where it stood until 1970. Nathan Jackson carved the replica of the bottomfish (halibut) at the top of an undecorated post that stands in the park today. The original is housed in the Totem Heritage Center in Ketchikan.

14. **Thunderer's Pole:** This pole symbolizes thunder, and belongs to the Thunder House people. The original pole stood at Tongass Island and was copied for the CCC project. It depicts four brothers belonging to the Wolf moiety who were changed into Thunderers, mythical beings who live in the sky and on the mountaintops and create thunder and lightning.

15. **Village Watchman Pole (right):** This pole is located on the right side of clan house. The watchman is wearing a spruce root hat with the crest design on his face and his cane in hand. He is ready for a dance or a potlatch.

16. **Village Watchman Pole (left):** This pole is located on the left side of clan house. The watchman on this pole is nearly identical to the watchman on the right.

Figure 1: Model clan house and totem poles at Totem Bight SHP

STATE OF ALASKA DEPARTMENT OF NATURAL RESOURCES
TOTEM BIGHT SHP
TOTEM POLE REHAB.
PROJECT #
EXISTING CONDITIONS: facilities + poles
Alaska State Parks
PREPARED: JAS
DRAWN: JAS
REVIEWED: RBM
DATE: 02/27/2009
SHEET 1 OF 02 SHEETS
N. TONGASS HWY
RESTROOMS
BOOKSTORE
TRAILHEAD + SITE ACESS
ONE WAY
PARKING
RANGER STATION
BEACH ACESS ROAD
VIEWING DECK
TONGASS
NARROWS
1 Pole on the Point (removed)
2 Wandering Raven House Entrance Pole
3 Blackfish Pole (removed)
4 Land Otter Pole
5 Master Carver Pole
6 Sea Monster Pole
7 Raven at the Head of Nass
8 Kat's Bear Wife
9 Kadjuk Bird Pole
10 Halibut Pole (removed)
11 Thunderer's Pole
12 Man Wearing Bear Hat
13 Thunderbird + Whale
14 Eagle Grave Marker
ranger station
clan house
book store
book store

Other

Trails

Trails in the park help regulate traffic patterns and lead visitors to interpretive, historic, and culturally significant features. Most trails in the park are ADA accessible and are enhanced with trailside interpretation and seating. The entrance trail leads from the gathering and parking area into the forest and then into an open lawn exhibiting a variety of totem poles and the clan house. The exit trail returns through the forest back out to the parking area. There are separate entrance and exit trails; however, the exit trail is not fully ADA accessible. Therefore, people with mobility impairments could have to return to the parking area via the entrance trail, which could cause some problems with visitor flow.

Entrance Trail

The entrance trail is in good overall condition and is ADA accessible with adequate slope grades, trail width, and seating. There are two existing benches located along this trail. The first is located approximately 300 ft. from the entrance near a very large stump that has a young hemlock tree growing over it. This bench is made of wood and metal construction with both arm and back rests; it is in good condition. The second bench, located approximately 200 ft. from the first bench and approximately 100 ft. from the end of this trail, is also of standard wood and metal construction and in acceptable condition.

Totem Pole Loop Trail

The segments of this trail leading past the clan house and to the board walks are also accessible and in good condition. The trail segment on the northern end of the open grassy area has an average slope of 6.0% and is too steep for wheel chairs according to ADA standards. This trail segment is part of the original trail system.

Seating along this trail is adequate and in generally good condition. There are four wood and metal benches with arm and back rests and four more benches are integrated into the existing boardwalk system. The boardwalk is located in an area with poor drainage and is in good condition; it is fully accessible and has seating and interpretive panels integrated into its design. Another boardwalk is located in front of the Pole on the Point and was specifically constructed to provide ADA accessibility between the clan house and the original boardwalk.

Exit Trail

The exit trail is in good condition and is mostly ADA accessible. However, at the beginning of the exit trail where it reenters the forest, a segment of trail approximately 110 ft. long with an average slope of 5.4% near the Totem Pole Loop trail is not ADA accessible. Another segment that is approximately 50 ft. long, has an average 6.3%

slope, and is not ADA accessible is located near the parking area. This exit trail provides excellent views of the bight.

Two benches are available to visitors along the exit trail. One, located near the beginning of this trail (near the Halibut Pole) at the bottom of a steep slope, is a wood and metal bench with arm rests and a back and is in acceptable condition. The other, located near the intersection with the connecting trail, is a simple plank bench in poor condition.

Connecting Trail

A trail segment that is approximately 145 ft. long connects the entrance and exit trails and is currently blocked off so that it is not regularly used. Members of the community use this portion of trail to create a shorter loop when running or walking for exercise.

Ketchikan Gateway Borough Bus Shelter

The Ketchikan Gateway Borough (KGB) proposed building a sheltered bus stop for the local public transportation system in the park near the park entrance. The division approved this proposed bus shelter and it was built in 2010.

Interpretation

The following paragraphs provide a summary of current personal and non-personal interpretation in and about the park. **Personal interpretation** occurs when one person is interpreting to another, such as during a guided tour. **Non-personal interpretation** occurs when the person interpreting is removed and replaced with another type of media, such as an interpretive display, audio tour, or brochure.

Personal Interpretation

Commercial Tours

Up to one dozen commercial tour operators use the park daily from May through September. Comprised mostly of cruise ship passengers, up to 20 buses—each carrying up to 40 passengers— visit the park daily. Most commercial tour guides receive training from the park ranger at the start of the season. Another opportunity is available later in the season for tour guides hired midseason (generally teachers and returning college students).

Training for Commercial Tour Guides

Tour guide trainings last approximately two to two and a half hours for each group of guides. And, in addition to these trainings, the larger companies usually provide individual training on the park, which may also include interpretive techniques.

After completing the training, the tour guides are expected to develop their own personal tour using the knowledge that State Park staff members impart to them during the training. The commercial tours generally average about 45 minutes and, since the

guides have much more information than they can use in that period of time, individual programs have the potential to vary greatly. The training for commercial tour guides has been developed over several years, with much of it added because of the repeated questions asked on a particular subject.

- Orientation and Park History

During this training, the park ranger gives tour guides a brief orientation to the park including the location and function of the park facilities, introduction to park staff members, general safety, and rules and regulations. The ranger then gives the tour guides a brief version of the park's history, the CCC program, and what the CCC's role in salvaging and replicating existing totems that had been left in unoccupied villages, what happened after the CCC program was halted in the face of WWII, how, when, and why Totem Bight became a state park.

- Interpretation of the Forest

The ranger then leads the guides into the forest and interprets the forest resources for them. Forest interpretation includes subjects such as the importance of the forest to Native culture and to the modern dwellers of Ketchikan, plant identification, uses of the various forest plants in Native culture, ecological relationships of the forest, and aspects of the park's geology.

- Interpretation of the Totem Poles and Clan House

Once the ranger and the guides emerge from the forest into the open lawn where the totem poles and the clan house are highlighted, the ranger interprets the different aspects of these special cultural resources. Some of the subjects that the ranger interprets include the different types of totem poles, the influences of culture on the poles, some of the figures depicted on the totems, the role of the clan house in traditional Tlingit or Haida lifestyles, and living in a clan house.

- Waiting Periods and Wrapping it up

The ranger also provides the guides with suggestions for topics to interpret while waiting in line to enter the clan house and for discussions on the exit trail while heading back to the parking area.

Scheduled Tours

Approximately once a week, the Totem Bight staff members or volunteers offer scheduled tours to independent and local visitors, if a committed interest has been shown. Tours are advertised on the park bulletin board and via radio. During the school year, the Park Ranger gives tours of the park to a variety of special interest groups and school age groups. However, it is more common for a volunteer to be the interpretive guide during the summer.

These tours follow an abbreviated outline of the trainings held for tour guides. They begin at the entrance trail and the park staff member leading the tour interprets the

forest and its resources as the group walks through the forest. Then the staff member interprets the carved figures and the general meaning of the totem poles, traditional uses, and significance of the clan house and totem poles once the group reaches the totem pole loop trail. If visitors are curious about the Tlingit and Haida stories depicted on the poles, the staff member tells them where they can find the stories. The interpretive program is adapted to the audience so no two programs are exactly alike even though the same information is generally shared. Interpretive strategies used during the programs are also adapted to the audience and can include things such as role playing and show-and-tell.

Haida Descendent Dancers

The Haida Descendent Dancers are an intergenerational dance group that includes grandparents, parents, and children. They perform a summer dance series in the Clan House.

The division offered all local dance groups the use of the Clan House for traditional dancing, but the Haida Descendent Dancers, who perform, has so far been the only group to accept. The performance is scheduled for one weekend night per month and is free of charge, but donations are welcome.

Non-personal Interpretation

Informational Brochure

An informational brochure is available to visitors at the ranger station, at a dispenser outside the bookstore, and at a trailhead dispenser. This brochure introduces Totem Bight SHP and its story, briefly discusses the park's natural resources and the connection between these and the Native culture and art exhibited at the park, describes the history of each totem pole and the figures depicted on them, describes the clan house's construction, including the house posts, and explains how it would have been used traditionally, and gives the reader a basic understanding of art style and the context of its origin. This brochure was produced by the division and was printed in Korea, however, the last two printings were done in Ketchikan. The local Park Ranger recently updated the brochure with input from Native groups and the most recent version was printed in 2009.

Interpretive Panels

Interpretive panels are an important aspect of interpretation within Alaska State Parks' units because they can effectively convey a site-specific interpretive message, management objective, and/or safety concern without a personal presence. To fulfill their function, interpretive panels must be designed for each site's visitor demographic. Age, culture, education, and place of origin are all important variables to consider when designing interpretive panels and programs.

There are 14 interpretive panels at Totem Bight State Historical Park, created by the division's Interpretation and Education Unit. The panels line the trail and interpret the park's natural, historical, and cultural resources. The panels are in excellent condition. Each panel is numbered and referenced in Figure 2 and their descriptions are as follows:

1. **Valuable Plants**: Rainforest plants were very important to coastal Native peoples. This panel describes Tlingit, Haida, and Tsimshian spiritual ties to and medicinal uses for native plants.

2. **What is Totem Bight?**: This panel shares with visitors the natural history behind the forming of the Totem Bight shoreline.

3. **The Story of Totem Bight**: This panel interprets the story of Totem Bight and the Civilian Conservation Corps' totem pole program.

4. **Trees of Monumental Value**: This panel is similar to *Transforming Trees*. It interprets not only the value of the red cedar tree to coastal Natives, but also the importance of the alder and the spruce.

5. **Original Artists**: This panel explores the stories of Southeast Alaska Natives and mentions that the region's rich natural resources allowed the culture enough free time to develop elaborate ceremonies, rituals, and art.

6. **Transforming Trees**: This panel describes the importance of the cedar tree in the construction of totem poles, the traditional tools used to carve totems, and the ceremony involved in raising newly-carved totems.

7. **A Look into the Clan House**: The importance and significance of the clan house is interpreted in this panel. Text and graphics take readers on a descriptive tour of the inside of a clan house, from the first step through the doorway through a sensory experience that includes imagery using smells, sounds, and sights.

8. **Houses of Heritage**: This panel describes coastal tribes' highly developed clan systems, called moieties, and that a person's moiety, rank, and relationship to clan-house leaders determined what clan house they lived in.

9. **Clan House Construction**: This panel details the steps involved in constructing a clan house. Text and graphics interpret the materials involved, wood preparation, and how posts, beams, walls, and the roof were jointed together.

10. **A People's Distinctive Art**: This panel describes the different lines, shapes, and colors totem artists used to form the elaborate interlocking patterns on totems and other artwork.

11. **Symbols and Society**: Potlatches were symbols of wealth for coastal Native peoples. Along with describing potlatches, this panel highlights the different customs associated with each moiety.

12. **Harvest from the Sea**: This interpretive panel describes coastal tribes' subsistence activities and their relationship to the sea.

13. **Understanding Totem Poles**: This panel interprets the different figures captured on totem poles, including an overview of particular animals bearing legendary cultural significance.

14. **Types of Totem Poles**: This panel describes five different types of totem poles: house posts, memorial, grave markers, mortuary, and heraldic.

Panel Themes

While the interpretive panels do support some themes of the area, other themes are missing or undeveloped:

- **Sub-themes 6:** *The clan house and totem poles at Totem Bight State Historical Park need ongoing management in order to preserve these works of art and prevent deterioration from rot, insect damage, and vandalism.*
- **Sub-theme 7:** *Totem Bight State Historical Park is an important community gathering place; it enhances regional and state pride, and provides opportunities for outdoor recreation and cultural education.*

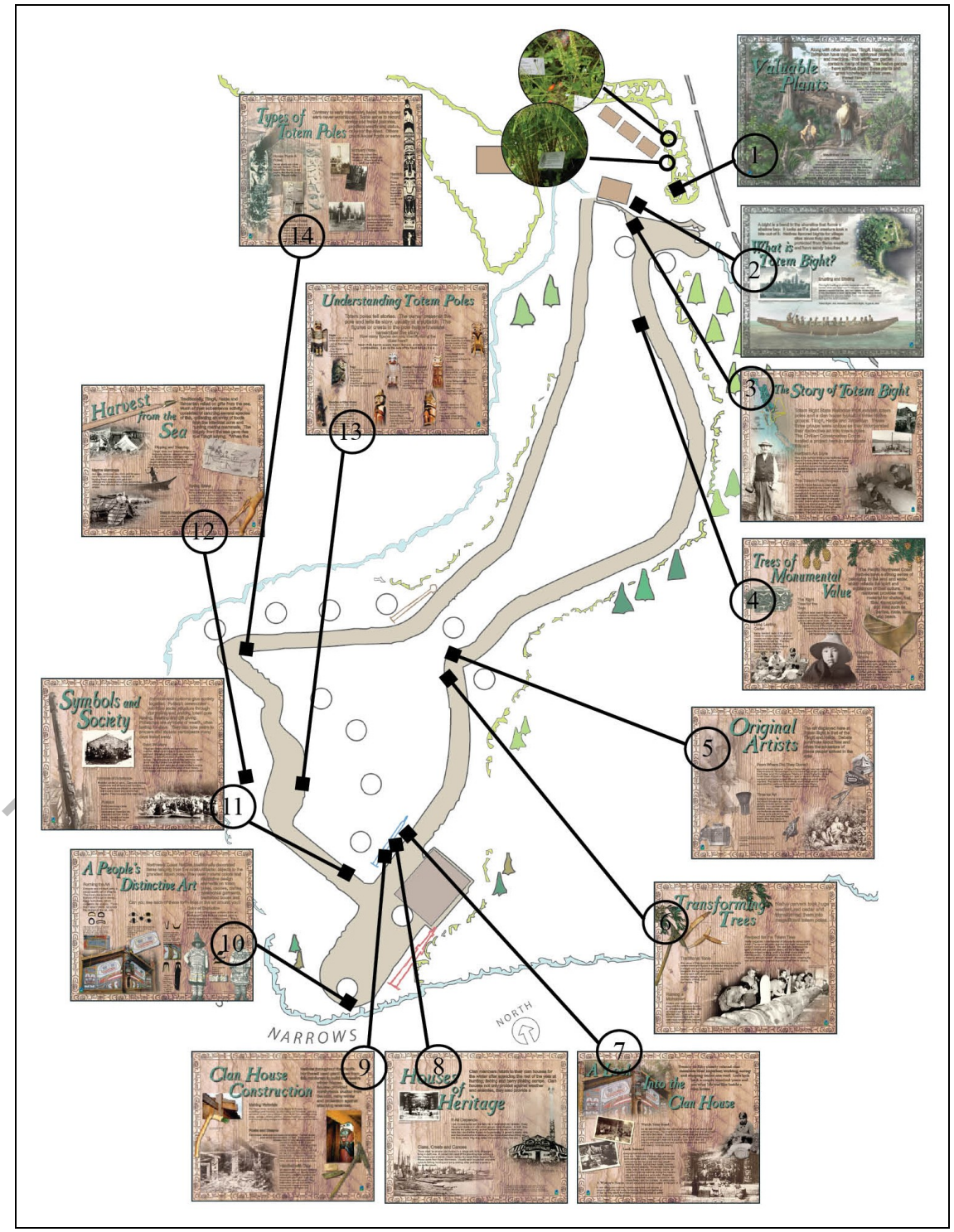
Wildflower Garden Plant Identification Signs

The Ketchikan Garden Club takes care of the wildflower garden, located in the parking lot and installed 30 plant identification signs in this garden. These small, metal signs identify scientific and common plant names, and provide information on plants' natural history or traditional uses. The locations of these signs are not fixed and can be moved if necessarty. The exact number of signs varies depending on the number of native plant species present in the garden in a given year. The location of the wildflower garden where these signs are located is shown in Figure 2. The species identified by these signs in the spring of 2010 are the following:

1. Sword fern (*Polysticham munitum*)
2. Lady fern (*Athyrium filix-femina*)
3. White bog candle (*Platanthera dilatata*)
4. Northern green bog orchid (*Platanthera hyperborea)*
5. Veronica (*Veronica* spp.)
6. Stream violet (*Viola glabella*)
7. Chocolate lily (*Fritillaria lanceolata*)
8. Yarrow (*Achillea millefolium*)
9. Sitka burnet (*Sanguisorba stipulata*)
10. Butterwort (*Pinguicula vulgaris*)
11. Narcissus anemone (*Anemone narcissiflora*)
12. Red columbine (*Aquilegia formosa*)

13. Blue flag, wild iris (*Iris setosa*)
14. Yellow pond lily (*Nuphar polysepalum*)
15. Deer fern (*Blechnum spicant*)
16. Highbush cranberry (*Viburnum edule*)
17. Salal (*Gaultheria shallon*)
18. Sitka rose (*Rosa acicularis*)
19. Nootka lupine (*Lupinus nootkatensis*)
20. Dwarf Canadian dogwood or bunchberry (*Cornus canadensis*)
21. Goatsbeard (*Aruncus sylvester*)
22. Pacific wild bleeding heart (*Dicentra formosa*)
23. Maidenhair fern (*Adiantum pedatum*)
24. Spiny wood fern (*Dryopteris dilatata*)
25. Wild geranium (*Geranium erianthum*)
26. Hawkweed (*Hieracium aurantiacum*)
27. Foxglove (*Digitalis purpurea*)
28. Yellow loosestrife (*Lysimachia terrestris*)
29. Alaskan moss heather (*Cassiope stelleriana*)
30. Glaucus gentian (*Gentiana glauca*)

Figure 2: Existing Interpretive Panels and Plant Identification Signs at Totem Bight State Historical Park



Evaluation of Interpretive Sites and Materials

Neither personal nor non-personal interpretation in Totem Bight has a standard form of evaluation or a time frame for being evaluated. The park ranger does an informal evaluation of the different forms of interpretation; however, this evaluation is not documented.

Information and Orientation

Orientation

Park Entrance

The main entrance is currently unremarkable and does not provide the visitor with a sense of transitioning into something special. Park visitors are sometimes confused when looking for the entrance to the park because it just looks like a parking space from the highway. An improved entrance is needed to give the visitor a sense of having arrived at a special place and to make the park entrance obvious, thus avoiding confusion.

Orientation Kiosk

There is currently no orientation kiosk; therefore, visitors that are unfamiliar with Totem Bight must depend on the park brochure or other sources, such as tour guides or park staff, for information about what the park has to offer and where these attractions are located in the park. More adventurous and independent visitors that decide to venture into the park without knowing what to expect and with no one to guide them soon discover that the layout of the park is simple and the loop trail guides visitors directly to the totem poles and the clan house. However, the less adventurous visitors that arrive without a tour guide may choose not to wander the park without knowing what to expect.

Signage and Park Identification

Signage on the highway, directing traffic to Totem Bight SHP, is not as clear and easy to see as it should be. The pre-warning sign on the highway should include the park name as well as the totem symbol and distance. The Alaska Department of Transportation and Public Facilities (ADOT&PF) has the responsibility of ensuring that highway signs are visible and not blocked from view by vegetation of structures. However, due to the area's climate, vegetation grows rapidly and occasionally highway signs directing the public to the park are blocked. Also, the park is not immediately identifiable, as it just looks like a parking lot from the highway.

Staff

Park employees and trained volunteers currently provide visitors with the information they need about the park and its resources. Park staff members are invaluable to the good functioning of the park and their presence and knowledge helps create memorable visitor experiences.

Park Information

Websites

The park website, http://dnr.alaska.gov/parks/units/totembgh.htm, provides a short history of the site and background information on the park, the totem poles, and the clan house. The website also includes a discussion of the art forms of north Pacific coast Natives and tips for understanding totem poles. Contact information for the Alaska State Parks' Southeast Area Office and the Ketchikan Ranger Station and a link that connects to a webpage describing each of the poles located at Totem Bight in detail are located at the bottom of the webpage.

Books

A number of books are available to the public that provide information about Totem Bight, the federal program that created it, the totem poles displayed at the park, and the individuals and groups involved in the work that ultimately resulted in the park as we know it today. Among these are older books such as **The Wolf and the Raven** by Viola Garfield and Linn Forest and **Ketchikan: Alaska's Totemland** by Mary Balcom, from 1948 and 1961 respectively, and newer books such as **Silent Storytellers of Totem Bight State Historical Park** by Tricia Brown published in 2009. This last book may be especially useful to visitors wanting to know more about this specific totem park, it's history, totem poles, and the clan house.

Operations and Staffing

Totem Bight SHP is open and staffed year-round. A Park Ranger I—who is also in charge of the other seven Ketchikan area state park units—oversees the park's management and is supported by a group of local and non-local volunteers. Volunteer numbers vary seasonally. As is the case with most state park units, one paid staff is in charge of more than one park unit, making it challenging to supervise volunteers and provide adequate care for these parks. Adding more paid professional staff positions would enhance the division's ability to manage and maintain these parks, including Totem Bight.

Partnerships

The DPOR has been part of many valuable partnerships with individuals, citizen groups, private sector companies, and government agencies and one of the division's goals highlighted in the **Division of Parks and Outdoor Recreation: Ten Year**

STRATEGIC PLAN is to "*strengthen partnerships and engage new partners to achieve common goals and mission.*" [70] Some key partnerships include citizen advisory boards for each park area and many volunteers. Alaska State Parks' volunteers typically outnumber paid staff six to one and donate over 80,000 hours of service each year. [71] The investment of time and labor that volunteers provide is indispensable to the operation of the division.

Partnerships are also crucial to Totem Bight SHP in helping division employees keep up with general maintenance needs, tending the gardens at the entrance of the park, organizing events that support the park and its goals, educating others of the public about the park and what it has to offer, among other things. Some key partners for Totem Bight during the last few years have included:

- Volunteers
- Ketchikan Area Parks Citizen Advisory Board
- Haida Descendent Dancers
- Garden Club
- Alaska Geographic
- Boy Scouts and Girl Scouts
- Society of American Foresters
- Rotary Club
- Coast Guard
- U.S. Forest Service
- Alaska Fish and Game
- U.S. Fish and Wildlife Service
- Alaska Department of Environmental Conservation
- University of Alaska (Department of Anthropology)
- Tlingit Society
- Haida Society
- Totem Heritage Center
- Ketchikan Indian Community

[70] Division of Parks and Outdoor Recreation*, Division of Parks and Outdoor Recreation: Ten Year Strategic Plan*, 32.
[71] Division of Parks and Outdoor Recreation, *Ten-Year Strategic Plan*: 2007-2017, 32.

- Cape Fox
- Tongass Historical Society
- Southeast Alaska Discovery Center (public lands information center)
- Ketchikan Visitors Bureau
- Allen Marine Tours, Inc.

These partnerships have allowed Totem Bight be an active link between the Ketchikan community, visitors to Ketchikan, and the natural and cultural heritage of Ketchikan.

Safety

Totem Poles

Since the totem poles are situated outdoors within a temperate rain forest, they are continuously exposed to the weather and susceptible to decay. Totem poles with decaying bases can be a safety hazard to the public and may need to be taken down temporarily for restoration. For a more detailed description of totem pole issues and management strategies, see Preservation Assessment of Totem Poles in Appendix A.

Buildings

Totem Bight's buildings require regular maintenance and many are in poor condition, especially the building that currently houses the bookstore and the building that currently serves as the office and shop. However, safety concerns are minimal.

Other Safety Concerns

Because a large portion of this park is forested, responsible management of the vegetation is necessary to ensure safe travel on the park's trails. Weak trees may be susceptible to toppling due to wind exposure, etc. and dense growth along the trails can block visibility.

VI. Recommendations

Land Ownership and Use

Ownership

The current ownership status of Totem Bight is adequate and no changes are recommended.

Land-Use Designations

No change is recommended for the land-use zones set forth in the **Alaska State Park System: Statewide Framework** (1982) or for the land-use zone designation of Totem Bight SHP.

Cultural Zone

The current classification of Totem Bight SHP as a Cultural Zone is adequate and no change is recommended.

Preservation zones

Preservation Zones within the Cultural Zone have been created to reflect the cultural importance and sensitivity of different areas in the park set guidelines to help park managers determine the types of activities and development appropriate in each of these preservation zones.

The Secretary of Interior developed the standard Preservation Zones used by the division that include:

- Zone One: Restoration is "*the act or process of accurately depicting the form, features, and character of a property as it appeared at a particular period of time by means of the removal of features from other periods in its history and reconstruction of missing features from the restoration period*."
- Zone Two: "Preservation *is defined as the act or process of applying measures necessary to sustain the existing form, integrity, and materials of an historic property*."
- Zone Three: "Rehabilitation *is defined as the act or process of making possible a compatible use for a property through repair, alterations, and additions while preserving those portions or features which convey its historical, cultural, or architectural values.*" [72]
- Zone Four: Renovation—in this zone modification, renovation, and intrusion are acceptable. However, additions must still be sympathetic to the historic nature of the park.

[72]Code of Federal Regulations, *Secretary of Interior Standards for the Treatment of Historic Properties,* 36 CFR Part 68

In Totem Bight SHP only three of these zones apply—Zone One, Zone Three, and Zone Four.

Zone One

Zone One encompasses the open grassy area at the western end of the bight where the majority of the totem poles and the clan house stand. Refer to Figure 3.

The primary treatment in **Zone One** is **Restoration**. Cultural assets in this zone are important to the historical function of the historic or cultural resources, are critical to the visitor experience and understanding of the resources, embody distinctive qualities (such as unique materials, features, details, or craftsmanship), or achieve additional significance due to associations with important people, styles of architecture, or events.

All resources in **Zone One** should be maintained, preserved, and protected as the highest priority. Work that takes place in **Zone One** should follow the **Secretary of the Interior's Standards for Restoration** and use the original plan for "Mud Bight Village" and the Forest Service's CCC program's intent for Totem Bight as a guide for decisions regarding maintenance of structures and new projects. The overall definition of restoration is "*the act or process of accurately depicting the form, features, and character of a property as it appeared at a particular period of time by means of the removal of features from other periods in its history and reconstruction of missing features from the restoration period.*"[73] The Restoration Standards are attached in Appendix B.

Zone Three

Zone Three encompasses most of Totem Bight SHP excluding the western tip of the bight on which Zone One is located and the more highly developed area at the northern end of the park that includes the parking area, the District Headquarters building, toilets, a shed, and an undeveloped RV site for the park host (refer to Figure 3).

The primary treatment in **Zone Three** is **Rehabilitation**. Areas designated as Zone Three may embody distinctive characteristics or features that are important in their own right and contain spatial relationships from the period of significance, but are secondary in nature. These areas are less rich in significance compared to Zone One areas. Still, every effort should be made to retain original features and fabric in restoration areas. However, new materials and features can be introduced in rehabilitation zones if they this is done sensitively and the primary character-defining features that are intact are retained. "*Rehabilitation is defined as the act or process of making possible a compatible use for a property through repair, alterations, and additions while preserving*

[73] Code of Federal Regulations, *Secretary of Interior Standards for the Treatment of Historic Properties,* 36 CFR Part 68

those portions or features which convey its historical, cultural, or architectural values."[74] All work conducted in a Rehabilitation Zone must adhere to the Secretary of the Interior's Standards for Rehabilitation (Appendix B).

ZONE FOUR

ZONE FOUR includes the northern end of the park that encompasses the entrance and parking area, toilets, a picnic shelter, the District Headquarters building, a book store, a park host site, and beach accesses for pedestrians and maintenance vehicles (refer to Figure 3).

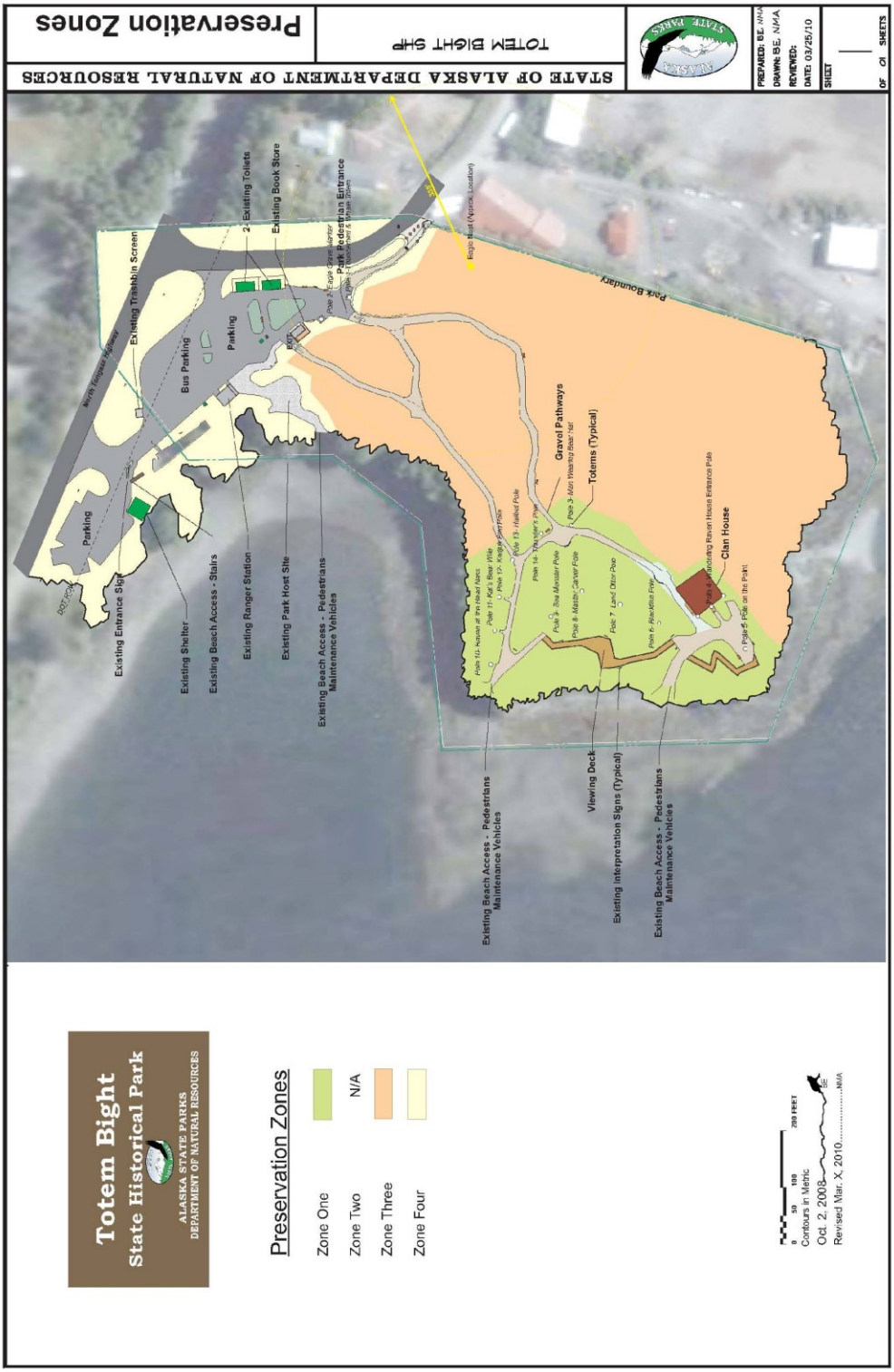
The primary treatment in **ZONE FOUR** areas I s **RENOVATION**. Zone Four are those areas where changes will not significantly diminish the historic or cultural character of the property as a whole. Modification, renovation, and intrusion are acceptable. However, additions must still be sympathetic to the historic or cultural nature of the park. Zone Four areas can accommodate more changes than other designated zones. Zone Four areas are often undistinguished or repetitive in nature unless they represent a part of a larger ensemble of features, or are closely associated with other more significant site features.

ARCHAEOLOGICAL RESOURCE SURVEY

A baseline archaeological survey with a subsurface testing component should be conducted throughout the park. If the baseline survey fails to turn up any significant archaeological resources, an effort should be made to obtain a categorical exclusion for this zone.

[74] Ibid.

Figure 3: Recommended Preservation Zones in Totem Bight SHP



Facilities and Infrastructure

Park Structures

District Headquarters

As the center of operations for the Ketchikan area Alaska State Parks, the district headquarters located at Totem Bight SHP should be developed to adequately meet both the park's needs and the area's needs. The functions of the district headquarters, specifically those of office, visitor contact station, workshop, storage shed, and volunteer lodging, should be consolidated into a central and functional location, though not necessarily in a single building. This central area should not only be functional, but should also visually enhance the park and promote an improved visitor experience.

Specific recommendations for the various functions are included below. However, in implementing these recommendations, it must be remembered that maximizing the efficiency of the park's operations should be the end goal. For more detail regarding structural design and landscaping, see the "Design Guidelines" section of this plan.

- Ranger Station
  - Incorporate principles of sustainability (such as using alternative energy sources if practicable and using more natural lighting) into the building's architecture and construction, and landscape to complement its place within the natural and cultural environment
  - Include restrooms and running water
- Gift Shop/Visitor Contact Station
  - Replace the existing building with a functional visitor contact station that includes a gathering area, interpretive area, and space to display Native art and artifacts
  - Construct a covered outdoor sitting area adjacent to the visitor contact station for groups of up to approximately 20 people
- Workshop and Storage Shed
  - Make this structure large enough to adequately house the necessary maintenance tools and materials; tools and materials should not be stored outside in public view as this diminishes the park's image
  - Provide adequate workspace in this structure so it can also be safely used as a workshop
  - Equip the shed with heat and electricity and ensure adequate ventilation

- **VOLUNTEER LODGING**

Unimproved RV Site:

- Screen the area containing the unimproved recreational vehicle site for the park host and the storage shed to keep it out of public view
- Upgrade this site by providing a holding tank or other sewage disposal method

Other Lodging:

- Provide indoor lodging for park volunteers that can be used year round and includes heating, plumbing, and electricity

PICNIC SHELTER

No changes are recommended for the picnic shelter.

TOILETS

No immediate changes are recommended for the toilets. However, these toilets sustain high use levels and, therefore, the division recommends upgrading them to flush toilets as funding and opportunity allow.

ENTRANCE SHELTER

The division recommends building a covered shelter near the park entrance trail; this shelter would provide a gathering place and cover for visitors while waiting for other members of their parties or while waiting to use the toilet facilities.

RESTORATION SHED

The division recommends constructing a new restoration shed near the clan house that provides drying space for totem poles slated for restoration and a sheltered area to restore totem poles that are in need of repair. The building should be heated and have electricity.

A designated viewing area would provide a sheltered space for visitors to see local Tlingit and Haida artists restoring totem poles; the viewing area would also provide visitors with an opportunity for an interpretive experience while waiting to enter the clan house. Maintenance needs for this shed should be evaluated regularly and repairs made as needed. General design guidelines are provided in the "Design Guidelines" section of this plan.

SMOKE HOUSE

The division recommends the addition of a functional smokehouse to interpret a traditional fish camp. The smoke house would be the focal point of a **SUBSISTENCE LIFESTYLE** interpretive area and may be used to smoke fish by park staff, community members, and special interest groups that have requested and received permission

from the park ranger. A low-profile interpretive panel could be used to explore the very important role of smoke houses in the traditional Tlingit and Haida lifestyles.

Structures of Cultural Significance

Totem Poles

Regular maintenance is necessary for preservation of outdoor wooden sculptures (or artifacts). The care of totem poles should include two facets: conservation treatment and preventative maintenance. Elements of conservation treatment include control of fungal decay with fungicide, limiting water infiltration, filling large splits and cracks, reattachment of joints and lessening visual impacts of graffiti. Elements of preventive maintenance include removing organic debris from the poles' bases and tops, trimming branches and roots away from the poles, and cleaning the pole with water and soft brushes.

The division recommends using the **Preservation Assessment of Totem Poles** that was prepared by Ron Sheetz, Senior Furniture & Wooden Objects Conservator, to rate the totem poles according to their level of deterioration and their potential as safety hazards and create a list of totem poles in the order in which they are to be repaired. Each year, two poles or parts of poles determined to be in the most critical condition should be lowered at the end of the tourist season and placed in the restoration shed to dry out over the winter. Hired professionals or other individuals with appropriate training in totem pole restoration techniques will restore these poles during the next tourist season. These would be raised and the next two poles on the list lowered at the end of the tourist season. Funding for restoring at least two totem poles should be secured each year.

The division also recommends that when totem poles have deteriorated so much that they cannot be restored, the deteriorated totem poles should be lowered. The division should make every effort to contact the people that have a claim to the totem pole in question, including the owners and the carver if possible, and ask them how they would like to disposition the totem pole in question. If they would like it stored inside to slow down the natural processes, they would be asked to take care of it. If they prefer to allow it to go back to nature as totem poles traditionally did, the totem pole should be respectfully placed in a designated area of the forest near the restoration shed.

Deteriorating totem poles placed in this area should be interpreted for the public with a low profile panel. Totem poles should not be placed in the forest and allowed to return to the earth until there is panel to interpret the process; otherwise this interpretive and educational opportunity would look like mere negligence.

Clan House

The clan house is an invaluable historic resource that is continually subjected to the stresses of the outdoor environment. Regular maintenance is crucial to preserving this unique resource for future generations of Alaskans and visitors. The same maintenance techniques used for rehabilitating and preserving the totem poles apply to the clan house (see Appendix A).

The following enhancements are recommended:

- Provide a secure storage space for ceremonial objects as necessary and practicable
- Improve lighting in the house to encourage more use of this resource for social and cultural events as appropriate.
- Provide regular maintenance to keep the clan house in good repair and to minimize any potential safety hazards such as unsecure floorboards or roofing.
- Improve access to the clan house to enhance group rotation through the park and reduce the crowds waiting to enter the clan house on days with heavy visitation.
- Improve the appearance and architectural integrity of the northwest side of the clan house, which is the most visible side of the clan house, to provide a better view of it from the totem area and boardwalk that is unobstructed by lines of visitors waiting to enter the clan house.

The state Office of History and Archaeology must be consulted prior to any construction work on the clan house; historic value zoning restrictions must be observed unless it proves to be excessively difficult or impractical, and an alternative procedure can be implemented which adheres to the purposes and spirit of the plan and a special exception is granted by the director of the division.

Other

Trails

The lay-out of Totem Bight should encourage taking the time to appreciate and learn about the natural and historical resources this site offers. Trails should be ADA accessible, well-developed, and well-maintained with benches located at key interpretive sites and, when possible, no farther than 200 ft. apart.

Trails should not be paved to not detract from the historical quality of the park, but should provide positive drainage of the trail surface. Vegetation should be managed to

avoid overgrown trees and bushes from obscuring important signage and the access to the entrance trail.

Park staff should regularly inspect the trails for obstructions, safety hazards, inadequate drainage, etc., and perform maintenance as needed to ensure that they remain ADA accessible and free of obstacles and overgrowth, and to ensure that there is positive drainage of the trail surface.

Entrance Trail

The division recommends that the entrance trail be clearly identified to better direct visitor flow and lessen congestion on the trails on days with high rates of visitation.

Totem Pole Loop Trail

The division recommends the following changes to the Totem Pole Loop Trail:

- Once the restoration shed is completed, reroute the trail so that, upon exiting the entrance trail, the Totem Pole Loop trail leads visitors to the restoration shed, then down the southeast side of the clan house to the Pole on the Point.
- Construct a new boardwalk between the Pole on the Point and the beach access to provide ADA access to an overlook of the cove and to the Subsistence Lifestyle interpretive area while allowing the visitors to view the clan house from the direction of the water (in the manner a clan house would have been viewed traditionally). Construction of this boardwalk will also minimize the impacts of foot traffic to the existing vegetation and areas of wet ground.
- Additional seating should be located on the northern section of the loop trail, possibly on either side of the Kadjuk pole.

The division does not recommend grading the northern segment of the Totem Pole Loop Trail to make it ADA compliant due to its historical value and the value of its contribution to maintaining the historically intended viewscape. However, this portion of the trail will be hardened like the rest of the trail, will be maintained at 6 ft. wide, and will be free of obstacles.

Exit Trail

The division recommends the following updates to the exit trail:

- Grade the two segments of trail with average slopes of 5.4% and 6.3% to bring the slope down to a 5% grade or less to make this trail ADA compliant.
- Provide seating at intervals no greater than 200 ft. apart along the exit trail, ideally at the top of slopes and in spots where there are interpretive opportunities.
- Enhance this trail with trailside interpretation.

- Identify the exit trail clearly, so visitors that are not part of a tour do not accidentally access the park through the exit trail.

Connecting Trail

No changes are recommended.

Ketchikan Gateway Borough Bus Shelter

The division recommends maintaining a good working relationship with the Ketchikan Gateway Borough. The division recommends working with them to ensure that the shelter remains an asset to the park, the borough, and the Ketchikan community.

Interpretation

Interpretation is meant to enhance a visitor's experience by revealing what makes the site or resource special and, in effect, is a valuable management tool. Totem Bight interpretation should not only tell visitors what is interesting about the site but also aim to convince them of its value, encourage preservation, and instill a sense of community ownership in the park.

The following section outlines interpretive themes and the division's recommendations for personal and non-personal interpretive services.

Recommendations were developed based on input gathered from public meetings, research, interviews, and professional experience. The explanation of each project identifies its purpose and special considerations.

Interpretive Themes

Themes are the primary messages visitors should understand about a particular interpretive site or presentation. Themes bring a sense of continuity to a site and assist planners when organizing the content for interpretive materials. Each interpretive product developed should support one of the subthemes listed below.

Primary Theme:

The unique collection of CCC-era Haida and Tlingit totem poles exhibited in a natural setting at Totem Bight State Historical Park reveal to visitors the sophisticated, prosperous, and highly stratified society these coastal groups developed.

Sub-Themes:

Sub-theme 1

The biological richness of the Northwest Pacific coast allowed the Tlingit and Haida to move beyond a purely subsistence lifestyle by affording them spare time to pursue

carving, weaving, and other arts, and to hold traditional ceremonies such as potlatches.[75]

SUB-THEME 2

The Haida and Tlingit communities possessed highly developed and highly structured social systems that they continue to live by today. Both were divided into tribes with equal moieties that were subdivided into clans; clans were comprised of several house groups and each house group was represented by crests from nature.[76]

SUB-THEME 3

Totem poles are a sophisticated, dramatic art form created by Pacific Northwest groups and are declarations of crests, legends, wealth, and status that connect inter-family ritual with clan heraldry. [77]

SUB-THEME 4

The efforts of the U.S. Forest Service's Civilian Conservation Corp totem pole program resulted in the establishment of Totem Bight as a totem park and were instrumental in rekindling an interest in the Native art of totem carving.

SUB-THEME 5

Dramatic, seaworthy canoes used for ocean transportation were of utmost importance to the Haida and Tlingit cultures.

SUB-THEME 6

The clan house and totem poles at Totem Bight State Historical Park need ongoing management in order to preserve these works of art and prevent deterioration from rot, insect damage, and vandalism.

SUB-THEME 7

Totem Bight State Historical Park is an important community gathering place; it enhances regional and state pride, and provides opportunities for outdoor recreation and cultural education.

PERSONAL INTERPRETATION

COMMERCIAL TOURS

A tour guide training program is recommended to ensure guides are presenting a consistent and accurate message that supports the park's management and interpretive

[75] Patrick, Andrew, *The Most Striking of Objects,* 11.
[76] Brown, *Silent Storytellers*, 1-2.
[77] Davidson, *Eagle Transforming*, 47.

objectives. This training program would consist of a workshop at the beginning of the tour season. The area's park ranger would be responsible for providing the training or designating another qualified person to provide the training.

The division recommends that the Interpretation and Education Program prepare an oral interpretation program outline for trainings and implementation of an interpretive program specific to Totem Bight SHP and its resources. This program outline would provide the park ranger with guidance for trainings and could be distributed to tour guides during the trainings to aid them in implementing the interpretive program. Training topics for this short program could include: principles of interpretation, interpretive themes, orientation and management, and history of Totem Bight, among others. All tour guides should complete the program before giving tours in the park so that all user groups are receiving a similar message.

Scheduled Tours

The division recommends continuing to schedule tours to be led by the park ranger on a regular basis. The park ranger should also take advantage of the interpretive program outline developed for trainings and implementation of an interpretive program for Totem Bight in order to provide visitors with a consistent message. Using this program outline should help ensure that a consistent message and high quality interpretive experience is delivered to the park's visitors. It should also allow the ranger to adapt the program to the audience.

Alaska Native Dance Groups

Alaska Native dance groups add a special cultural element to the park and the division recommends that this interpretive element and the park's partnership with the Haida Descendent Dancers be continued and encouraged. The division also recommends encouraging the participation of additional Alaska Native dance groups.

Special Events

The division recommends continuing to use of the clan house for special events to bolster support of park resource. Suggested events include readings, concerts, storytelling, and additional Haida dance groups.

Storytelling Program

A storytelling program is recommended to provide visitors with the opportunity to make a personal connection with someone knowledgeable about the park's history. Trained park staff or volunteers could be responsible for telling stories about the park's history and about how the park's totem poles came to be there. Tlingit and Haida people with the right to tell the stories of the poles and other cultural stories could be invited to tell their stories on certain days of the month during the summer. Care must be taken to not tell a clan's story without having the right or permission to do so.

Teacher Trainings

The division recommends partnering with the University of Alaska and possibly with the U.S. Forest Service to offer an instructional and fun one- to two-day course and a multiple-day course that would prepare teachers to take their classes to the park and conduct pre-visit, on-site, and post-visit activities with minimal assistance from park staff.

The multiple-day course could incorporate camping at and kayaking from Settlers Cove State Recreation Site, and learning of the cultural resources at that park such as culturally modified trees, historic fish weir, etc. The final part of this multiple-day training could be spent at Totem Bight, where lectures on cultural subjects and totem poles could be given and the last night could be spent in the clan house. Other topics that could be included in this training could include subsistence lifestyles of Southeast Alaska Natives and beach food sources, such as herring eggs and gumboots.

The one- or two- day training could be similar to the multiple-day training, but conducted entirely at Totem Bight and could have a slightly narrower scope. If this training were for a single day, it could follow a similar template as the last day of the multiple-day training including such topics as totem poles and subsistence lifestyles of the area. A two-day training would be similar, however, teachers would also be able to spend the night in the clan house and experience aspects of the lifestyle of the traditional inhabitants of Southeast Alaska as they learn about those cultures.

If this were offered as a certifiable continuing education credit, teachers could be required to write up lesson plans as part of their C.E. credit and the park ranger should also receive a copy of the lesson plans developed. These plans could then be used in Jr. Ranger programs that are occasionally offered in the summer by park volunteers. The course instructor could hold these teacher trainings once or twice a year.

Non-personal Interpretation

Informational Brochure

The division recommends updating the existing informational brochure to put it into the newly developed division standard for Alaska State Park brochures, while retaining the topics and information contained in the existing brochure.

Multilingual versions of the brochures are also recommended to ensure that interpretive themes are shared effectively with foreign visitors and Alaska Native people. Suggested languages include German, Spanish, Japanese, Tlingit, and Haida.

Podcasts

Podcasts that feature personal interviews on the history of the park's totem poles are proposed. Suggested topics include those used on existing interpretive panels and those supported by the primary theme and sub-themes proposed in this plan. The podcasts would be posted on the DPOR's website.

Totem Bight State Historical Park DVD

Development of a park DVD is recommended to showcase the park's uniqueness in which Native elders and local resources would be employed as much as possible. The film would serve as an educational resource and a marketing tool. The division recommends working with a variety of partners in developing this educational tool.

Audio Guides

Hand-held, multilingual audio guides are recommended to provide a different interpretive experience and reach a broader audience. Suggested topics include those used on existing interpretive panels and the meanings of figures carved on totems. The audio guides could be checked out at the ranger station, rented, or bought at the visitor contact center, or downloaded from the Internet onto a portable media player.

Cell Phone Interpretation

Cell phone interpretation would provide an innovative, cost effective method for interpreting park resources in English as well as in other languages and the division recommends looking into the feasibility of using this form of interpretation at Totem Bight. To implement this proposal, one sign informing visitors of the service could be installed at the beginning of the entrance trail or in the visitor contact station, complemented by small numbered signs adjacent to the resource being interpreted. Other options would be to inform visitors of this service using the park brochure, an orientation panel, or the bulletin board instead of adding yet another sign at the trailhead or in the visitor contact station.

Suggested topics include existing interpretive panel topics and the meanings of figures carved on totem poles. Interpretive messages should be no longer than two minutes each, preferably shorter. This interpretive tool could be used in conjunction with the self-guided interpretive brochure to make the interpretive program accessible to those with seeing disabilities and visitors that speak languages other than English.

Interpretive Panels

Existing interpretive panels are appropriate and in excellent condition. However, the implementation of the recommendations for park facilities will necessitate some changes to the location of some of the panels and new interpretive areas will need new panels. Also, two interpretive sub-themes for this park are currently absent and must be included.

Panel Relocation

Four existing interpretive panels should be relocated to accommodate changes recommended for park facilities:

- **Valuable Plants** – rewrite and move from the wildflower garden to the Forest Zone on the Entrance Trail if the wildflower garden is displaced by facility development.

- **Clan House Construction** - move from northeast side of clan house to southwest side when the ADA accessible entrance to the clan house is relocated.
- **Houses of Heritage** - move from northeast side of clan house to southwest side when the ADA accessible entrance to the clan house is relocated.
- **A Look Into the Clan House** - move from northeast side of clan house to southwest side when the ADA accessible entrance to the clan house is relocated.

The division recommends relocating this existing panel to an interpretive area that is more appropriate for its content:

- **Harvest from the Sea –** possibly relocate from existing location to a new location when and if the Subsistence Lifestyle Interpretive area is developed.

Wildflower Garden Plant Identification Signs

The division recommends that the wildflower garden plant identification signs continue to reflect the plant species represented in the garden and that the care of this garden remain a volunteer effort until it is no longer practicable or in the best interest of the park and the park visitors. The division also recommends that all plant specimens on the "State of Alaska Prohibited Noxious Weeds" list such as orange hawkweed (*Hieracium aurantiacum*) be removed from the park.

Boat Rental

Collaborating with concessionaires who rent out Tlingit and Haida replica canoes would allow visitors to experience the park in a more traditional way and would provide visitors with a unique way to experience and approach the area in a historic manner—from the sea. The division recommends exploring the feasibility of this collaborative program and pursuing it should it prove to be a viable option to enhance the interpretive program of the park.

Video Camera

A video camera focused on the eagle's nest would enhance the park's educational opportunities. This video cam could be part of the local school district's curriculum, with links to video on the DPOR website. A monitor in the visitor contact station would provide live coverage of nesting eagles.

New Interpretive Areas

The division recommends creating two new interpretive areas within the park to interpret tradition subsistence practices and introduce the CCC program's influence on totem pole carving at Totem Bight and in Southeast Alaska.

Restoration shed—CCC Interpretive Area

In connection with the restoration shed proposed under "Recommendations—Facilities and Infrastructure," the following items are also recommended:

- A display that includes examples of tools used in totem construction
- Interpretive panels that interpret the CCC: 1) CCC carving and restoration techniques and 2) the effect of natural processes on totem poles and methods used to preserve them today.
- Use personal interpretation, cell phone interpretation, podcasts, or audio guide interpretation (or a combination of these interpretive methods) to interpret the decaying poles in the restoration shed and the rehabilitation process—old ways versus the new ways

Totem Pole Life Cycle Interpretive Area

Designate a forested area near the restoration shed in which to place deteriorated poles once permission has been secured from those that have claim to the pole. Interpret the traditional life cycle of totem poles and the cultural and natural implications of this cycle by means of a low-profile panel.

Subsistence Lifestyle Interpretive Area

In connection with the Smokehouse proposed under "Recommendations—Facilities and Infrastructure," the following items are also recommended:

- A traditional canoe to interpret coastal peoples' relationship with ocean resources
- An interpretive panel: (1) traditional fish camps and ocean transportation
- A small, low-profile interpretive panel could be used to explore the very important role of smoke houses in the traditional Tlingit and Haida lifestyles

A possible topic could be how Native people used a smokehouse in the past—what they were smoking, what the process was, etc.

Evaluation of Interpretive Sites and Materials

Creating guidelines for evaluating the effectiveness of interpretive sites and materials is an essential part of the planning process. Evaluating interpretive materials and programs helps managers measure whether goals and objectives are being met. Evaluation will let managers know what is working, what is not working, and enable them to make changes.

There are several different methods for evaluating the effectives of interpretive programs—what matters is that some type of evaluation takes place.

Personal Interpretation

The types of personal interpretation programs offered, the program outline, delivery style, and accuracy of information presented should be evaluated regularly and updated or changed as necessary and appropriate. The following are a few of the methods that may be used to conduct such an evaluation:

- **Program Outlines.** Program outlines should be used by presenters and their peers to determine whether the presenter's stated objectives were met—the measurable component.
- **Oral Comments.** Presenters should solicit oral comments during informal conversations with audience members at the conclusion of their presentations to gauge the program's effectiveness. This method should be used along with other methods.
- **Exit Questionnaires.** Audience members participating in a guided tour or presentation should be given an exit questionnaire that asks questions aimed at understanding whether the program objective was met and that solicits ideas for improvement.
- **Indirect Observation.** Indirect observation—having a volunteer or other staff person observe the audience's reaction during the guided tour or presentation—is a good method for evaluating the effectiveness of a program, including the presenter's ability to engage the audience and keep them interested.

Non-personal Interpretation

The number of panels, the relevancy of interpretive elements to changing visitor demographics, the accuracy of information, and panel placement should be evaluated regularly to ensure efficient use of these interpretive resources. These evaluations should occur at least once every two years. The following are methods that may be used to evaluate non-personal interpretation such as panels, brochures, cell phone interpretation, etc.:

- **Panel/Media Outline.** The objectives stated in the panel/media outlines should be used by planners, managers, volunteers, etc. to determine whether those stated objectives were met. The objectives are written to be measureable.
- **Exit Questionnaires.** Park users could be given an exit questionnaire that asks questions aimed at understanding whether the interpretive program's objectives were met and that solicits ideas for improvement. Administering this type of evaluation tool can be challenging when operating a remote site and because independent travelers may not visit at scheduled times. Options could include signage that notifies visitors about online questionnaires or asking volunteers to hand questionnaires to visitors during the peak season.
- **Indirect Observation.** Indirect observation—having a volunteer or other staff person observe how visitors react to interpretive on-site panels—is a

good method for evaluating the effectiveness of each exhibit, including the exhibit's ability to *attract* and *hold* a visitor's attention.

- **Suggestion Box.** A suggestion box could be placed near the main access point that would provide visitors a place to share their thoughts, suggestions, and ideas with park managers. A system would need to be established whereby the box was emptied regularly and the data entered into a usable, electronic document for park managers. Paper and pencils would also need to be supplied and restocked.

Information and Orientation

Orientation

Park Entrance

The onsite interpretive program should begin as soon as visitors enter the park. To improve the main entrance, a gateway or portal to the park such as an arch over the roadway designed and installed to simulate the experience of walking through a totem pole into a clan house should be incorporated. The exact design can vary, but should follow the general design guidelines set forth in this plan. An improved entrance would give the visitor a sense of having arrived at a special place and would make the park entrance obvious, thus avoiding confusion. Specific design recommendations include incorporating arch symbolism and adding totem poles and lighting.

Orientation Kiosk

It is also recommended to install an orientation kiosk that would house one bulletin board and one orientation panel at the entrance to the park. This orientation kiosk would serve to orient park visitors to the site and its resources and its rules, and it should incorporate the general design guidelines set forth in this plan.

Signage and Park Identification

Signage within the park is adequate and no specific recommendations are necessary. Signage on the highway, directing traffic to Totem Bight SHP, should be clear and visible and should include the park name as well as the totem symbol and distance from the sign to the entrance. Roadside signage should be easy to see and allow drivers enough time to slow down and safely turn into the park.

Staff

Park employees and trained volunteers are the best sources of information about the park and about what the park has to offer. One staff member or volunteer ideally should always be onsite during regular operating hours, or at the very least during hours of peak visitation.

Park Information

Website

The Totem Bight SHP website, accessed from the DPOR website, should be regularly updated to reflect current conditions and new research. An increasing number of potential visitors and travelers are using the Internet for trip planning, making an accurate and updated website important.

Books

The division recommends promoting books about this park and its resources and encourages providing visitors with places to purchase these books or information regarding where they can be purchased.

Operations and Staffing

The current staffing structure is functional for the short term. However, the division recommends that a staff member be on-site during hours of peak visitation. Ideally, a staff member would be on-site during all hours of operation, but budget constraints make that difficult.

Volunteers provide a valuable service to the park by adding a personal presence and alleviating some of the workload and the division recommends encouraging the participation of volunteers in park activities, events, and maintenance. However, it would be in the park's best interest to have a park employee on-site to provide supervision and guidance to the volunteers. A stronger presence would also enhance security and safety and discourage potential vandalism.

Partnerships

Successful partnerships between Alaska State Parks and other agencies, community groups, volunteers, and the private sector improve park programs, promote outdoor recreation, and foster better stewardship of park resources. Partnerships can be a cornerstone in leveraging financial resources and inspiring people to become park stewards and should, therefore, be encouraged for the benefit of Totem Bight SHP, the park users, and the local community.

Existing partnerships should continue to be fostered and developed and other partnership opportunities should be explored. Future partnership opportunities could include working with citizen groups such as a Friends of Ketchikan State Parks and other Native cultural groups (such as the existing partnership with the Haida Descendent Dancers) that could use the park for holding cultural activities for children and families, perform traditional dances, or teach others about their customs and traditions. Partnerships with other educational institutions, local, state, and federal agencies, and private party businesses are also encouraged.

Volunteer Opportunities

Volunteers provide a valuable service at Totem Bight SHP by assisting with overall park operations and maintenance; their service should be encouraged, cultivated, and praised.

Friends of Ketchikan State Parks

A friends group would be a tremendous asset for Totem Bight SHP, enhancing local ownership of the park and integrating the park into the community, therefore, the division recommends encouraging the establishment of such a group. A friends group could initiate programs to help maintain the park and foster community pride such as an "Adopt-a-Totem" Program to raise funds and awareness for park resources. Individuals and organizations could adopt specific totems and donate funds for restoration and maintenance.

Other Partnership Opportunities

Other potential partnerships include:

- "Adopt-a-Totem" program for local businesses and commercial operators; "Adopt-a-Totem" programs would provide needed funding for totem pole preservation and restoration.
- Field trip programs for local schools would benefit the community by encouraging youth to take pride in their heritage and motivate them to become stewards of the park.
- Rentals of replicated Tlingit canoes operated by concessionaires from within Totem Bight would allow visitors to experience the park in a more traditional way. Exploration of this recommendation would provide visitors with a unique way to experience and approach the area in a historical manner—from the sea.
- The Ketchikan Indian Community (KIC) has youth development and jobs programs that could benefit the park and the community. This is a great opportunity to partner with KIC—a partnership with tangible benefits for both parties. For example, the Summer Youth Program provides seasonal employees for businesses at no cost to the employer. This presents an opportunity for additional summer staffing at Totem Bight and provides the community's youth with an opportunity to develop skill that could help them find jobs in similar areas later on. This KIC program provides an excellent opportunity for docent and tour guide positions at Totem Bight.

Safety

Totem Poles

The division recommends that totem poles deemed safety hazards because of deterioration be taken down and stored in a protected area until they can be repaired and safely re-erected. If they cannot be re-erected due to the advanced state of decay, seek permission to place them in the new "totem Pole Life Cycle Interpretive Area". For a more detailed description of totem pole issues and management strategies, see "Preservation Assessment of Totem Poles" by Ron Sheetz in Appendix A.

Buildings

Park facilities should be regularly maintained and kept in compliance with all applicable safety regulations to ensure that the park facilities do not pose a threat to the safety of park staff and visitors. New structures should be constructed to meet industry and park standards. Best management practices should be implemented to ensure public safety during any construction projects in the park.

Other Safety Concerns

Responsible vegetation management is necessary to ensure the safety of park visitors, staff, and volunteers. Weak trees or trees that may be susceptible to toppling due to wind exposure, etc. may be selectively thinned out. An attempt to conserve very large trees with a trunk diameter of 16 inches or greater should be made unless they pose a safety threat to park visitors, staff members, or park structures.

Additional lighting should also be considered for safety purposes in highly transited areas such as near the toilet facilities. During winter when there are fewer hours of daylight, additional lighting in especially dark areas can improve public safety, increase the security of the park, and discourage potential vandalism.

VII. Design Guidelines

Structural Design

New structures and signage should be designed in such a manner as to represent Totem Bight SHP as a unique site, but also identify it with the rest of the state park system. For example a standard state park welcome sign could be enhanced with a border of totem-style designs in traditional colors; the border would used only in Totem Bight signs. Designs of new structures must highlight and complement historical structures while maintaining a recognizable Alaska State Parks' look. New structures and signage should serve as examples of how to integrate natural and cultural resources and sustainability into park design.

The following design characteristics and/or materials should be integrated into new park structures and signage:

Materials

- Heavy yellow or red cedar timbers and hand-hewn, rough-sawn, or milled boards, or similar looking material
- Environment-friendly materials

Design Characteristics

- Incorporate natural and cultural elements into designs
- Use standard designs for entrance signs, interpretive or orientation kiosks, and other standardized structures
- Use traditional Tlingit and Haida colors, natural wood colors, colors normally used in standard state park structures, except replace the russet color in which park structures are traditionally painted with a lighter "natural" wood or "cedar" color.

VIII. Implementation

The recommendations in this plan are intended to address existing problems and enhance the quality of the visitor experience and the level of priority assigned to each recommendation reflects the urgency of the need. However, the plan and its recommendations are meant to be flexible to changing management needs, visitor demographics, community support, demands and use patterns , funding availability, etc. These recommendations should be implemented by order of priority as soon as funding allows. A list of recommendations and the priority levels assigned to them are included in Appendix D.

Park Evaluation

The best way to determine whether the park is accomplishing its intended purpose and is meeting its goals is to listen to the park visitors. What visitors comments on in a positive light can offer clues about what expectations are being met and exceeded by the park infrastructure, management, resources, layout, programs, etc. Questions posed by visitors can give park managers a glimpse into the interests of the visitors or may tell park managers that better signage is needed somewhere or that certain aspects of the park or its resources need further clarification. Complaints are good indicators of aspects of the park that need to be improved—especially those complaints that are heard repeatedly.

Throughout the year, staff and volunteers should be encouraged to keep a record of questions and comments they receive regarding the park. Visitors' comments can then be used to provide managers with information on how the public perceives the park and

to help managers determine whether the park is accomplishing its goals. The top ten questions could be addressed onsite or on the park's website in a "Frequently Asked Questions" link. The opinions of park visitors should be collected in a "Comments, Questions, and Complaints" box and/or through a link on the park's website. Positive comments could be used for promoting the park, and concerns and complaints would serve to help managers increase the quality of the visitor's experience by making any necessary changes in the facilities, services provided, or management strategies. A volunteer could be tasked with compiling and tracking this public input. By using visitor input of this type to gauge the park's success, park managers are better equipped to continue to improve the park and the visitor experience and avoid stagnancy.

Though this type of evaluation should be an ongoing process, a yearly evaluation of the park and the visitor experience being provided there would greatly improve the division's ability to address the park's needs. This could happen simultaneously with the needs assessment that is put together yearly when preparing the park's yearly budget needs.

Plan Evaluation

The success of this plan should be measured by visitor satisfaction, the quality of the visitor experience, and whether or not the projects implemented are easily maintained in the long run, and not by the number of projects completed. The recommendations contained herein are based on current use and visitation patterns and on issues currently prevalent in the park—all things that could change in the future. Therefore, the DPOR should evaluate the Totem Bight State Historical Park Management Plan periodically and make revisions as necessary to ensure that it continues to be relevant and applicable. The director of the DPOR may determine the need to initiate a public review process if major changes to the plan are proposed.

This plan reflects the best efforts of the DPOR to analyze the resources of the park and to provide recreational and interpretive opportunities that enhance the park's cultural and natural resources and character and the visitor experience. This plan is expected to remain relevant to the park's management for approximately 15 years; however, intermediate reviews and appropriate modifications are expected and encouraged. The director may initiate a review at any time and it is strongly recommended that the plan be reviewed via a public process at least every 10 years.

The following procedure will be used to implement plan deviations and modifications:

1. **Periodic Review.** When the director considers it necessary and so directs, the division will coordinate periodic review of the management plan. The decision to review the management plan may be triggered by:
    - written public or agency requests for review
    - policy changes within the DPOR
    - availability of new data
    - availability of new technology or

- changing social or economic conditions that place different demands on the park or affect the division's capabilities

The management plan review will include meetings, as appropriate, with the public, the local advisory board, interested groups, affected agencies, the area superintendent, the local park ranger, and other DPOR personnel. The periodic review will lead to one of the following actions:

- no modification of the plan
- modification of the plan
- granting of a special exception

2. **Modification of the plan.** Plan modifications are of two types:
   - Minor changes – These are changes which, if accomplished, would not cause a deviation from the original intent of the management plan. Minor changes may be necessary for clarification, consistency, or to facilitate plan implementation. Minor changes do not require public review, but should be coordinated with the area superintendent and appropriate staff.
   - Major changes – These are changes which, if accomplished, would cause a deviation from the original intent of the management plan. Major changes require public notice and review prior to adoption.

3. **Granting of a Special Exception.** Exceptions to the provisions of the management plan may be made without modification of the plan. Special exceptions shall be granted only when compliance with the plan is excessively difficult or impractical, and an alternative procedure can be implemented which adheres to the purposes and spirit of the plan. The DPOR may make a special exception in the implementation of the plan through the following procedure:
   - The person or agency requesting the special exception shall prepare a written finding which specifies:
     - the nature of the special exception requested
     - the extenuating conditions which require a special exception
     - the alternative course of action to be followed
     - how the intent of the plan will be met by the alternative
   - The director will review the findings and issue a determination. If warranted by the degree of controversy or the potential impact, the director will hold a public hearing before reaching a decision.
   - The decision of the director may be appealed to the Commissioner of the Department of Natural Resources, whose decision will be final.

Appendices