

Totem Bight

State Historical Park

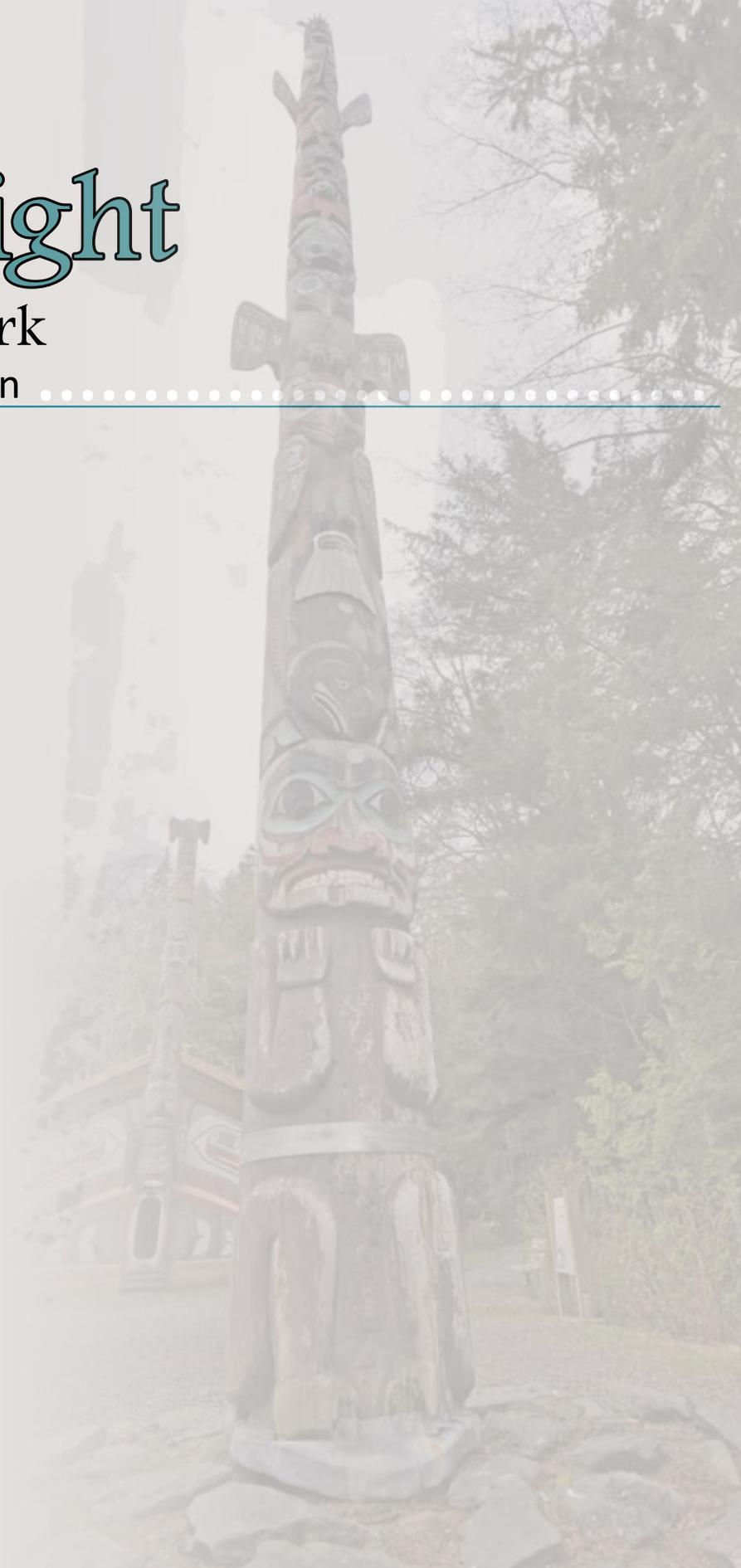
Master Development Plan



Totem Bight

State Historical Park

Master Development Plan





THE STATE
of **ALASKA**
GOVERNOR SEAN PARNELL

Department of Natural Resources

DIVISION OF PARKS AND OUTDOOR RECREATION
Design and Construction

550 W. 7th Ave., Suite 1380
Anchorage, AK 99501
Main: 907.269.8700
Fax: 907.269.8907

June 11, 2013

Dear Alaskan,

Totem Bight State Historical Park is a cherished community asset and popular tourist attraction due to its wealth of cultural resources and breathtaking natural setting. In 1938, the Civilian Conservation Corps (CCC), under the U.S. Forest Service, began a program to restore totem poles and create a model village at this site. The CCC never completed the model village due to the advent of WWII, but they built a model clan house and carved and restored multiple totem poles. The site was added to the National Register of Historic Places in 1970. In 1977, it officially became Totem Bight State Historical Park (SHP).

The Totem Bight State Historical Park Master Development Plan provides a framework for decisions pertaining to cultural resource management, interpretive and educational program development, and facility and infrastructure development. It is designed to be used over the next fifteen years, though periodic reviews are expected and encouraged.

Through this plan, the Division of Parks and Outdoor Recreation establishes the guidelines and a long-range vision for managing Totem Bight SHP, preserving and displaying its cultural resources, providing interpretive and educational opportunities, and developing and maintaining interpretive sites and materials appropriate to the park along with necessary park infrastructure. It is the product of a multi-year planning effort with staff, stakeholders and the general public.

Those who participated in this planning process have helped shape not only this document, but also the way in which the valuable heritage resources of Totem Bight SHP will be managed, preserved, and interpreted for future generations. I am grateful to all who helped develop this plan.

Sincerely,

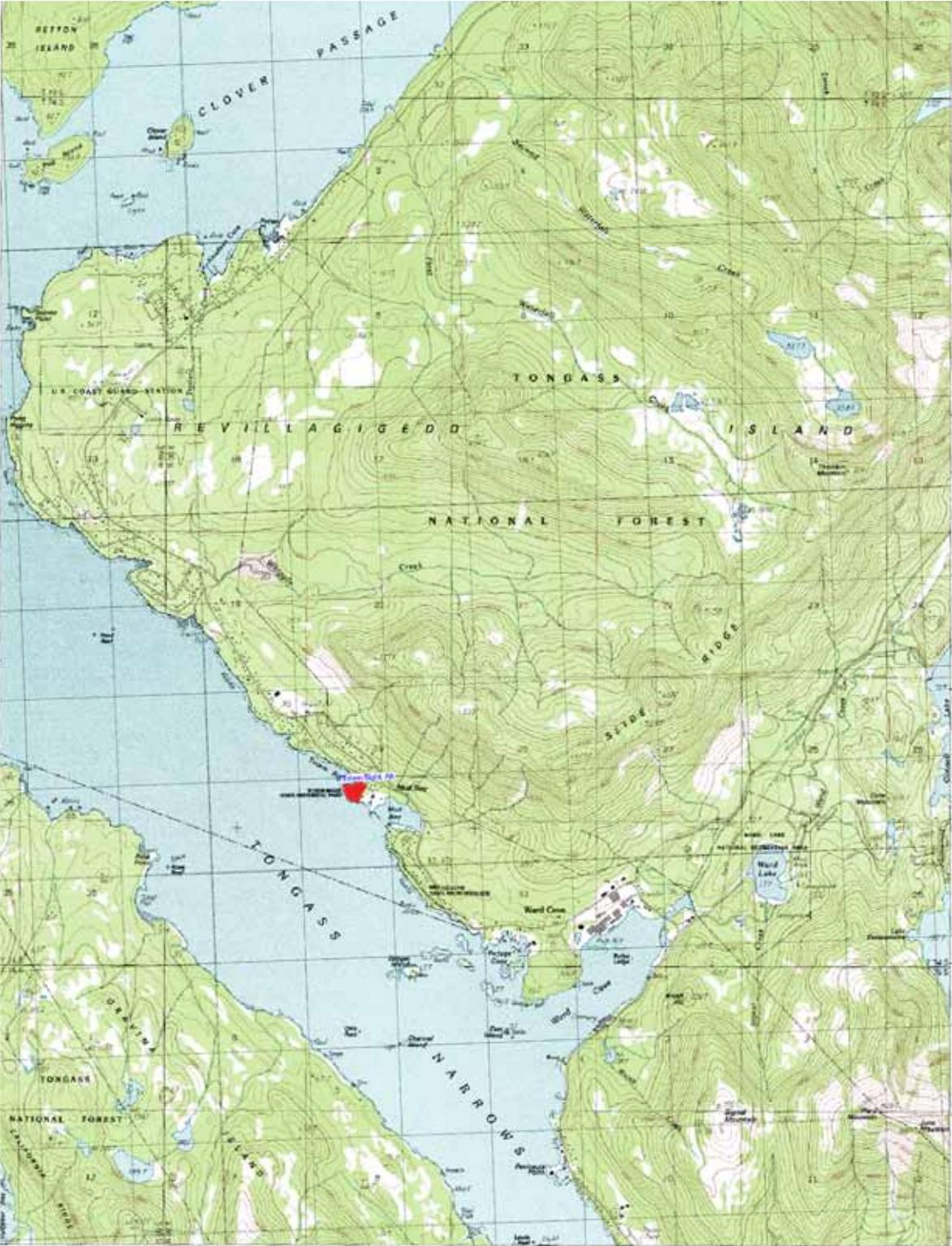
A handwritten signature in blue ink that reads "Ben Ellis".

Ben Ellis
Director

TABLE OF CONTENTS

Introduction	1
Goals and Objectives	5
Overview of Natural and Cultural Resources	7
Visitor Profiles	15
Existing Conditions and Issues	19
Land Ownership and Use	19
Facilities and Infrastructure	20
Interpretation	32
Operations and Staffing	41
Partnerships	41
Safety	42
Recommendations	45
Land Ownership and Use	45
Facilities and Infrastructure	49
Interpretation	55
Information and Orientation	61
Operations and Staffing	62
Partnerships	62
Safety	64
Design Guidelines	65
Implementation	67
Bibliography	71
Appendix A—Preservation Assessment	73
Appendix B—Summary of Public Comments	121
Appendix C—Species List	137
Appendix D—Historic Property Standards	143
Appendix E—Implementation Tables	147

Overview Map



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.

This plan establishes guidelines and a long-range vision for:

- managing Totem Bight SHP,
- preserving and displaying its cultural resources,
- providing interpretive and educational opportunities,
- and developing and maintaining interpretive sites and materials appropriate to the park and necessary park infrastructure.

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 Alaska men to restore and replicate totem poles that were deteriorating in the rainforest and seasonally uninhabited native villages.¹ Mud Bight, possibly the site of an old Tlingit fish camp, was

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.

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. 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 federal government to the new State of Alaska government. The site was added to the National Register of Historic Places in 1970 and came under Alaska State Park administration.⁸ In 1977, a general development plan was produced and the site was officially named Totem Bight State Historical Park.

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 SHP in 2007. In October 2008, DPOR’s Interpretation and Education Unit was asked to develop a master interpretive plan for the park in lieu of the general development plan.

In July 2009, the scope of this interpretive plan was broadened to include park management components, thus combining the two previous projects. DPOR 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 master development plan.

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* (Alaska Department of Natural Resources 1977) *Story Tellers of Totem Bight State Historical Park* (Anchorage: Alaska Geographic Association, 2009), 8.

7 *Ibid.*, 9.

8 National Park Service, National Register of Historic Places, <http://nrhp.focus.nps.gov/natregsearchresult.do?fullresult=true&recordid=7> (accessed June 21, 2010) (U.S. Forest Service 2009)

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

2007

- The planning process started with a public scoping workshop was held in Ketchikan to identify issues and concerns and a comment period that ended May of 2007.
- Research on natural resources, present and past land use, land ownership, and the local economy began.

2009

- The focus of the plan became management with a strong interpretive focus.
- A draft plan was produced that reflected resource values and public and agency goals. DPOR staff reviewed the first draft, pointed out potential problems, and provided comments and suggestions.

2010

- A public meeting was held in Ketchikan to provide the public with an opportunity to comment on the draft plan and to identify components to be changed.

2011-2013

- Based on agency and public comments, a final plan was prepared and submitted to the director of the Division of Parks and Outdoor Recreation for approval and adoption.



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 HOUSE⁹ TO HELP PERPETUATE THE ART OF TOTEM CARVING AND TO INSTILL ALASKANS AND VISITORS WITH APPRECIATION FOR ALASKA NATIVE CULTURE AND ART, A SENSE OF PLACE, AND A SENSE OF STEWARDSHIP.



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.

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 desired outcomes; objectives are more specific and measurable—designed as steps to accomplish those desired outcomes.

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 DPOR’s *TEN-YEAR STRATEGIC PLAN INCLUDE:*

.....

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.

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

EDUCATIONAL GOAL:

Encourage and expand educational opportunities for visitors of all ages.

Objectives:

- 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 outline that highlights park resources to assist school teachers during field trips to the park.

TOURISM GOAL:

Provide support to Alaska's tourism industry.

Objectives:

- Provide facilities and programs within the park that 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 endorsements.

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 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 presented by this plan.
- Identify and protect important educational values of Totem Bight SHP through ongoing resource inventory efforts, and other park management techniques.

III.



OVERVIEW OF NATURAL AND CULTURAL RESOURCES

NATURAL RESOURCES

Totem Bight SHP is located on Revillagigedo Island within the Ketchikan Gateway Borough 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, temperatures of approximately 60°F and misting rain, occasionally broken cloud cover, and rarely clear blue skies can all be expected. 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 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 more 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 more 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 may have once been 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.

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

CULTURAL RESOURCES.....

Southeast Alaska Native History

The Tlingit and Haida peoples of the Southeastern Alaska coast developed sophisticated and highly stratified societies, 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 and Raven. 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

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. Captain 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 voyage that took place between 1789 and 1794. 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 totem 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 the Northwest Coast.”²³ However, the wide introduction of metal tools helped the carving of totem poles flourish because metal tools allowed the carvers to complete more complex carvings in less time than with the early carving instruments that consisted of sharpened

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.

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

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 who commissioned 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 carved totem poles were painted and 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 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 on crest figures, and birds nested in large fissures. 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

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, 19 (Holm 1978)78), 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, 7.
 30 Garfield and Forrest, The Wolf and the Raven, 9.
 31 Brown, Silent Storytellers, 16-17.
 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.
 34 Brown, Silent Storytellers, 9, 17.

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 were 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 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.

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 1930s 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 what was presumed to be an old Tlingit fish camp. The site name was changed

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.

39 Ibid., 12-13.

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 islands 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 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 portion of 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 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 replicas; however, a number of originals were also erected at Totem

“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.”

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). (Rakestraw 1981)

⁴² Ibid. (accessed May 11, 2010)

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.

Bight. At Saxman, thirteen original poles were repaired, ten original poles copied, and three new poles carved.⁴⁵ 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 totem poles the carvers had once seen. 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.^{46, 47}



Tlingit carvers Felix Young, Peter Jones, Walter Young and James Peele work on a pole, Kasaan, Alaska, ca. 1938. University of Washington Libraries, Special Collections, NA 3505

⁴⁵ Ibid.

⁴⁶ Brown, *Silent Storytellers*, 9.

⁴⁷ 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).

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:

- An exceptionally large collection of totem poles can be found in Ketchikan at Totem Bight SHP, Saxman Native Village, and the Totem Heritage Center Museum.
- 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;⁴⁸ more recent data gathered by the State Department of Commerce, Community and Economic Development (CED) shows the 2008 population was slightly lower at 7508.⁴⁹ The population of the Ketchikan Gateway Borough in 2000

48 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&q_r_name=null®=null%3Anull&_keyword=&_industry=, (05/11/10).

49 State of Alaska, Department of Commerce, Community and Economic Development, “Alaska Community Database

numbered 14,070 and the median age was 36.0.⁵⁰ 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.⁵¹ In 2000, the two largest racial 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%).⁵² 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 Latino or Hispanic origin, 1.1% black persons, and 0.2% Native Hawaiian and other Pacific Islander persons.⁵³

The economy of Ketchikan is largely dependent on natural resources; commercial fishing, fish processing, and the timber industry are all major contributors to the city's economy.⁵⁴ However, Ketchikan's role as a transportation hub as well as a service, supply, and government center for Southern Southeast Alaska is fundamental in maintaining a stable economy.⁵⁵ This role, along with the cruise ship industry, has helped the tourism industry 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.⁵⁶

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.⁵⁷

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

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

⁵² U.S. Census Bureau, "Fact Sheet – Ketchikan city, Alaska."

⁵³ U.S. Census Bureau, "State and County QuickFacts: Ketchikan Gateway Borough, Alaska", <http://quickfacts.census.gov/qfd/states/02/02130.html> (accessed October 4, 2010 at 2:00 pm).

⁵⁴ State of Alaska, Department of Commerce, Community and Economic Development, "Alaska Community Database Community Information Summary, Ketchikan."

⁵⁵ Ketchikan Alaska Chamber of Commerce, "Community: Economy", Greater Ketchikan Chamber of Commerce, <http://www.ketchikanchamber.com/community.html#eco> (accessed March 3, 2010).

⁵⁶ City of Ketchikan, "2008 Comprehensive Annual Financial Report", 5.

⁵⁷ McDowell Group, Inc., "Alaska Visitor Statistics Program V: Summer 2006", 30.

(20%), German speaking countries (10%), Asia (6%), and from Mexico (5%). Sixty percent 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.⁵⁸

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 states (71% of sport fishing visitors and 67% of other visitors) followed by southern states (14% of sport fishing 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 sport fishing 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.⁵⁹

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.⁶⁰

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.⁶¹

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 children, out-of-town friends and relatives of local residents, outdoor enthusiasts, younger people that have seasonal jobs, 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 speak other languages such as Spanish, German, Japanese, and French. A smaller number of visitors speak Italian, Taiwanese, and Portuguese. Local residents, visiting contracted medical staff, Elderhostel, foreign exchange students, and business consultants make up a large portion of the winter visitation.

58 McDowell Group, Inc., "Alaska Visitor Statistics Program V: Summer 2006", 46-49.
 59 McDowell Group, Inc., "Ketchikan Visitor Profile, Summer 2008: Alaska Travelers Survey", November 2008.
 60 McDowell Group, Inc., "Alaska Visitor Statistics Program V: Summer 2006", 31.
 61 McDowell Group, Inc., "Alaska Visitor Statistics Program V: Summer 2006", 34.

The majority of cruise ship passengers that visit the park are on guided tours. The guide leads them through the park as he or she interprets the park's natural resources, the totem poles, the clan house, and the area's Native culture, among other relevant topics. Local visitors enjoy evening walks in the park and are likely to take visiting friends and family to visit the park. Ketchikan residents also enjoy visiting the park for a variety of special events held at the park at throughout the year.

POTENTIAL VISITATION.....

Visitation at Totem Bight SHP 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

The State of Alaska owns Totem Bight SHP, including its submerged lands, tidelands, and upland areas, and DPOR manages this land through an Interagency Land Management Transfer (ILMT). In agreement with the Department of Transportation and Public Facilities, DPOR 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 (KGB) and is managed by DPOR. A renewable, 20-year lease was signed in September of 2001 between the KGB and DPOR for that small portion of the park. 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 a 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 totem poles and clan house.

ARCHAEOLOGICAL RESOURCE SURVEY: Totem Bight has probably never had a comprehensive archaeological survey or test completed. Documentation suggests that this site was used as a Tlingit campsite according to Mary Balcom,⁶²[1] Tricia Brown,⁶³[2] and Viola Garfield and Linn Forrest.⁶⁴[3] A comprehensive archaeological survey of Totem Bight SHP will allow park managers to assess the probability for encountering archaeological resources in the area.

FACILITIES AND INFRASTRUCTURE

PARK STRUCTURES

Since DPOR began managing this park, a substantial amount of work has occurred in the park, significantly changing the look of the park. The following is a brief summary of the most significant construction and improvement projects within the park to date:

- Construction of the viewing deck between the clan house and Mud Bay (1980)
- Construction of the original park access and parking area (1981-1983)
- Construction of maintenance office/ranger station (1984)
- Restoration of totem poles (1984)
- Construction of original restoration shed that was later repurposed (1989)
- Renovation of clan house including lighting (1990-1992)
- Replacement of badly deteriorated poles:
 - Thunderbird/Whale pole (1989)
 - Man Wearing Bear Hat (1995 or 1996)
 - Land Otter Pole (1996 or 1997)
- Purchase of spotting scopes (1998)
- Major construction project to make the park a scenic wayside (2002-2004):
 - Construction of boardwalk
 - Construction of overflow parking
 - Construction of concrete toilets
 - Paving of parking areas and roads
 - Fourteen interpretive panels replace eight older panels
- Construction of picnic shelter (2005)
- Construction of restoration shed (2010)
- Public transit bus shelter (2012)
- Three interpretive panels (2012)
- Restoration of totem poles (2009-present)

62 [1] Balcom, Ketchikan: Alaska's Totemland, 124.

63 [2] Brown, Silent Storytellers, 6.

64 [3] Garfield and Forrest, The Wolf and the Raven, 71.

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 used 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 2x4 inch 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 or indoor plumbing.



VISITOR CONTACT STATION: A small building with a covered deck functions as a visitor contact station and houses educational materials related to Totem Bight and Southeast Alaska. This building, owned by the State of Alaska originally was a totem pole restoration shed. This building does not have adequate heating and ventilation and does not have running water. The floor is also rotting and the roof leaks making the structure physically unsound. It is also too small to function effectively as a visitor contact station.



STORAGE SHED: A small, 120-square-foot storage shed located behind the ranger station is used for storage of gasoline, gas powered tools, and other flammable maintenance implements. The shed is in poor condition, does not adequately meet storage needs. 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: 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 may detract from the visitor's experience and the park's image. However, it also makes the presence of the park host visible, which may enhance park security. Potable water from a 2000-gallon water tank that contains a submersible pump is available via a water hose. Electrical connections are also available, but no sewage disposal system is supplied necessitating the volunteer to consolidate sewage in a dump container, and haul it to the dump station in town.

This space provided for volunteer park hosts to reside in during the time of their service to the park is important in helping the park secure a seasonal volunteer. Currently, only people that own an RV are able to volunteer at Totem Bight SHP as park hosts and the increasingly high cost of transporting motor homes to Ketchikan further limits the pool of potential volunteers. A volunteer park host is essential at Totem Bight to provide adequate security to the visitors, the park, and park resources when paid park employees are not present at the park.



PICNIC SHELTER

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



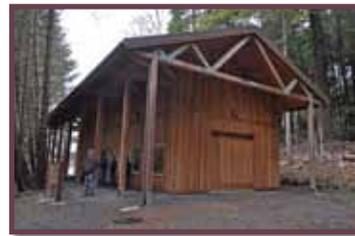
TOILETS

Two, three-unit outhouses that were built in 2004 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.



RESTORATION SHED

The existing visitor contact station originally was a shed used for restoration work on totem poles. However, the original restoration shed has not been used for restoration work for over 20 years. A restoration shed that provides drying space for totem poles slated for restoration and a sheltered area to restore them was constructed near the clan house in 2011. The building has heating and electricity.



Totem poles in need of repair have, until recently, been stored on the ground under tarps until funding and wood restoration professionals could be secured. Carvers and other wood restoration professionals have worked under temporary shelters and tents that only partially protected the totem poles and restoration professionals from the weather. This made the task of restoring totem poles more difficult than it should have been. However, the totem poles in need of repair can now be properly stored and dried in preparation for restoration, and the restoration work can be accomplished in a dry and sheltered space.



A covered deck with windows that afford a view into the restoration shed provides a sheltered space for visitors to see restoration professionals working on totem poles, which allows for complete transparency regarding the restoration and maintenance of totem poles. The shed is intended to play an integral role in the maintenance of the totem poles of Totem Bight and is not meant to be a tourist attraction or a carving center. For a detailed explanation of the type of work to be conducted in the restoration shed, refer to the Preservation Assessment in Appendix A.

STRUCTURES OF CULTURAL SIGNIFICANCE.....

Totem Bight Clan House and Totem Poles

The totem poles and clan house at Totem Bight SHP have led a dichotomous life similar to other totemic works in Ketchikan and Sitka. They are what their 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 for these types of cultural objects.⁶⁵

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.⁶⁶ 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. The Preservation Assessment of Totem Poles in 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 educational and recreational experience for visitors. Two totem poles, Man Wearing Bear Hat and Land Otter Pole, were so badly deteriorated that they could not be restored. Replicas of these poles were carved and erected.

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 thus 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).

65 National Park Service, *The Most Striking of Objects*, 6.

66 Garfield and Forest, *The Wolf and the Raven*, 73.

The poles at Totem Bight 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, creates thunder by beating 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 mortuary pole stood in the village of Howkan and John Wallace copied it from memory. John Wallace's replica of the Haida pole 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 or mortuary pole 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. Charles Brown carved the first copy of this pole in the late 1930s. Israel Shotridge carved a second replica in 1995.
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, the standing figure of a man, Natsihline, represents 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 Tlingit pole for Totem Bight.

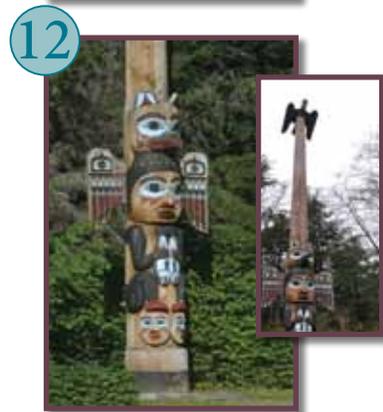


5. **POLE ON THE POINT:** This impressive Tlingit heraldic pole was designed and carved by Charles Brown and a team of apprentices. The top figure is a shaman in ceremonial garb, headdress, and fringed leather apron. The figures carved under the shaman depict a series of adventures including the story 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." There are four legends associated with this pole.
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. In one hand, he holds a carved club that is symbolic of magical powers that allow him to outwit his enemies, and in the other, an otter's tail. 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 was 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. The main difference in the pole is the carving of the "devil fish" (octopus).
8. **MASTER CARVER POLE:** John Wallace designed and carved this Haida 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 once 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, thus 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 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 Tlingit 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 that 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:** The fabled bird called Kadjuk, which is the special crest of the head of Kadjuk people of the Raven clan, is at the top of this Tlingit pole that was copied from Cat Island. 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 Tlingit 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.

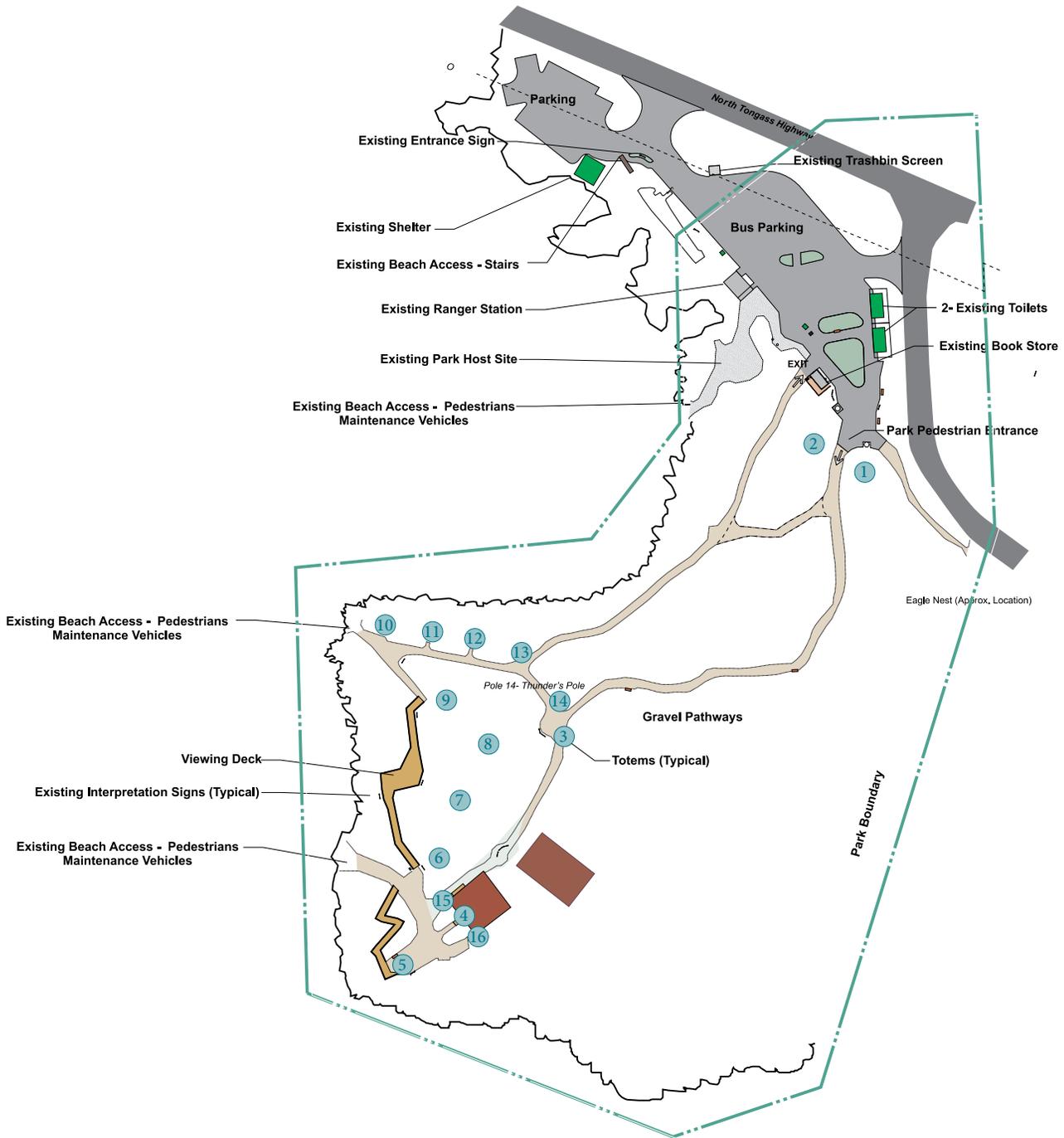
13



14



0 Totem Pole Guide



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 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 might need to return to the parking area via the entrance trail, which has the potential to 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 and has arm rests 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 rests and back rests; 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 constructed specifically 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 feet long connects the entrance and exit trails and is blocked off currently 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. They also use this trail for bird viewing.

Ketchikan Gateway Borough Bus Shelter

With DPOR approval, the Ketchikan Gateway Borough (KGB) built a sheltered bus stop for the local public transportation system in the park near the park entrance. It was completed during the summer of 2012 and the bus stops there once an hour on a daily basis. The first stop of the day is at 7:15 a.m. and the last stop of the day is at 7:15 p.m.



Photo courtesy of the Ketchikan Gateway Borough

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 companies 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 given by the ranger for each group of guides is approximately two hours long. 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, because 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 some participation of local Tlingit and Haida. Much of the training content is based on 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, the CCC's role in salvaging and replicating existing totems, what happened after the CCC program was halted in the face of WWII, and how, when, and why Totem Bight became a state park. The art, culture, and history of the Tlingit and Haida peoples is also covered.
- **INTERPRETATION OF THE FOREST:** After orientation, the ranger 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 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 visitors are 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 on the radio. During the school year, the 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.

The tours are tailored to each group taking into consideration such factors as the age group, interest, and time available to the group. The program follows an abbreviated version of the tour outline used for commercial tour guide trainings. 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. Once at the totem pole loop trail 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. 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.

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



NON-PERSONAL INTERPRETATION

Informational Brochure

An informational brochure is available to visitors at the ranger station, at a dispenser outside the visitor contact station, 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. It also describes the history of each totem pole and the figures depicted on the poles, it describes the clan house's construction, including the house posts, it explains how the clan house would have been used traditionally, and gives the reader a basic understanding of art style and the context of its origin. The local ranger has updated the brochure with input from local Native Alaska 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 17 interpretive panels at Totem Bight State Historical Park, created by DPOR's Interpretation and Education Program. The panels line the trail and interpret the park's natural, historical, and cultural resources. The panels are in excellent condition. Fourteen of these panels were installed in 2003 and three were installed in 2012. Each panel is numbered and referenced in Figure 2. The following list includes panel title and descriptions, the last three panels on the list are the newest.

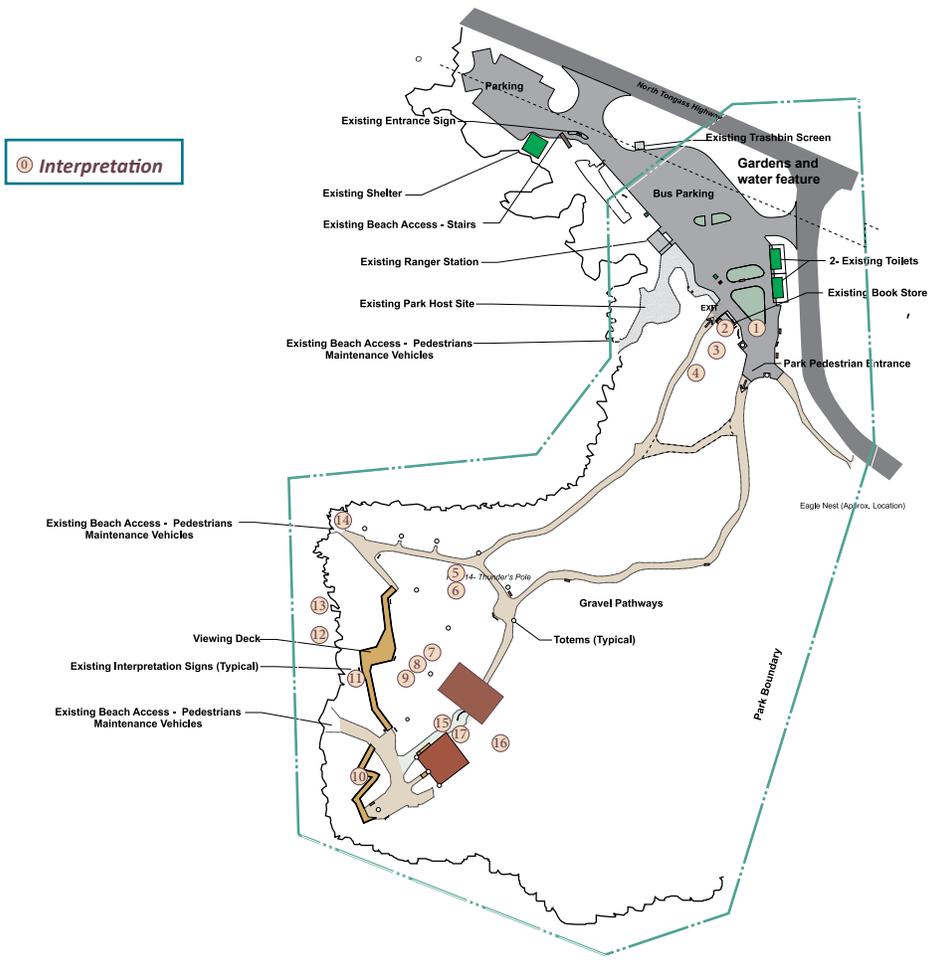
1. **VALUABLE PLANTS:** Rainforest plants were very important to coastal Native peoples. This panel describes Tlingit, Haida, and Tsimshian spiritual ties to and medicinal uses for native plants.
2. **WHAT IS TOTEM BIGHT?:** This panel shares with visitors the natural history behind the forming of the 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.
15. **AGING IN THE ELEMENTS:** This panel explores the deterioration of totem poles as they withstand years of exposure, the process of protecting the poles to preserve them for as long as possible, and, in the end, their death results in artistic rebirth.
16. **CONTINUING THE CYCLE:** This panel interprets the traditional life cycle of totem poles and the cultural and natural implications of this cycle. The panel also provides brief descriptions of the two poles resting in the forest.
17. **PRESERVING THE PAST:** This panel describes the near extinction of totem pole carving as an art form, how it was averted, and the role of Totem Bight in the preservation of this traditional form of art.



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 necessary. 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 (*Polystichum 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 sylvestris*)
22. Pacific wild bleeding heart (*Dicentra formosa*)
23. Maidenhair fern (*Adiantum pedatum*)
24. Spiny wood fern (*Dryopteris dilatata*)
25. Wild geranium (*Geranium erianthum*)
26. Foxglove (*Digitalis purpurea*)
27. Yellow loosestrife (*Lysimachia terrestris*)
28. Alaskan moss heather (*Cassiope stelleriana*)
29. Glaucus gentian (*Gentiana glauca*)





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 in weekly notes and all volunteer naturalists receive formal evaluations for college internships. However, a formal evaluation of the interpretive materials is not done on a regular basis.

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 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.

ORIENTATION KIOSK: There is currently no orientation kiosk and the park lack a standard orientation panel. Visitors that are unfamiliar with Totem Bight must depend on the bulletin board, 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.

SIGNAGE AND PARK IDENTIFICATION: Signage on the highway, directing traffic to Totem Bight SHP, is not clear and easy to see. 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 or 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 looks like a parking lot from the highway.

STAFF: Park employees and trained volunteers currently provide visitors with information about the park and its resources. Park staff members are invaluable to the park's operation 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. A link that connects to a webpage describing each of the poles located at Totem Bight in detail as well as contact information for the Alaska State Parks' Southeast Area Office and the Ketchikan Ranger Station are located at the bottom of the webpage.

BOOKS: A number of books are locally 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, its history, totem poles, and 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 and yearly. As is the case with most state park units, one paid staff member is in charge of more than one park unit, making it challenging to supervise volunteers and provide adequate care for these parks. The current staffing structure is functional for the short term. However, to effectively implement many of this plan's recommendations, additional paid professional staff positions would become necessary.

PARTNERSHIPS

The DPOR has been part of many valuable partnerships with individuals, citizen groups, private sector companies, and government agencies. One of DPOR'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.”⁶⁷ 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.⁶⁸ The investment of time and labor that volunteers provide is indispensable to the operation of DPOR.

Partnerships are also crucial to Totem Bight SHP in helping DPOR 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, informing the public about the park and what it has to offer, among other things. Some key partners for Totem Bight SHP during the last few years have included:

- Volunteers
- Ketchikan Area Parks Citizen Advisory Board
- Haida Descendent Dancers
- Alaska Totem Trading

⁶⁷ Division of Parks and Outdoor Recreation, *Division of Parks and Outdoor Recreation: Ten Year Strategic Plan*, 32.

⁶⁸ Division of Parks and Outdoor Recreation, *Ten-Year Strategic Plan: 2007-2017*, 32.

- 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
- 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. Among these partnerships, Alaska Totem Trading is the only commercial company with a written agreement to collaborate with Totem Bight SHP in providing a quality visitor experience and is an important link between the local community and the park.

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,

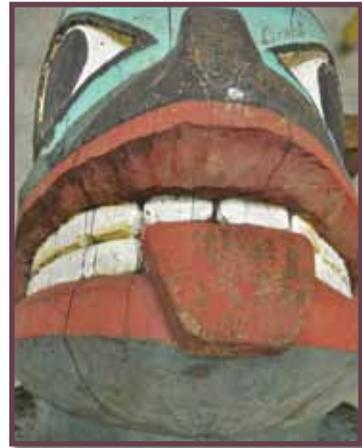
especially the visitor contact station building and the building that serves as the office and workshop. However, safety concerns are minimal.

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 and dense growth along the trails can block visibility if left unchecked. The trails and boardwalks should also continue to be maintained regularly and responsibly



VI.



RECOMMENDATIONS

LAND OWNERSHIP AND USE

OWNERSHIP.....

The current ownership status of Totem Bight SHP 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 and to establish guidelines to help park managers determine the types of activities and development appropriate in each of these preservation zones.

DPOR uses standard Preservation Zones developed by the Secretary of Interior. They 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.”⁶⁹
- **ZONE FOUR:** Renovation—modification, renovation, and intrusion are acceptable in this zone. However, additions must still be sympathetic to the historic nature of the park.

In Totem Bight SHP, only three of these zones apply:

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 Restoration Standards for the Treatment of Historic Properties are attached in Appendix D.

⁶⁹ Code of Federal Regulations, Secretary of Interior Standards for the Treatment of Historic Properties, 36 CFR Part 68

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. All work conducted in a Rehabilitation Zone must adhere to the Secretary of the Interior’s Standards for the Treatment of Historic Properties (Appendix D).

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 visitor contact station, a park host site, and beach accesses for pedestrians and maintenance vehicles (refer to Figure 3).

The primary treatment in **Zone Four** is **Renovation**. **Zone Four** areas are those 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.

ARCHAEOLOGICAL RESOURCE SURVEY

A professional who meets the Secretary of the Interior’s Professional Qualification Standards for Archaeology should conduct a baseline archaeological survey with a subsurface testing component throughout the entire park. The survey, testing, and site recordation should be performed to professional standards and the resulting documentation should conform to the Secretary of the Interior’s Standards for Historical and Archaeological Documentation.

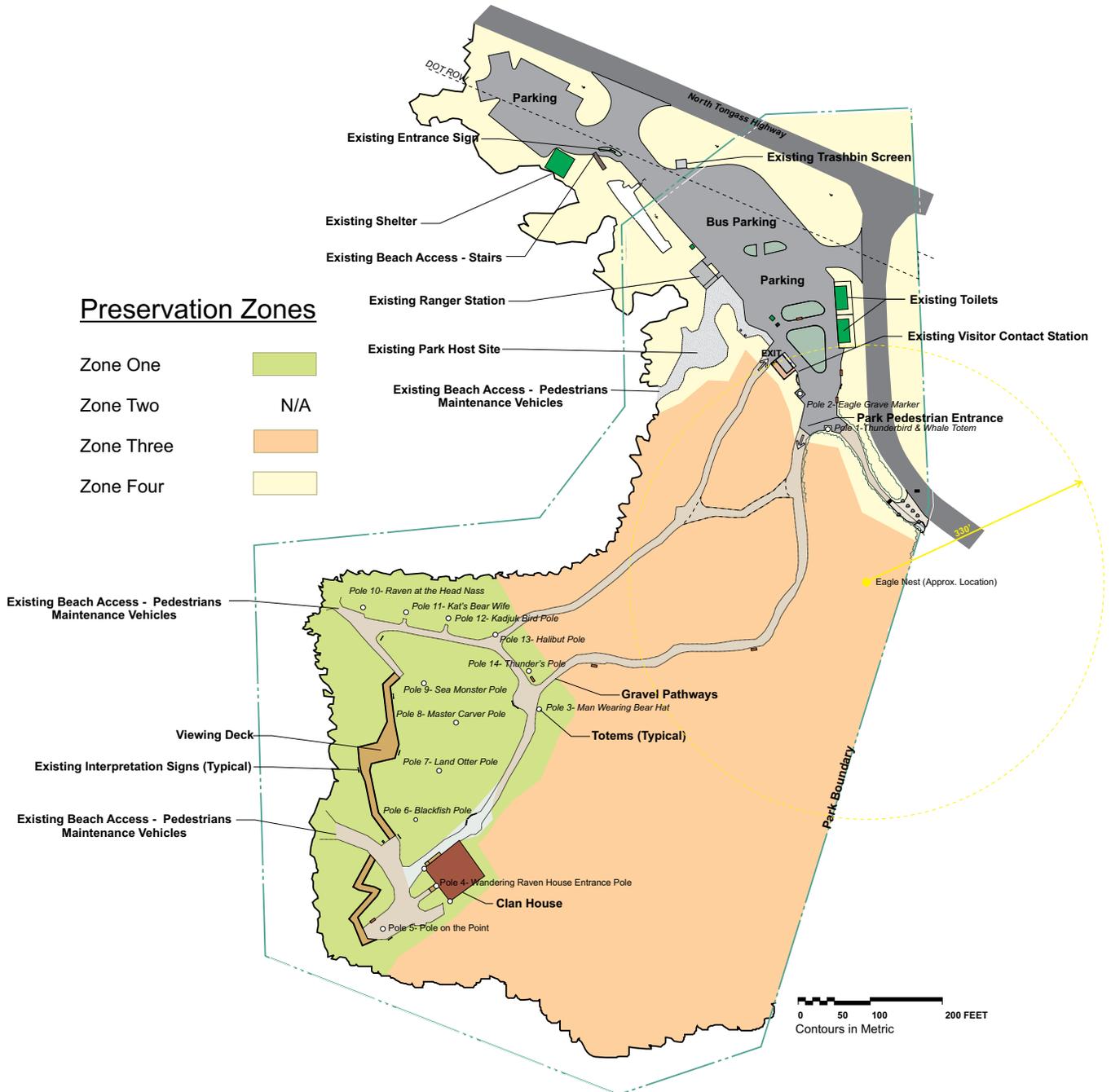


Figure 3: Recommended Preservation Zones in Totem Bight SHP

FACILITIES AND INFRASTRUCTURE

All construction and facility improvement work to take place in the park beyond basic maintenance should go through a review process that includes the Office of History and Archaeology and the Design and Construction Section of DPOR. If a project will significantly impact a cultural resource, local Native leaders should also be consulted.

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.

Visitor Contact Station

- Replace the existing building with a functional and structurally sound visitor contact station that includes an integrated gathering and interpretive area and provides accurate information about the cultural, historical, and natural resources of the park and nearby visitor opportunities.
- Construct a covered outdoor sitting area near or adjacent to the visitor contact station for small groups.

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 can negatively impact 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 it gets 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 full public view by means of native vegetation or other means offering the volunteer with some level of privacy while still allowing him or her to see what's going on around the site
- Upgrade this site by providing a holding tank or other sewage disposal system

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, DPOR recommends upgrading them to flush toilets as funding and opportunity allow.

ENTRANCE SHELTER: DPOR 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.

RESTORATION SHED: DPOR recommends using the restoration shed to dry and restore or maintain two totem poles per year, or as many as need to be restored and is practical. Maintenance needs for this shed should be evaluated regularly and repairs made as needed.

DPOR also recommends that the viewing area (covered porch) provide visitors with an opportunity to learn about totem pole restoration through personal interpretation or interpretation through media such as smart phones or podcasts in addition to the existing interpretive panels because there is no guarantee that they will witness the restoration and maintenance work. This recommendation would help address questions that independent visitors might have regarding the restoration shed and its role in the park. For more details regarding this recommendation, see the Restoration Interpretive Area recommendations within the "Interpretation" section of the "Recommendations."



STRUCTURES OF CULTURAL SIGNIFICANCE.....

Totem Poles

Regular maintenance is necessary for preservation of totem poles. 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 any 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 poles with water and soft brushes.

DPOR recommends using the *PRESERVATION ASSESSMENT OF TOTEM POLES* by Ron Sheetz, Furniture and 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. This document can be found in Appendix A of this document.

Ron Sheetz’ experience with furniture and wooden objects dates back to 1955. He apprenticed with his father, Jake Sheetz, and then went on to work for the National Park Service as a Furniture and Wooden Objects Conservator, eventually moving up to Senior Furniture and Wooden Objects Conservator. He now works as a private contractor. Highlights of his experience as a wooden objects conservator include working on important historic objects in Harpers Ferry Center, the Lincoln Home, the Russian Bishop House, Henry Wadsworth Longfellow Home, Harry S. Truman Home, the White House, Sitka National Historical Park, Klawok Totem Park, City of Wrangell Museum, the Sheldon Museum, the Dodona Manor, and the Museum of the Shenandoah Valley.

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, preferably Native carvers, will restore these poles during the next spring or summer.

Tlingit and Haida carvers should be hired to do any carving needed to restore a pole. For example, if a totem pole is missing a beak or a wing, Tlingit or Haida carvers (depending on the style of the pole) should be hired to carve a replacement piece. The restored poles 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 Native community of the area should be consulted to ensure that the raising and lowering of restored poles is done in a culturally sensitive and respectful manner.

DPOR also recommends that when totem poles have deteriorated so much that they cannot be restored, the deteriorated totem poles should be lowered. DPOR should make every effort to decommission these poles in a respectful manner and should consult with Native leaders to ensure proper treatment of the decommissioned poles. The preferred decommissioning method is to allow those poles that have deteriorated past the possibility of restoration to go back to nature as totem poles traditionally did.

The totem pole should be respectfully placed in the area of the forest designated for this purpose where the downed poles and the continuing natural and cultural cycles are interpreted for the public. Decommissioned totem poles should be placed only in this designated area. Otherwise, this interpretive and educational opportunity would look like mere negligence.

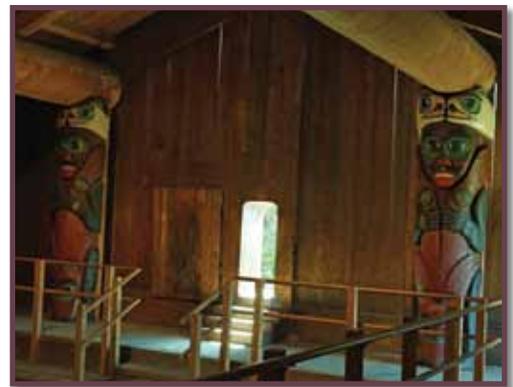
Clan House

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. DPOR recommends that every effort should be made to restore and maintain the clan house. 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 regular maintenance to keep the clan house in good repair and to minimize any potential safety hazards.
- Maintain and enhance the clan house's authenticity and traditional architectural integrity while providing for public health, safety, and welfare.
- 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 lighting in the house—if it can be done in a way that maintains the authenticity and integrity of the clan house—to encourage more use of this resource for social and cultural events.

The state Office of History and Archaeology (OHA) and local tribal leaders must be consulted prior to any significant work on the clan house. All significant work to be done in the park should go through a review process that includes OHA and DPOR's Design and Construction Section. The historic or cultural values addressed with preservation treatment zones must be observed unless it proves to be excessively difficult or impractical and the director of DPOR grants a special exception. If this is the case, an alternative procedure should be implemented that adheres to the purposes and spirit of the plan.



OTHER

TRAILS

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

To avoid detracting from the historical quality of the park, it is preferred that trails not be paved unless determined necessary to maintain ADA accessibility. Positive drainage of the trail surface should, however, be maintained regardless of trail surface material. 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, and inadequate drainage. They should also continue to 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

DPOR recommends keeping the entrance trail clearly identified to direct visitor flow and lessen congestion on the trails on days with high rates of visitation.

TOTEM POLE LOOP TRAIL

DPOR recommends the following changes to the totem pole loop trail, however, an appropriate review process with involvement from the Office of History and Archaeology and the Design and Construction section of DPOR should take place prior to implementation and could necessitate changes to the recommended design:

- Construct a new boardwalk between the Pole on the Point and the beach access closest to the clan house to provide ADA access to an overlook 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.

DPOR does not recommend grading the northern segment of the totem pole loop trail to make it ADA compliant due to its historical value and its contribution to maintaining the viewscape that was intended by Mr. Forest and the CCC crew that built the park. However, this portion of the trail should be hardened like the rest of the trail, should be maintained at six feet wide, and should be free of obstacles.

EXIT TRAIL.....

DPOR 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 accessible.
- 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 do not inadvertently access the park through the exit trail.

CONNECTING TRAIL

No changes are recommended.

KETCHIKAN GATEWAY BOROUGH BUS SHELTER.....

DPOR recommends maintaining a good working relationship with the Ketchikan Gateway Borough and continuing to cooperate with the borough to enhance and improve the park and the adjacent area for the benefit of the community. DPOR 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.

The following section outlines interpretive themes and DPOR’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 two coastal groups of the Pacific Northwest 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.⁷⁰

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.⁷¹

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.⁷²

⁷⁰ Patrick, Andrew, *The Most Striking of Objects*, 11

⁷¹ Brown, *Silent Storytellers*, 1-2.

⁷² Davidson, *Eagle Transforming*, 47.

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: The continued development and improvement of 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 objectives. The area’s park ranger would continue to be responsible for providing the training or designating another qualified person to provide the training. DPOR recommends maintaining and enhancing the partnership with local Haida and Tlingit during the development and implementation of this training as appropriate and practicable.

DPOR recommends that the Interpretation and Education Program prepare an oral interpretation program outline and other training materials with the input of local Haida and Tlingit 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 consistent guidance for trainings and could be distributed along with other training materials to tour guides during the trainings to aid them in implementing the interpretive program. Topics for this training 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: DPOR 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 DPOR recommends that this interpretive element and the park's partnership with the Haida Descendent Dancers be continued and encouraged. DPOR also recommends encouraging the participation of additional Alaska Native dance groups.

SPECIAL EVENTS: DPOR recommends continuing to use the clan house for special events to bolster support of park resources. 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: DPOR recommends working with educators to develop training that helps to meet the Alaska History Performance Standards for the Alaska history high school credit requirement. Partnering with the University of Alaska and possibly with the U.S. Forest Service could allow for an instructional and fun one- or multiple-day course that would prepare teachers to take their students 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 and the historic fish weir. The final part of this training could take place at Totem Bight SHP, 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 addressed are subsistence lifestyles of Southeast Alaska Natives and beach food sources, such as herring eggs and gumboots.

The training could be conducted entirely at Totem Bight SHP. If this training were for a single day, it could follow a similar template as the last day of the multiple-day training. A two-day training would be similar, however, teachers could also spend the night in the clan house.

If this were offered for continuing education credit, teachers could be required to write a lesson plan. The park ranger should be provided a copy of the lesson plan. The plan could be used in Jr. Ranger programs that are occasionally offered in the summer by park volunteers.

Non-personal Interpretation

Informational Brochure: DPOR recommends updating the existing informational brochure to meet DPOR's standard for Alaska State Park brochures.

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. DPOR 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 DPOR 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.

SMARTPHONE APPLICATIONS: Smartphones have become increasingly popular and applications developed for smartphones are increasingly diverse, ranging from simple games to GPS and wayfinding applications, bird identification tools, tools that translate one language to another, and interpretation and guided tour applications. A few different companies now offer smartphone applications designed specifically to provide visitors with downloadable or streamed "personal" interpretation or guided tours of

heritage resources, historic sites and parks, museums, etc. with multi-lingual options. Many of these allow tours to be “built” by park staff using audio recordings, photos, slideshows, web links, videos, etc. The feasibility of producing a smartphone application for Totem Bight should be researched and, if it is determined to be a viable option that would enhance the visitor experience and not detract from it, the development of such an application should be considered.

INTERPRETIVE PANELS: Existing interpretive panels are appropriate and in excellent condition. However, the implementation of the recommendations for park facilities may necessitate some changes to the location of some of the panels.

PANEL RELOCATION: If future facility development displaces the wildflower garden, the Valuable Plants panel should be rewritten and relocated to the Forest Zone on the Entrance Trail.

WILDFLOWER GARDEN PLANT IDENTIFICATION SIGNS: DPOR recommends that the wildflower garden plant identification signs continue to reflect the plant species represented in the garden and identify non-native garden plants as such. This garden is loved by the community and by visitors alike and is a valuable asset to the park. The care of this garden should remain a volunteer effort indefinitely, unless it is no longer practicable or in the best interest of the park and the park visitors. DPOR also recommends that all plant specimens on the “State of Alaska Prohibited Noxious Weeds” list be removed from the park if they are encountered.

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: DPOR recommends enhancing two new interpretive areas within the park to interpret the CCC program’s influence on totem pole carving at Totem Bight and in Southeast Alaska.

Restoration Interpretive Area

The following items are recommended in connection with the new restoration shed:

- A display that includes examples of tools used in totem construction
- Use personal interpretation, cell phone interpretation, podcasts, or audio guide interpretation (or a combination of these and other interpretive methods) to interpret the poles in the restoration shed and the rehabilitation process—old ways versus the new ways

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 effectiveness 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 reveals whether the program objective was met and solicits ideas for improvement.
- **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 measurable.
- **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 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:** 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 that is 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 ideas include incorporating such things as arch-like portal symbology, the addition of totem poles or Native art elements and form lines, and lighting.

Orientation Kiosk

An orientation kiosk should be installed to 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. The kiosk 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. Highway signs 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. Ideally, one staff member or volunteer should always be onsite during regular operating hours to answer questions and otherwise assist visitors as needed. Since current staffing levels make this difficult, an effort should be made to have someone present for this purpose 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

DPOR recommends promoting books about this park and its resources and encourages providing visitors with information regarding where these books can be purchased.

OPERATIONS AND STAFFING

The current staffing structure is functional for the short term. However, in order to implement this plan, additional paid staff members are needed at least on a seasonal basis. Therefore, DPOR recommends that an additional staff member be employed or a combination of staff members assembled and coordinated to meet the needs particular to Totem Bight SHP. The implementation of this recommendation would enhance DPOR's ability to manage and maintain the eight parks in the Ketchikan area, including Totem Bight.

DPOR recommends that a staff member be on-site during hours of peak visitation. To meet this recommendation additional staffing is necessary. A staff member ideally would be on-site during all hours of operation; still, it is not feasible at current staffing levels. A stronger presence would enhance security and safety and discourage potential vandalism.

Volunteers provide a valuable service to the park by adding a personal presence when paid park staff members are not available alleviating some of the workload. Therefore, DPOR recommends encouraging the participation of volunteers in park activities, events, and maintenance. However, volunteers need to be supervised. It would be in the park's best interest to have a park employee on-site to provide the necessary supervision and guidance to the volunteers.

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 such as the partnership forged with the Haida Descendent Dancers and Alaska Totem Trading should continue to be cultivated and other similar partnership opportunities should be explored. Future partnership opportunities could include working with other Native cultural groups 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 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 commended.

Local Native Groups

Encourage and promote a working partnership with the local Native groups, especially concerning training, interpretation, restoration and maintenance of the totem poles and clan house, and the management of deteriorated poles that can no longer be repaired.

Friends of Ketchikan State Parks

DPOR recommends encouraging the establishment of a friends group. Such a group would be a tremendous asset for Totem Bight SHP, enhancing local ownership of the park and integrating the park into the community. 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.
- Work with local Native groups to train tour guides, develop new interpretation, restore and maintain the totem poles and the clan house, and to determine appropriate ways to deal with deteriorated poles that can no longer be repaired
- Cooperate with the Ketchikan Gateway Borough to make improvements in lighting and signage of the park and the adjacent area and other aspects of this area as appropriate.

SAFETY

TOTEM POLES

DPOR 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, DPOR should make every effort to decommission these poles in a respectful manner in consultation with local Native leaders. Decommissioned totem poles to remain in the park should be placed 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 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 be 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.

Adoption of more specific design criteria and standards should go through a review process including DPOR field staff, the Office of History and Archaeology, and the Design and Construction Section.



VIII.



IMPLEMENTATION

The recommendations in this plan are intended to address existing problems and enhance the quality of the visitor experience. 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 E.

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 helping 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 DPOR'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 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 interpretive and recreational 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, DPOR 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 DPOR's capabilities.

The management plan review will include meetings with the public, the local advisory board, interested groups, affected agencies, the area superintendent, the local park ranger, and representatives from the Office of History and Archaeology and the Design and Construction

Section, and other DPOR personnel as necessary and appropriate. 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, and
 - 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.





BIBLIOGRAPHY

- 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.
- Community and Economic Development, Department of Commerce, State of Alaska. *Alaska Community Database: Community Information Summary: Ketchikan Gateway Borough*. 2009. <http://www.commerce.state.ak.us/dca/commdb/CIS.cfm> (accessed October 20, 2010).
- City of Ketchikan. *2008 Comprehensive Annual Financial Report*. Financial Report, Ketchikan: City of Ketchikan, 2008.
- Community and Economic Development, Department of Commerce, State of Alaska. *Alaska Community Database: Community Information Summary: Ketchikan*. 2009. <http://www.commerce.state.ak.us/dca/commdb/CIS.cfm> (accessed May 11, 2010).
- Division of Parks and Outdoor Recreation, Department of Natural Resources, State of Alaska. *Division of Parks and Outdoor Recreation: Ten Year Strategic Plan 2007-2017*. Strategic Plan, Division of Parks and Outdoor Recreation, 2007.
- Duff, Wilson. "Contributions of Marius Barbeau to West Coast Ethnology." *Anthropologica*, 1964: VI (1):63-96.
- Holm, Bill. *Northwest Coast Indian Art: An analysis of Form*, 7th printing. Seattle; London: University of Washington Press, 1978.
- Ketchikan Alaska Chamber of Commerce. *Community Economy*, Greater Ketchikan Chamber of Commerce. 2009. <http://www.ketchikanchamber.com/community.html#eco> (accessed March 3, 2010).

- McDowell Group, Inc. *Alaska Visitor Statistics Program V: Summer 2006*. Statistical Report, McDowell Group, Inc., 2006.
- McDowell Group, Inc. *Ketchikan Visitor Profile, Summer 2008: Alaska Travelers Survey*. Travelers Survey, McDowell Group, Inc., 2008.
- Rakestraw, Lawrence W. "Team Management: Flory, Heintzleman, Merrit, 1919-1937." In *A History of the United States Forest Service in Alaska*, by Lawrence W Rakestraw. Anchorage: Alaska Historical Commission, Department of Education, State of Alaska; Alaska Region, US Forest Service, Department of Agriculture; Alaska Historical Society, 1981.
- "Secretary of Interior Standards for the Treatment of Historic Properties, 36CFR Part 68." Code of Federal Regulations.
- Stewart, Hilary. *Looking at Indian Art of the Northwest Coast, 4th printing*. Seattle: University of Washington Press, 1982.
- US Census Bureau. *Fact Sheet--Ketchikan City, Alaska*. 2000. <http://factfinder.census.gov/servlet/> (accessed May 11, 2010).
- US Census Bureau. *Fact Sheet--Ketchikan Gateway Borough, Alaska*. 2000. http://factfinder.census.gov/servlet/SAFFacts?_event=ChangeGeoContext&geo_id=05000US02130&geoContext=&_street=&_county=ketchikan&_cityTown (accessed October 10, 2010).
- . *State and County QuickFacts*. 2010. <http://quickfacts.census.gov/qfd/states/02/02130.html> (accessed October 4, 2010).
- US Forest Service, Tongass National Forest. *Draft Ketchikan Area Soil Survey User Guide*. User Guide, US Forest Service.
- Wike, Joyce Annabel. "The Effect of the Maritime Fur Trade on Northwest Coast Indian Society." *Ph.D. Dissertation*. Columbia University, 1951.

A.

APPENDIX

PRESERVATION ASSESSMENT OF TOTEM POLES
TOTEM BIGHT STATE HISTORICAL PARK
KETCHIKAN, ALASKA



May 11-21, 2008
Ron Sheetz, Conservator

Table of Contents

Introduction	3
Recommendations for Conservation & Maintenance	4
Assessments of Individual Totem Poles.....	7
1. Thunderbird and Whale.....	8
2. Eagle Grave Marker	10
3. Man Wearing Bear Hat	13
4. Wandering Raven House Entrance Pole	14
5. Pole on the Point.....	17
6. Blackfish Pole	20
7. Land Otter Pole	23
8. Master Carver Pole	25
9. Sea Monster Pole	27
10. Raven at the Head of Nass.....	30
11. Kat’s Bear Wife.....	33
12. Kadjuk Bird Pole	35
13. Halibut Pole.....	38
14. Thunderer’s Pole.....	40
15. Village Watchman (left)	42
16. Village Watchman (right)	44
Contact Information.....	46

Introduction

The park collection consists of 16 totem poles, three of which are incorporated into the clan house. Twelve of the poles are of the Civilian Conservation Corps (CCC) era, late 1930s early 1940s. The more recent poles are the Land Otter Pole carved in 1996 by Nathan Jackson; Man Wearing Bear Hat carved in 1995 by Israel Shortridge; Thunderbird/Whale carved in 1990 by Nathan Jackson and the Halibut Pole carved by Nathan Jackson in 1970. The top bear figure on Kat's Bear Wife was carved in 1985 by Israel Shortridge. The CCC area totems were carved by native carvers in the CCC program, under the direction of a head carver for the project.

Some of these older poles are generally in better condition than I would have expected, located in the wet climate of Ketchikan. One advantage is the majority of the totems are out in the open where they can dry out. Most likely Permatox B, a fungicidal solution recommended in the 1930s and 40s by the US Forest Service's Forest Products Lab, was applied to the totems. Also, it was probably applied during the intervening years. This solution contained the fungicide pentachlorophenol and probably borax and paraffin wax as a water repellent. Also, other wood preservatives have been applied to the poles over the years. In August of 1993, Borate rods were inserted around the base of pole #3 Man Wearing Bear Hat; #5 Pole on the Point; #6 Blackfish Pole; #7 Land Otter Pole; #8 Master Carver; #9 Sea Monster Pole; #10 Raven at the Head of Nass; #11 Kat's Bear Wife; #12 Kadjuk Bird Pole; #13 Halibut Pole and #14 Thunderer's Pole.

Park Ranger, Mary Kowalczyk's 1994 condition survey for the totems at Totem Bight is a valuable document that helps track the condition during the intervening years. It describes the urgency for treatment at that time, etc. She also was very helpful in keeping things running smoothly and even operated the lift on Saturday. With assistance from Project Manager, Mike Schroeder who ran the lift while he was there and Becky Bentley, Natural Resource Technician who operated the lift during the remainder of the condition assessment, the project flowed very well. The only hitch was two nasty afternoons of 40 degree weather with the wind blowing the rain sideways. Needless to say, we shut the lift down. When Becky wasn't operating the lift, she and Carey Crawford were cutting back the encroaching vegetation of tree limbs and underbrush.

On the 20th Tuesday, Chris Degernes, Chief of Field Operations, and Jo Antonson, Office of History and Archeology of Alaska State Parks, were able to see firsthand the problems associated with the totem poles. We toured the park and I was able to point out the more serious problems of each pole. We used safety as the primary factor for lowering the first three poles, Halibut Pole, Pole on the Point, and Blackfish Pole. In time, all of the CCC era poles will

have to come down for treatment or be replicated due to fungal decay. In order to keep the park running, only several totems will be lowered at one time.

Totem Bight State Historical Park Recommendations for Continued Conservation and Maintenance

To help minimize future degradations of the totems, I would recommend that the objective of the work on the poles be the preservation of existing materials rather than restoring to a previous appearance. Focus on slowing the rate of deterioration from fungi, insects and the environment. Repainting of the poles should be avoided unless the original paint design is known. Also, the borate preservatives will not penetrate through paint. When the water repellent is applied, it will enhance the old paint on the totem. If for aesthetics the totems are to be painted, first apply the paint, as the good water repellents are paraffin oil based and paint will not adhere over them. You may consider a stain, instead of paint, which will not leave a film layer like paint, for moisture to be trapped under. The carving of missing elements should be performed by native carvers familiar with the art form. The filling of cracks and voids is usually counterproductive. Small fissures inevitably form between the fill and surrounding wood allowing water to penetrate. This water is often trapped within the pole, which promotes fungal decay.

The following specific recommendations will help prolong the life of the poles significantly, but will not preserve them indefinitely. These wooden totems exposed to the climate of Southeast Alaska will ultimately deteriorate to a point in which it will no longer be possible to erect them. If they are to be preserved for the long term, then they will require an enclosed, (preferably climate controlled), exhibit or storage space.

Wooden artifacts, subject to an outdoor environment, require continual cyclical maintenance. The maintenance should include periodic removal of vegetation and the re-application of a fungicide and water repellent. An experienced preservation specialist should undertake the initial preservation treatment. Park personnel can carry out the cyclical maintenance tasks once they have been trained in the necessary techniques. Park Ranger, Mary Kowalczyk is familiar with the procedures used at Sitka NHP and is very capable of performing these tasks.

The preservation work will require a man lift. Scaffolding could be used for shorter poles. A crane will be needed to lower and re-erect the poles. An enclosed building, (long enough for the tallest totem and wide enough to house several totems at a time), will have to be built to house the lowered poles for storage and treatment. Several chain hoists will be required to lift and rotate the totems. The totems can be moved around on carts if the building is built with a concrete floor. **Note:** Once a totem is lowered it will have to be protected from the elements. It should at least be placed under a shelter until it can be housed in an enclosed building. A totem laying horizontal, is subject to much more deterioration from the elements!

Remove Vegetation

Remove the underbrush from around the poles by cutting or using a weed killer, preferably in a radius of 15 feet. The trees and branches that overhang the totems should be cut back. They can potentially damage the object. This work was being performed every day that I was there by Becky Bently, Natural Resource Technician, and Carey Crawford of the ACC, and is a task assigned to them for the summer. I can vouch that the brush grew several inches after being cut, just during the preservation assessment project.

Note: Do not remove roots which have grown into the poles, simply clip them at the surface. Removal can damage the decayed wood.

Control Fungal Decay and Insect Infestation

The application of fungicides and water repellent over the years has done much to keep most of the poles in a relatively stable condition. However, plant and lichen growth on the surface and the presence of decayed wood indicates that application of a fungicide is necessary.

First remove the vegetative and lichen growth using brushes, wooden scrapers and water. All debris from falling tree leaves and needles should also be removed. If available, an air compressor works well to blow the debris out of the cracks and crevices in the totems.

A sodium borate based product called Bora-Care has been used on the Sitka NHS totem preservation project. This product has proven to be effective as a fungicide and insecticide, yet has very low toxicity to humans or animals. One major advantage is that it diffuses into the wood and can reach deep pockets of decay. A disadvantage is that, because it is hygroscopic, it will leach out over time. For the totems at Sitka a four to five year reapplication is working out well. Application can be sprayed, brushed, or both. Using a brush to work it in on the end grain surfaces is an advantage. Park Ranger, Mary Kowalczyk applied both Bora-Care and X-100 Natural Seal water repellent to the totems at Totem Bight State Historical Park in 2003.

A good water repellent should be applied over the borates. We have used X-100 Natural Seal, a paraffin oil based material that has good retention qualities, a higher percentage of solids, and a lower percentage of solvent than most water repellents. The X-100 Natural Seal can be purchased with a mildewcide, which prevents the surface growth of certain fungi that are not affected by Bora-Care. Another good water repellent is TWP 500 Series water repellent, which has much the same characteristics as the X-100.

The CCC era totems are approximately 80 years old. It amazes me that, after being buried almost 80 years, the bases on most of the poles do not show the deterioration that you would expect. More deterioration may show once the pole is lowered. I would suggest testing the density of the base of each pole with a "Resistograph" or similar instrument. The resistograph uses a very fine drill bit 20" long, which gives graphic chart readings as it penetrates the wood.

The bases of the lowered totems that are stable enough to be re-erected should have a fungicidal wrap, such as Cubor Wrap, applied around the base from the grade line to a depth of about 18 inches in order to prevent further decay. The wrap, is impregnated with copper naphthenate and borates.

The totems that have bases that are too deteriorated for re-erecting will have to be placed on a support post of metal or wood. The backs of totems that have decay will have to be carved out, removing the decayed wood. When re-erected on support post, they should be set up off the ground four to five inches to prevent wicking of moisture from the ground.

Reattach Loose and Separated Elements

All loose joints should be secured. The repair, if possible, should duplicate the original method. In some cases, additional mechanical means may be necessary to provide more structural stability. Some of the mortise and tenon joints can best be repaired by patching in new wood, while some joints and other loose and separated elements can be reattached with a flexible epoxy adhesive. Where the edges do not mate well, the epoxy can be bulked up with micro balloons and fumed silica to make a more paste-like consistency. The decayed wood of the poles exhibited outside should be consolidated with low viscosity epoxy resin.

Attaching metal Caps

All of the totems, with exception of the several that have a well-made cap, need to be capped. Either copper or sheet lead can be used for making these caps. I prefer sheet lead as it is more easily formed over different shaped surfaces of the totems. The caps will repel water and they act as a deterrent to decay fungi. Also, birds such as the raven don't like to land on metal as well as on wood. The heaviest accumulation of vegetative growth is usually located on the upper portions of the totems, and is probably being well fertilized by bird droppings.

Sources of supplies

Bora-Care; Impel Rods; Epoxy and Water Repellent
TWP, P.O. Box 2160, Kirkland, WI 98083, Tel. 1-800-827-3480

X-100 Natural Seal Water Repellent
ABR, 9720 South 60th Street, Franklin WI 53212, Tel. 1-800-346- 7532

Individual Preservation Assessments

Of Totem Poles Totem Bright State Historical Park

TOTEM POLES		Page
(Press Control (Ctrl) button and click on links below to go to separate assessment documents on individual pole)		
1.	<u>Thunderbird and Whale</u> : Carved 10/13/1992 by Nathan Jackson	8
2.	<u>Eagle Grave Marker</u> : Carved in the late 1930s by John Wallace	10
3.	<u>Man Wearing Bear Hat</u> : Carved in 1995 by Israel Shortridge	13
4.	<u>Wandering Raven House Entrance Pole</u> : Carved in 1940 by Charles Brown	14
5.	<u>Pole on the Point</u> : Carved late 1930s by Charles Brown	17
6.	<u>Blackfish Pole</u> : Carved in 1939	20
7.	<u>Land Otter Pole</u> : Carved in 1996 by Nathan Jackson	23
8.	<u>Master Carver Pole</u> : Carved in 1941 by John Wallace	25
9.	<u>Sea Monster Pole</u> : Carved in the late 1930s by John Wallace	27
10.	<u>Raven at the Head of Nass</u> : Carved in the late 1930s	30
11.	<u>Kat`s Bear Wife</u> : Carved in the late 1930s	33
12.	<u>Kadjuk Bird Pole</u> : Carved in the late 1930s	35
13.	<u>Halibut Pole</u> : Carved in 1970 by Nathan Jackson	38
14.	<u>Thunderer`s Pole</u> : Carved in the late 1930s	40
15.	<u>Village Watchman</u> (left side facing clan house) 1940	42
16.	<u>Village Watchman</u> (right side facing clan house) 1940	44

1. Thunderbird and Whale: Carved 10/13/1992 by Nathan Jackson

Condition:

- Totem pole is 9' tall with a 34" diameter base that is buried in the ground. The pole is in good condition.
- The top of thunderbirds head and curly projections have a well constructed copper cap applied.
- There are vertical natural drying cracks in the center of beak and on right side of face.
- A vertical natural drying crack, 1/8" at widest point runs from under the chin down to the feet. Another natural crack is located between whales head and the fin 1/8" at widest point.
- Very small, less than 1/16" opening, natural cracks run the length of the back of totem.
- A small amount of vegetative growth and mold are located inside of each wing next to the thunderbirds body and around the base of totem.



Thunderbird and Whale



Copper cap

Thunderbird and Whale



Vegetative growth around base



Vegetative growth inside of wing

Recommendations:

- Remove the vegetative growth on thunderbird with water and fiber brushes. Roundup or similar herbicide could be used to kill the vegetative growth around base of totem.
- Apply Bora-Care, a sodium borate based fungicide/insecticide to kill fungi and wood boring insects and to prevent re-infestation. Application can be made by spraying, brushing or both to all wood surfaces to a point of saturation, giving particular attention to end grain surfaces.
- Apply X-100 Natural Seal water repellent or similar paraffin oil based water repellent to retard water infiltration and slow leaching of the Bora-Care. Application with can be made by spraying or brushing. Re-apply both the Bora-Care and water repellent on a five year cycle.

2. Eagle Grave Marker: Carved in the late 1930s by John Wallace

Condition:

- Totem pole is 10' tall with a 42" diameter base that is buried in the ground. Fungal decay is the greatest threat to these carved poles that are being exhibited outdoors in the temperate, wet climate of Southeast Alaska. The fungi will consume the cellulose and lignin in the wood, eventually causing the wood to lose all structural strength. The decay is greater in these older CCC era carved poles. The body of this totem has a considerable amount of decay, with the right side having the most serious.
- The top of eagles head is stable and has previously had a cap applied.
- The beak has a split on right side $\frac{1}{4}$ " wide X 9" long with a depth of 6".
- The tongue is split, with the grain, 5" back from the tip of tongue. Tongue is loose but held in place by two nails one on each side. There is a wedge shaped segment $1\frac{5}{8}$ " wide x 1" deep missing from left side of tongue behind split.
- The right shoulder has a serious separation $\frac{1}{4}$ " wide X 12" across. There are previous repairs to the wings.
- A 70" long split starts at mouth and continues down to the right knee. The right side has six repair butterfly patches that help hold the deteriorating side together. A butterfly patch was removed and a 9" penetration into the decayed wood with a spatula was gained. Butterfly patch was replaced. A considerable amount of decayed wood was removed from the decayed knot on this same side.
- A wedge shaped piece 2" at top X 48" long X 10" wide at bottom is separating from the back. Decayed wood is evident from the 8" penetration of the spatula.
- There are two vertical patches on the left side of back, a $2\frac{3}{4}$ " wide X 48" long and a $2\frac{1}{8}$ " wide X 24 $\frac{1}{4}$ " long.
- Vegetative growth is located around the base.



Eagle Grave Marker
Eagle Grave Marker



Split in beak and tongue. Note nail head

Location of previous cap



Separation at right shoulder



Decayed knot



Decayed wood removed from behind knot



Butterfly patch removed

Eagle Grave Marker

Recommendations:

- It appears there is no place to exhibit or store these totems in Ketchikan, and they are not to leave the area. The totem is to be exhibited outdoors for as long as possible. The totem is settling some in the back but does not appear in danger of falling at this time.
- If that is the case then I would suggest have a native carver make drawings for a reproduction before more detail of the features are lost.
- Clean the totem with water and fiber brushes.
- A sheet lead or copper cap should be re-attached on top of head.
- The tongue can be adhered with an epoxy.
- Remove as much of the decayed wood as possible from behind the patches, in knot holes and splits, that can be removed without causing further damage to totem pole. An air compressor fitted with a narrow nozzle works well to blow out debris from the cracks and splits.
- After the totem is cleaned apply Bora-Care in knot holes, cracks and splits, joints and where possible behind the patches. Application can be made by spraying or brushing to all wood surfaces to a point of saturation, paying particular attention to end grain surfaces. A foamer would be of help to force the borates into the cavities. We left one stored at Klawock Totem Park in 1997. It may still be there.
- Impel rods can be inserted into some of the openings.
- Apply X-100 Natural Seal or similar paraffin oil based water repellent over the borates with a sprayer or brush. Re-apply both the Bora-Care and water repellent on a five year cycle.
- Roundup or similar herbicide can be used to remove the vegetative growth around base of totem.

3. Man Wearing Bear Hat: Carved in 1995 by Israel Shortridge

Condition:

- Totem is 14' 6" tall with a 27" base buried in the ground. The pole is in good condition.
- A small amount of vegetative growth is located around the base of fin where it joins into mortise joint of hat.
- Several natural drying cracks run vertically down the pole.
- There is a small amount of vegetation around the base.



Man Wearing Bear Hat



Vegetative growth around fin

Recommendations:

- Clean totem with water and a fiber brush.
- Remove the vegetation around base of fin where it joins into hat.
- Roundup or similar herbicide can be used to kill the vegetation around base of totem.
- Apply Bora-Care to kill fungi and wood boring insects. Application can be made by spraying or brushing to a point of saturation, giving particular attention to end grain surfaces. Apply X-100 Natural Seal water repellent or similar paraffin oil based water repellent to retard water infiltration and slow leaching of the borates. Application can be made by spraying or brushing. Re-apply both on a five year cycle.

4. Wandering Raven House Entrance Pole: Carved in 1940 by Charles Brown

Condition:

- The totem pole is 50' tall with a 47½" diameter base buried in the ground. The entrance pole was first erected and the clan house constructed around it. Park Ranger, Mary Kowalczyk, has CCC era photos to document the construction of the clan house. **Note:** This is the only totem at Totem Bight that has the back carved out.
- A copper cap is covering a portion of the top of Ravens head. The copper cap was removed to observe the deteriorated condition under cap. The cap was not replaced for it was helping to channel moisture into an extensive split through the ravens head and body and downward between the feet to bentwood box the raven is standing on. The split appears to penetrate all the way from front to back of totem. Top of Ravens head and ears are deteriorated past repair. A 12" long spatula can be buried in deteriorated head.
- The beak is hanging loose, appears to be attached only by wooden dowels that are going through the mortise and tenon joint. The wide split, through ravens head and face, follows beside the beak and through the mortise joint leaving a very loose fitting joint. The beak could fall.
- The bent wood box is attached with eight spikes. It has a split through the center but only to depth of box.
- There are natural drying cracks along the back of the mink.
- The frogs left foot has some fungal decay on end grain and the back portion of leg is delaminating. A square hole is cut into the totem pole below the nose of the frog. Inserted into the hole is a square carved wooden removable plug.
- Below the frog is the standing figure of a man, Nasihline. The upper end grain portion of his head is starting to flake off.
- His ears were carved and then attached by two nails each. Left shoulder is delaminating and the end grain of shoulder has some deterioration.
- The deteriorated fin of killer whale was previously removed. Park Ranger, Mary Kowalczyk, has the fin in storage and will have a reproduction carved.
- The replaced nose in face above blowhole is loose.
- Raven-at-the-head-of-nass, (a chief), left ear has some fungal decay. The beak is very loose in mortise and tenon joint. Appears to be attached only by a wooden dowel rod. The lower part of the beak is separating and supported only by several inches of the front section of the beak. This lower part of the beak could break off and fall.
- The wings are in good condition. Top brace on left wing is split but wing is secure.
- Below the chief, is the raven's mother with a labret in her lower lip. A previous repair fill of nails and plaster has been used to fill a missing segment of the labret.
- A ¼" split on right side of pole entrance is stable.

Wandering Raven House Entrance Pole



Entrance Pole



Spatula buried 12" into deteriorated head of Raven



Ocean view through deteriorated ear of Raven



Split through face of Raven

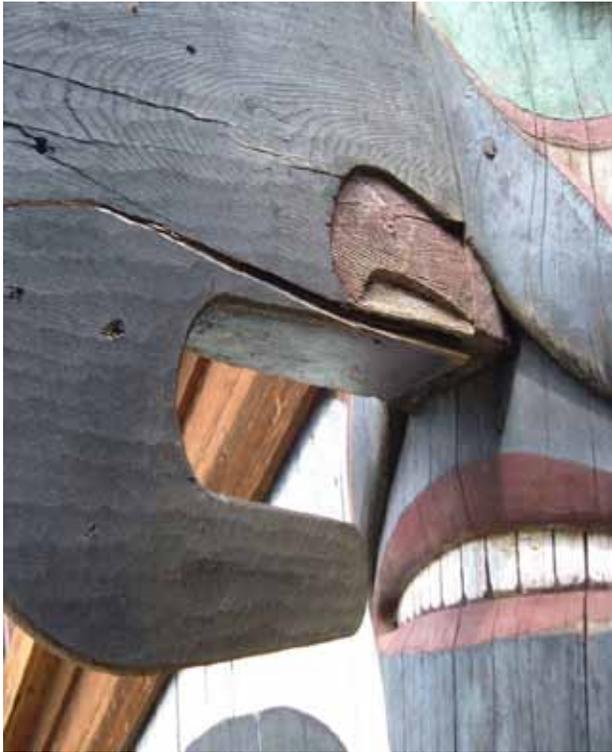


Wooden removable plug below frog

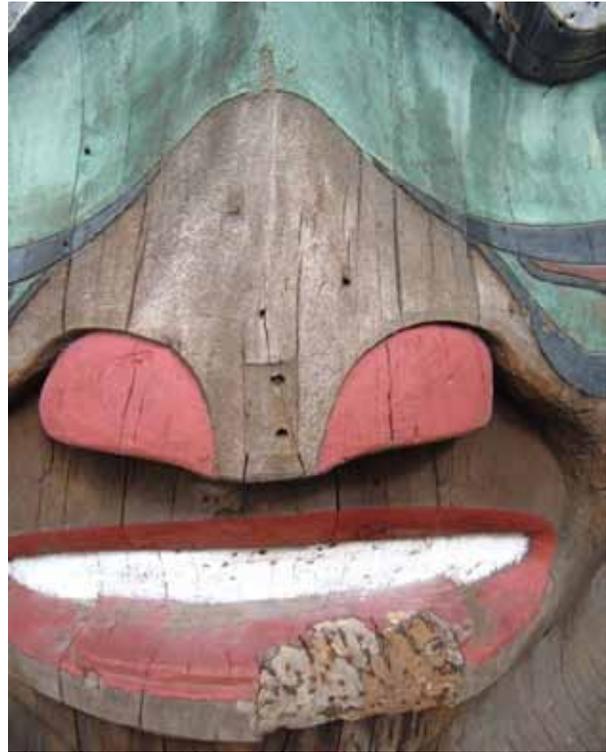


Bent wood box attached with 8 spikes

Wandering Raven House Entrance Pole



Raven-at-head-of-nass separating beak



Raven`s mother labret repair

Recommendations:

- The raven's head at top of pole is too deteriorated to repair. The body also has some serious problems. I would suggest removing the beak before it falls. The head of the raven could be removed above the wings in order to check condition of wood for joining a reproduction head at the neck. It may be less complicated to cut the raven figure off where his feet join the bentwood box and carve a full figure reproduction to be joined above the bentwood box. Note: Apply a temporary waterproof cap that covers the deteriorated top of the head, until treatment can be determined. Install 2 to 3 impel rods in decay area and install cap as soon as possible.
- Epoxies can be used for consolidating the decay on the left back leg and foot of frog.
- Epoxies can also be used to consolidate the top of Nasihline's head and left shoulder and to secure the loose nose in face above blowhole.
- Remove the beak from Raven-at-the-head-of-Nass before it falls and have a reproduction carved. A reproduction fin will need to be carved for the killer whale.
- Remove the previous repair of nails and plaster in the labret located in lower lip of Raven's mother. An epoxy could be used to restore the lost portion of the labret with a more pleasing appearance.
- Clean the totem and apply Bora-Care. Application can be made by spraying or brushing to all wood surfaces to a point of saturation, paying particular attention to end grain surfaces.
- Apply X-100 Natural Seal water repellent over the borates with a spray or brush. Re-apply both the Bora-Care and X-100 water repellent on a five year cycle.

- Note: It could be a problem having the wood dry enough on standing totems to use epoxies.

5. Pole on the Point: Carved late 1930s by Charles Brown

Condition:

- Totem pole is 68' tall with a 36" diameter base that is buried in the ground. **Note:** The base of pole is deteriorating and pole will have to be lowered.
- The lift maxed out at 60ft. and we could not view the top portion of shamans head but could see vegetative growth protruding out from left side of head. From condition of base the pole has to come down, so there was no reason to invest in a larger lift which also would be difficult to drive into the park.
- The nose is missing from the face of carved club the shaman is holding.
- There are numerous natural drying surface cracks over the face of the totem.
- The left wing of the eagle has a segment missing.
- The right breast, beside the beak of the cormorant is riddled with woodpecker holes.
- There is a ¼" wide crack through breast of cormorant down to head of raven.
- The raven has a replacement forehead and beak. A split and decay has occurred around large spike driven through center of beak. Numerous nails were used for attaching the forehead.
- A previous repair segment, 2" wide X 15" high is missing from left cheek of bottom figure, a bear, and a segment is missing from chin. A segment 3 ½" wide X 3 ½" high is also missing where it was split out of right hip. Two claws are missing from the right front paw and the left paw has two claws of a previous repair missing
- The body of the bear is deteriorating both from fungi decay and previous insect infestation. There are numerous repair patches in the body of the bear. Several patches were removed to expose the extensive decay of the wood and insect damage from carpenter ants.
- The base of the totem is also deteriorating where it enters the ground. A 10" blade of a spatula can be buried in the wood on several locations.



Pole on the Point

Pole on the Point:



Shaman with vegetation protruding from head



Segment missing from left wing of eagle



Woodpecker holes in cormorant



Decay in beak of raven



Missing segments from bears mouth and paws

Pole on the Point:



Recommendations:

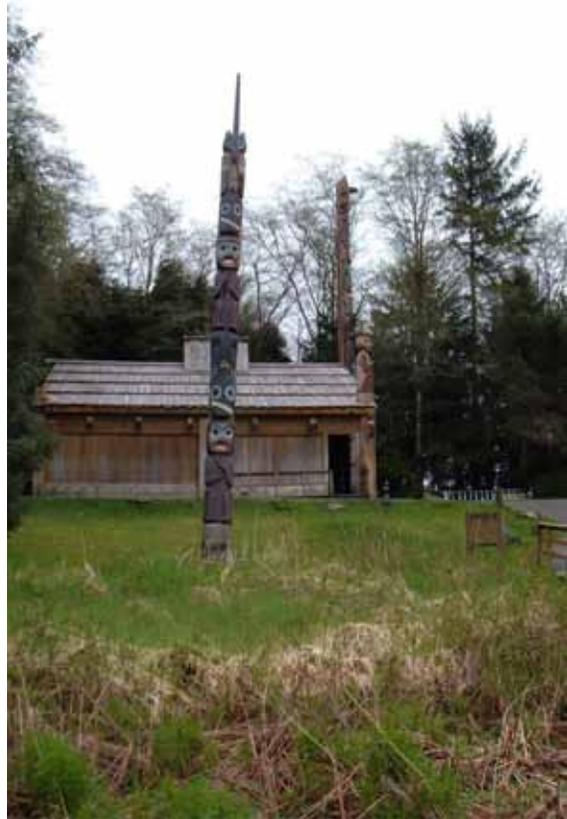
- The totem will have to be lowered due to the deterioration of the base.
- Clean totem and remove the vegetation from head of shaman.
- To replace or not, the missing segments from the totem, such as the nose from face on shamans club and segment from wing of eagle is usually the Park Curators decision.
- Once the totem is lowered it can be thoroughly examined and extensive treatment can be determined.
- Having the totem lying horizontal is an advantage when applying Bora-Care. Application can be made onto all areas of the wood surface with little run off. Do not apply a water repellent at this time for some repairs will require the use of epoxies and the paraffin oil in the water repellent may interfere with the adhesion of the epoxies.
- Epoxies will be used for consolidation and adhesion.
- When lowered the totem will have to be protected from the elements.
- The totem will probably require a support post if re-erected.

6. Blackfish Pole: Carved in 1939**Condition:**

- Totem pole is 39'3" tall with a 28" diameter base buried in the ground. **Note:** The totem is leaning at least two feet off plum to the right and approximately four feet off plum backwards. The totem is wicking water and has a considerable amount of wood decay. A strong North wind could possibly blow the totem down. Totem will have to be lowered.
- The tip of dorsal fin has serious deterioration and a heavy accumulation of vegetation is also growing in the hollow decayed tip. A split runs the full height of dorsal fin.
- There is considerable deterioration where the dorsal fin joins by mortise and tenon into head of raven. A twelve inch spatula can be buried into the head of raven on both sides of fin. An excessive amount of vegetation is growing on head of raven.
- The replacement beak of raven is loose.
- There are numerous cracks on surface of totem, left side showing more exposure to the weather. They flow down the front of each figure to the human figure at the base.
- There is an extensive split in the right shoulder of the.
- The front of pole has decay 1 ½" to 2" deep at the base just below ground level. **Note:** The base of totem is wicking water that is leaking out of a knot hole on right side, 44 inches above ground level. There is vegetation around base of totem.



Blackfish Pole



Blackfish Pole

Blackfish Pole:



Vegetation and decay in tip of dorsal fin



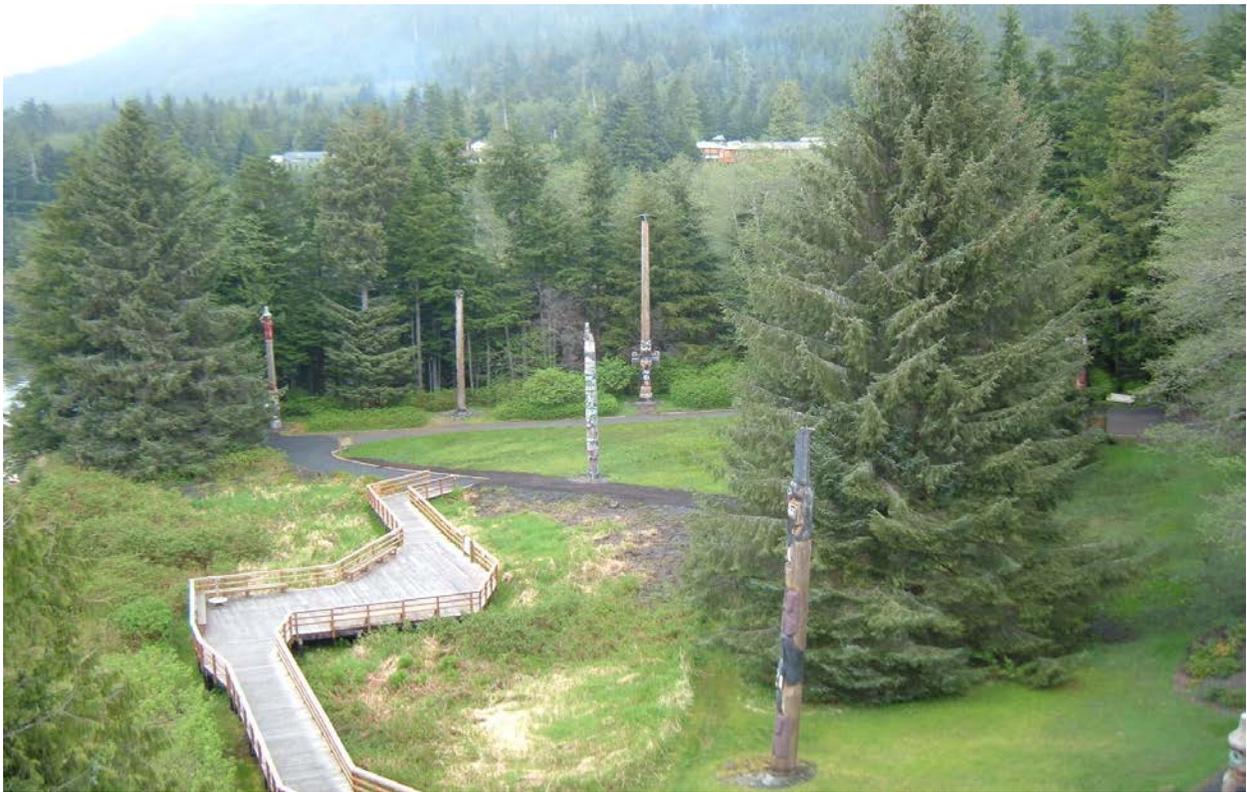
Split in right shoulder of human figure

Vegetation and decay in head of raven



Water running out of knot hole

Blackfish Pole:



Blackfish Pole and Totem Bight SHP at 60' in the Air

Recommendations:

- The totem will have to be lowered due to deterioration and it is leaning both backwards and to the right.
- Remove the vegetation from dorsal fin and head of raven. Have a native carver reproduce the dorsal fin.
- Secure the beak to face of raven with epoxies if head of raven is not too deteriorated. The head does appear to have serious deterioration and most likely the head of raven will have to be reproduced.
- Epoxies will be used to secure the split in right shoulder of human figure at bottom of pole.
- Once the totem is lowered it can be thoroughly examined and treatment can be determined.
- Totem will require cleaning and Bora-Care applied. Having the totem lying horizontal is an advantage when applying borates. Application can be made into all areas on the surface of the wood with little run off. Do not apply a water repellent at this time for some repairs will require the use of epoxies and the paraffin oil in the water repellent may interfere with the adhesion of the epoxies.
- When lowered the totem will have to be protected from the elements.
- The totem will probably require a support post if re-erected.

7. Land Otter Pole: Carved in 1996 by Nathan Jackson

Condition:

- Totem pole is 35' tall with a 38" diameter base that is buried in the ground. The totem pole was carved in 1996 and is in good condition.
- The top figure has a copper cap applied. Lichen growth is located on right cheek and right side of head.
- Lichen growth is also present on the left cheek of human figure directly below the top figure.
- There is lichen growth on the back of totem and is present on several locations along the right side down to and including base figure, the devil fish.
- Tree limbs are hanging over the totem with one limb rubbing against the back right edge.



Land Otter Pole



Lichen along right side

Land Otter Pole:



Copper cap and lichen growth



Lichen growth on back of totem



Tree limb rubbing against totem



Lichen growth on devil fish

Recommendations:

- The tree limbs were cut back the day after the totem was inspected by park personal. A radius of fifteen feet is ideal for air circulation which reduces vegetative growth.
- Clean totem removing the lichen. Roundup or similar herbicide could be used to kill vegetative around base of totem.
- Apply Bora-Care by spraying or brushing, giving particular attention to end grain surfaces.
- Apply X-100 Natural Seal water repellent by spraying or brushing over the Bora-Care. Re-apply both the Bora-Care and the water repellent on a five year cycle.

8. Master Carver Pole: Carved in 1941 by John Wallace

Condition:

- Totem pole is 51' tall with a 42" diameter base that is buried in the ground.
- There are two large ½" wide splits on the back side of eagle at top of pole. The blade of an 8" spatula can be buried in the decayed wood up to the handle. A vast amount of lichen and vegetation is growing from these splits. There are splits in the closed wings with narrower openings. There is also a vast amount of lichen and vegetation located on the face of eagle and on forehead of beaver the eagle is standing on.
- The fourth figure, the raven, has a crack through center and on each side of the beak.
- There is some decay at knot on corner of the bear's right eye.
- There are natural drying cracks on the surface of totem. Using a spatula, penetration up to a depth of 3 to 4 inches was gained. The wood appears solid in the cracks.
- The master carver has cracks full length of his body but is in good condition for his age.
- The feet of bottom figure, the eagle, have numerous cracks due to the end grain carving being exposed to the weather.



Master Carver Pole



Lichen and vegetation growth

Master Carver Pole:



Eight inches of penetration into decayed wood



Lichen on forehead of beaver



Master Carver



Cracks in the feet of eagle

Recommendations:

- Clean totem removing the lichen and vegetation. Very carefully remove vegetation from cracks in head of eagle. Insert some impel rods into the splits in head of eagle and cover splits with a cap. Fungi decay will still occur but at a slower rate.
- Apply Bora-Care by spraying or brushing, giving particular attention to the end grain surfaces.
- Apply X-100 Natural Seal water repellent over the Bora-Care. Re-apply both the Bora-Care and water repellent on a five year cycle.
- Further deterioration will occur if the CCC era totems are left standing, usually the top figure being the more subject to decay. I would suggest testing the density of the base of each pole with a "resistograph" or similar instrument. If stable then it will be the parks decision as to how much deterioration they want to occur before lowering the pole for more extensive preservation treatment, or possibly carving a reproduction.

9. Sea Monster Pole: Carved in the late 1930s by John Wallace

Condition:

- Totem pole is 35' tall with a 32" base buried in the ground.
- A well made cap is installed on the top of the village watchman's hat.
- There is a 2" wide piece missing from back rim of hat. There are splits across the back of hat and head where more loss may occur. **Note:** Park Ranger, Mary Kowalczyk, stated in her 1993 condition survey that this missing piece was loose and that no plant growth was occurring. Mary also stated that the immature eagle's left side was cracked and could be moved if pressure was applied. Now fifteen years later the piece that was loose is missing from the hat, both wings of the immature eagle are split and there is now a considerable amount of yellow colored lichen on the hat and face of village watchman. The second figure an immature eagle also has a lichen growth on its face.
- Mary's reports are valuable documents that help track the condition during the intervening years. Also, most of the following condition assessments have occurred since her condition survey.
- An extensive $\frac{3}{4}$ " wide split has formed along the entire back of village watchman between the neck and shoulders. The split continues down past his arms and through both wings of immature eagle. A split with this large opening will funnel rain and snow down into the inner structure of totem, creating a moist area for fungal decay. Water freezing during the winter will also help expand the crack.
- A woodpecker has drilled a large hole on lower end of left wing of immature eagle.
- There are numerous cracks on the surface of the totem.
- Located on left side of painted faces the second eagle is standing on, is a split that continues down the pole through the mythical sea monster.
- The small face under the sea monster's beak has some cracks in the end grain. The cracks are not as severe as other areas of carved end grain as the face is partly shielded by his beak.
- The base that the human figure is standing on is starting to flake off on the end grain, 13" above ground level. Back of pole has some deterioration but appears solid under 1" of decay.



Lichen on face of village watchman and eagle



Split along back of village watchman

Sea Monster Pole:



Sea Monster Pole



Split in left wing of immature eagle



Split along left side of painted faces



Hole made in left wing by a woodpecker

Sea Monster Pole:

Recommendations:

- Clean totem removing the lichen from upper figures. Insert impel rods into the spits along back of village watchman and into the splits in immature eagle`s wings. Apply a cap, even if it is only temporary, over the split on back of village watchman.
- Apply Bora-Care by spraying or brushing, paying particular attention to the end grain surfaces.
- Apply X-100 Natural Seal water repellent over the Bora-Care by spraying or brushing. Re-apply both the Bora-Care and water repellent on a five year cycle.
Further deterioration will occur to the CCC era totems that are left standing, usually the top figure being the more subject to decay. I would suggest testing the density of the base of each pole with a “resistograph” or similar instrument. If stable then it will be the parks decision as to how much deterioration they want to occur before lowering. Although the base of this pole arrears to be stable, it should be lowered in the near future to prevent loss of top figure, the village watchman. The extensive splitting of this figure and second figure, the immature eagle make looses likely if left untreated.
- Once the totem is lowered it can be thoroughly examined and a more extensive preservation treatment can be determined.

10. Raven at the Head of Nass: Carved in the late 1930s

Condition:

- Totem pole is 34' tall with a 33" diameter base buried in the ground.
- The top of hat on the chief at top of pole is split but the end grain is surprisingly fairly dense, some deterioration in the core of hat. **Note:** The hat on this totem is in a much more stable condition than the hat on the Sea Monster Pole.
- The hand is nailed to hat through finger. The forearm is nailed to elbow at ship lap joint. A piece 2" wide X 11½" long is loose on front of arm. Nails are driven through arm at shoulder.
- A ¼" wide crack is located on right side of face through eye and length of cheek.
- A woodpecker has made a hole in the breast of chief under left hand and on right side of pole above two knot holes.
- There is a ½" split that starts at feet of the chief and runs down front of pole to head of small human figure. A spatula can be inserted to a depth of 4½" and wood is solid at that depth.
- The third figure, Raven- at -Head-of-Nass, has the tip of his beak missing and the mortise and tennon joint of beak is loose. It is now attached by nails.
- A replace patch 3½" wide X 20" long is located in left cheek of raven. Graffiti is located on both wings.
- Decay is occurring in a hole on inside of right leg. The carved end grain of knees is surprisingly solid, very little penetration with an ice pick.
- Three patches are located on the left back side of pole. Two of the patches, one stacked on the other, measure a length of 67½" X 3½" wide. The third patch is 24" long X 3½" wide. There is fungal decay behind all three patches.
- Log defect crevasse are located on back of totem at the base. They were formed when the bark fell out of a crease in the log. Some debris was removed from several of these openings.



Raven-at-Head-of-Nass



Split in hat

Raven-at-Head-of-Nass



Note stable condition of hat



Woodpecker made hole in breast



Replacement patches on back of pole



Hole on inside of right leg and graffiti on wing

Raven-at-Head-of-Nass



Crevasse at base of totem



Tip missing from Raven's beak

Recommendations

- Clean the totem removing the debris from cracks and crevasses.
- Insert several impel rods in the split in hat of top figure. Apply a sheet lead cap bending it down over the outer edge.
- Apply Bora-Care by spraying or brushing, giving particular attention to the end grain surfaces.
- Apply X 100 Natural Seal water repellent by spraying or brushing. Re-apply both Bora-Care and the water repellent on a five year cycle.
- The loose piece on arm can be adhered with epoxies.
- Have a tip for the beak carved and adhere with epoxies, if the park so desires.
- Insert an impel rod into the hole on inside of right leg and several around base of totem.
- Remove the patches on back of pole and the decayed wood behind the patches. If the pole is stable the patches can be adhered back with epoxies after drying out or not put back.
- Further deterioration will occur to the CCC era totems, usually the top figure and at base of pole below ground level, being the more subject to decay. I would suggest testing the density of the base of each pole with a "resistograph" or similar instrument. If stable then it will be the parks decision as to how much deterioration of totem figures they want to occur before lowering for more extensive preservation treatment.

11. Kat`s Bear Wife: Carved in the late 1930s (top figure, a bear, was carved in 1985 by Israel Shotridge)

Condition

- Totem pole is 35' tall with a 24" diameter base that is buried in the ground.
- Top figure a bear is in a deteriorated condition. There are numerous splits running length of bear`s back. The head also has numerous splits. The 8" blade of a spatula can be buried up to the handle. A heavy growth of yellow colored lichen is sprouting out of the splits in the back and on head of bear. The right deteriorated ear has fallen out. Mary has the ear in storage.
- Mary stated in her 1993 condition report that there was moss growing on the bear and decay had begun, but bear was in relatively good shape. Fifteen years later there is extensive decay to the bear figure. **Note:** A low quality red cedar log must have been selected for carving the bear figure to have deteriorated this fast in only twenty three years. This style of top figure with all the exposed upper surface is the most susceptible to decay.
- On the front of pole a previous repair patch is located at the fourth paw down from bear. As Mary described in her report the patch does sound hollow underneath when tapped on. There probably is decay under the patch.
- The base of pole appears stable.



Kat`s Bear Wife

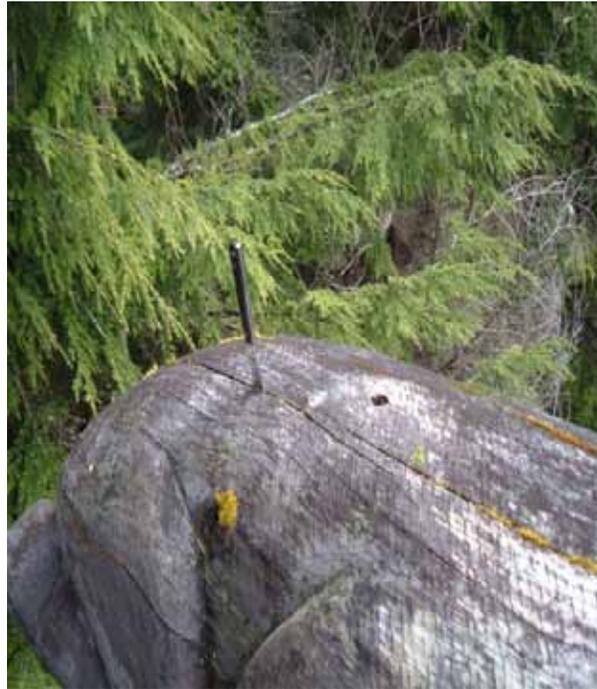


Missing ear and lichen growth

Kat`s Bear Wife



Performing brain surgery



Deterioration in back of bear

Recommendations

- Clean the totem, removing all the lichen growth from the cracks and surface of the bear.
- Apply Bora-Care by spraying or brushing, paying particular attention to the end grain surfaces and on back of bear, working it down into the cracks and crevices with a brush. Clean the decayed wood out of mortise in right ear and insert an Impel-Rod in mortise. Select a native carver to carve a reproduction ear and adhere with epoxies. A cap attached over the back of bear would extend the life of figure, which is limited.
- Apply X 100 Natural Seal by spraying or brushing. Re-apply both the Bora-Care and water repellent on a five year cycle.
- Remove the patch at the paw print and check to see if there is decay behind it. Remove decay if present. After drying the patch can be adhered with epoxies. Before replacing patch insert Impel Rods.
- To determine if the base is stable, I would suggest testing the density of the base of pole with a "resistograph "or a similar instrument.
- In time, lower the Bear and have a native carver carve another reproduction. The bear is attached by a mortise and tenon joint and can be lifted off with a crane. Have the carver apply a coat of sodium borates before he paints the totem. Tim-Bor, sodium borates, can be used on the newly carved green log and it is much less expensive than Bora-Care.

12. Kadjuk Bird Pole: Carved in the late 1930s

Condition

- Totem pole is 57' tall with a 37" base buried in the ground.
- The wings of Kadjuk bird are replacements. Batten boards are attached across the back of replacement wings. They extend over segments of CCC era wings and are secured to the back of Kadjuk bird with both nails and lag bolts. There is serious deterioration to the segments of CCC era wings and back of Kadjuk bird. Decayed wood is evident in the back of Kadjuk bird, under batten boards and between the batten boards. There are splits and separation of wood. Vegetative and lichen growth covers the back. A top figure with this large amount of semi-flat surface exposed to the weather is very susceptible to fungal decay.
- The head also has serious problems, splits run with and across the grain. There is decayed wood with lichen growth. There are repair patches in the face. **Note:** I could not perform further examination to the back, upper most part of Kadjuk bird. The lift was maxed out at 60ft. The breast of the Kadjuk bird appears to be stable where it joins pole with a mortise and tenon joint.
- The second figure, the raven, has a split forming in the right ear that could break off. The left ear is split across full width of ear. Numerous nails are driven into the ears. Both ears set up on the head and are joined to the head by a mortise and tenon joint. This leaves a pocket for the moisture to seep down into mortise and start fungal decay that is evident in the joint. There are ¼" wide cracks on the forehead and face. A spatula can be inserted to a depth of 6". The wood is solid at that depth. There are other surface cracks on the pole with less depth. The beak is attached with a mortise and tenon joint that is loose. It is being held in place by a nail on top of beak and a nail on each side. The tip of beak is missing.
- Both wings have been repaired. There is a small segment missing from lower tip of each wing.
- Both thumbs of the frog woman are missing and a ¼" crack appears in both of her wrist.



Kadjuk Bird



Patch repair and splits in head of Kadjuk Bird

Kadjuk Bird



Vegetative and lichen growth on back and head



Fungi decay and splits in back of Kadjuk Bird



Split and decay in left ear of raven



Cracks in forehead and face of raven



Kadjuk Bird

Kadjuk Bird

Recommendations

- The replacement wings extend over the segments of the original wings and part of the back. The segments of CCC era wings and the portion back under the replacement wings are deteriorating as is the open part of the back. The Kadjuk bird should be lowered for preservation treatment in the near future. If too deteriorated, a replacement may have to be carved. Should the Kadjuk bird remain on the totem, then insert Impel Rods along the back and install a cap over the back and segments of original wings. It will have to be formed over and down and in between the batten boards, no easy feat. The decayed wood in the back and segments of original wings absorbs moisture like a sponge. The cap will repel moisture and also act as a deterrent to vegetative and lichen growth. The cap will also slow the process of fungal decay.
- At present clean the totem, removing the vegetation and lichen growth.
- Apply Bora-Care by spraying or brushing, giving particular attention to the end grain surfaces and the back of the Kadjuk bird.
- Apply X-100 Natural Seal water repellent by spraying or brushing. Re-apply both the Bora-Care and the water repellent on a five year cycle.
- The split ears and the loose beak on the raven can be adhered with epoxies.
- Have a replacement tip carved for the beak, which can also be adhered with epoxies.
- Further deterioration will occur to the CCC era totems, usually the top figure and at base of pole below ground level, being the more subject to decay. I would suggest testing the density of the base of each pole with a “resistograph” or similar instrument. If stable than it will be the parks decision as to how much deterioration of the totem figures they want to occur before lowering.

13. Halibut Pole: Carved in 1970 by Nathan Jackson

Condition:

- The totem is 16' with a diameter base of 14½" buried in the ground.
- Lichen and moss growth has formed in the numerous cracks in the top of totem, proper left side of halibut. The cracks extend from nose to tip of tail with lichen growing in the cracks from the mouth to tip of tail. Lichen growing from the cracks reveals fungal decay has started.
- The base of pole is very unstable, can be moved when light pressure is applied. Several inches of dirt was removed at back of totem base to find extensive deterioration in the core of the pole. A spatula can be inserted 10½" from back to front, which leaves only a 4" thick wall left of the pole supporting a 6' long X 3' wide halibut figure.
- The right side of halibut, side with eyes, is mounted to the pole with a mortise and tenon joint. This side of the halibut is in good condition.
- Note: In Mary's condition report in 1993, mold was the only fungal growth and located only on mouth and tail.



Halibut Pole



Lichen growth in cracks in left side of halibut

Halibut pole



Mortise and tenon joint



Extensive deterioration at base of pole

Recommendations

- Lower the pole. I would suggest having Nathen Jackson retire the pole section and carve a replacement. The carving is straight line carving and would probably be less expensive than carving out the back of the deteriorated pole and then fitting and mounting totem onto a support post.
- Clean the totem removing the lichen from the cracks very carefully.
- Apply Bora-Care by spraying or brushing making sure the borates go down into the cracks on left side of halibut. Borates will not penetrate the painted surface of right side, but will seep into the surface cracks of halibut.
- Apply X-100 Natural Seal water repellent over the Bora-Care by spraying or brushing. Re-apply both the Bora-Care and water repellent on a five year cycle.
- **Note:** This style of top figure, with such an amount of exposed horizontal upper surface exposed to the weather is highly susceptible to fungal decay. A cap installed over the top of the halibut would greatly increase the longevity of the halibut figure. I realize it would be a large cap, but cap could be constructed of lead or copper and formed to fit the semi-flat top and would not be noticeable after the cap ages. Also it would act as a deterrent to fungal decay, vegetative and lichen growth.

14. Thunderer`s Pole: Carved in the late 1930s

Condition:

- The totem is 20'6" tall with a 30" base buried in the ground.
- A small copper cap is installed on the cap of top figure, Thunderer.
- The numerous radial cracks around cap on Thunderer`s head appear stable. Previous repairs are located on back of his head and a small area of fungal decay is progressing.
- There are numerous surface cracks, several running full length of totem. The crack with widest opening starts in face of Thunderer, continues down through his chest, (9/16" wide opening), between legs, through body of human figure and between legs to ground.
- Extensive cracks have formed on the end grain surface of the knees.
- Segments of wood are missing from both arms and legs of human figure. Old graffiti is located on left leg. Vegetative growth is located around base of totem.
- The totem is leaning at least a foot off plum to the left and backwards. There is extensive fungal decay in the interior of pole at the base. A segment, half the width of pole has been cut out of the back at grade level. The blade of a spatula penetrated eight inches at this location.



Thunderer`s Pole

Thunderer`s Pole



Small copper cap



Segment cut from base and vegetative growth



Cracks in chest of Thunderer



Graffiti and vegetative growth

Recommendations

- Totem is leaning and base has extensive fungal decay. **Lower totem in the near future.**
- Clean the totem and remove the vegetative growth at base. Round up can be used to kill vegetation around the base.
- APPLY Boar-Care by spraying or brushing, giving particular attention to end grain surfaces.
- Apply X-100 Natural Seal water repellent over the borates by spraying or brushing. Re-apply on a five year cycle.
- Remove copper cap and install a lead cap forming it over the rounded edge of Thunderer`s cap.
- Once the totem is lowered the back of totem will have to be carved out removing the fungal decay. A pressure treated or red cedar support post can be fitted and mounted to back of totem. Attach a metal support at least five inches above ground line on support post for totem to rest on. The totem can be bolted to support post with stainless all-thread rods, countersunk and plugged with red cedar. Note: Use this treatment for majority of totems to be re-erected.
- A more extensive preservation treatment can be determined after totem is lowered.

15. Village Watchman (left side facing clan house): 1940

Condition:

- Corner post is 22'8" tall with a 30" diameter base that is buried in the ground. It is a corner post that is structured into the clan house.
- The top of watchman's hat has a lead cap that is separating around the edge. Located under the cap is a layer of felt paper. The end grain wood under cap is in good condition.
- Located on back edge of hat is a repair patch 12" wide X 6½" high. The repair is loose and ready to fall out.
- The hat rim has numerous surface cracks, largest opening ¼" in front of hat.
- Numerous surface cracks run through each shoulder. A ¼" wide crack starts on the right side of face, through arm and down past roof to ground. Deepest penetration with spatula is 5" and the wood appears solid at that depth. The top of legs have numerous surface cracks.
- A replacement right leg and foot is loose.
- Graffiti is cut into the left side of watchman.
- A copper shield circles the totem at roof line. Base of pole is stable.



Village Watchman



Revealing layer of felt paper



Revealing loose right leg



Repair patch that is loose

Village Watchman (left side)



Surface cracks in hat and body



Graffiti on left side

Recommendations:

- Remove the separating lead cap and replace with one that will bend down over outer edge of hat.
- Adhere with epoxies the loose repair patch in back of hat and the loose replacement leg.
- Clean the totem and apply Bora-Care. Application can be made by spraying or brushing to all wood surfaces to a point of saturation, paying particular attention to end grain surfaces.
- Apply X-100 Natural Seal water repellent over the borates with a spray or brush. Re-apply both the Bora-Care and the X-100 on a five year cycle.

16. Village Watchman (right side facing clan house): 1940

Condition:

- Corner post is 22'8" tall with a 30" diameter base buried in the ground. It is a corner post and structured into the clan house.
- The end grain on top of hat is split four ways to the center. Remnants of a lead cap remain around outer edge.
- One of the more noticeable splits is 3/8" wide. It starts in the front rim of hat, continues down through right eye, right wrist, around right knee and foot to ground.
- There is graffiti carved into the right shoulder, hip and leg of the watchman.
- The left shoulder has a 1/4" crack.
- A piece 5" wide is starting to flake off on backside of watchman. There is less flaking occurring at base of watchman figure.
- A copper shield completely circles the totem at roof line.
- Located directly under the roof line is a repair patch, (10 1/2" wide X 24 1/2" high).
- Base of pole is atable.



Split end grain of hat with remnants of lead cap



Split in rim of cap down through face



Deterioration in left foot



Graffiti on right side

Village Watchman (right side)



Wood flaking at base of watchman



Copper shield around totem at roof line

Recommendations:

- Clean the totem and apply Boar-Care. Application can be made by spraying or brushing to all wood surfaces to a point of saturation, paying particular attention to end grain surfaces, such as the end grain top of village watchman hat.
- Impel rods can be placed in the splits in hat and a cap applied leaving it bend down over outer edge of hat. Sheet lead works well in forming a cap.
- The left foot will require epoxy consolidation.
- Apply X-100 Natural Seal water repellent over the borates with a spray or brush. Re-apply both the Bora-Care and the X-100 on a five year cycle.

Contact Information

Conservator

Ron Sheetz
3891 Greensburg Road
Martinsburg, WV 25404

risheetz@aol.com

Sources of supplies

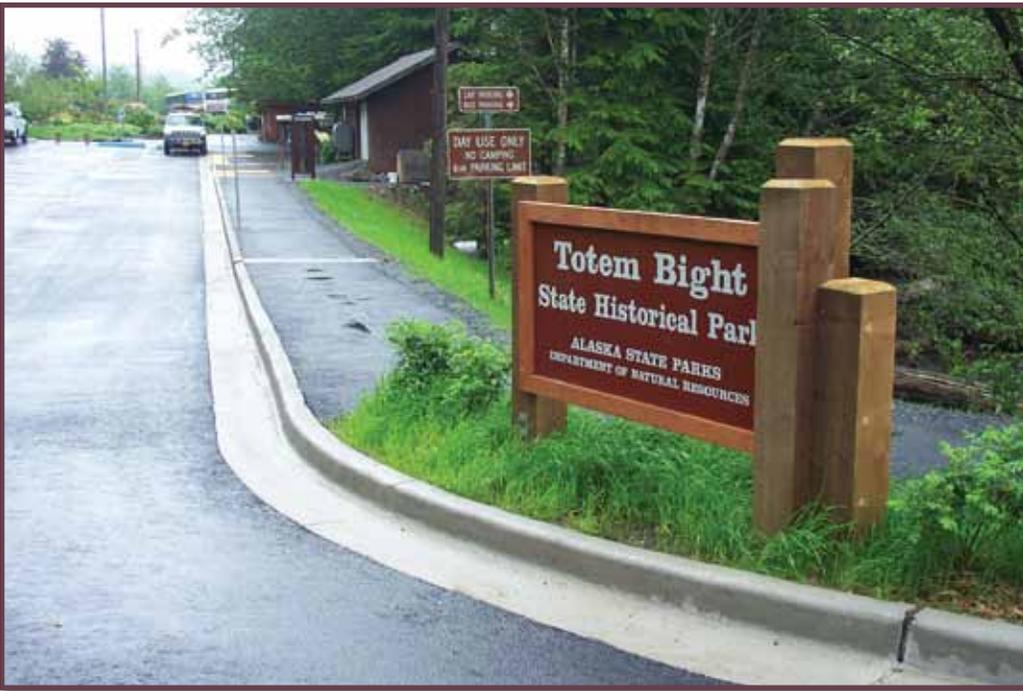
Bora-Care; Impel Rods; Epoxy and Water Repellent
TWP, P.O. Box 2160, Kirkland, WI 98083, Tel. 1-800-827-3480

X-100 Natural Seal Water Repellent
ABR, 9720 South 60th Street, Franklin WI 53212, Tel. 1-800-346- 7532

B.

APPENDIX

TOTEM BIGHT STATE HISTORICAL PARK SUMMARY OF PUBLIC COMMENTS





TOTEM BIGHT STATE HISTORICAL PARK MASTER DEVELOPMENT PLAN

DRAFT PLAN - SUMMARY OF PUBLIC COMMENTS

The Alaska Department of Natural Resources has been working to develop the Totem Bight State Historical Park Master Development Plan since 2007. As part of this effort, a draft plan was issued for review on November 12, 2010 and a public meeting was held on December 09, 2010. The public comment period extended until January 24, 2011. A summary of these comments and responses are listed below. Since they are not “issues,” comments regarding editing, document organization, and non-management issues are not included in this summary, though they are still addressed in the document as appropriate.

Issue	Comment	Response
Park Headquarters	A scaled conceptual plan of the recommended park headquarters renovations should be provided in the plan.	A scaled conceptual plan of the headquarters renovations is not appropriate for this plan. The division does not have a clear idea of what these renovations would look like or how it would work. These recommendations are included in the plan because the need to replace many of these structures is so great. How this would be accomplished is something that would be determined by the appropriate professionals during a site planning process.
Volunteer Housing	It is doubtful that there will be room in the park property to build the volunteer housing. There should probably be an effort to locate both the volunteer housing and the RV parking spot in another location where running water and a sewer system can be accommodated.	Noted. An on-site presence is needed to provide adequate security to the visitors, the park, and park resources when paid park employees are not present at the park. If, in the future, the appropriate professionals determine that it is not feasible, however, other options may be considered.

<p>Housing for park employees at Totem Bight SHP should not be funded. Park employees should buy or rent housing to help them build credit and to boost the local economy.</p>	<p>Noted. The recommended housing would accommodate a volunteer park host, not a paid employee. Park hosts provide added security outside of the park's regular hours by staying overnight. Currently, only people that own an RV are able to volunteer at Totem Bight SHP as park hosts. The increasingly high cost of transporting motor homes to Ketchikan, further limits the pool of potential volunteers.</p>
<p>Running water for the park host dwelling is needed.</p>	<p>Noted. Currently water for the volunteer park hosts is available via a "potable water hose" from a 2000-gallon water tank that has submersible pump in it.</p>
<p>Do not fence the RV host site; the only type of screening that would be appropriate is native vegetation. An open view allows for better security by the host.</p>	<p>Noted.</p>
<p>Most visitors traveling by RV do not spend the night at either Potlatch Park or Totem Bight SHP, so why would money be used for an RV screening structure? This should not be funded.</p>	<p>There currently is one RV spot reserved for use by a volunteer park host. The screening is meant to provide this volunteer with some level of privacy while still allowing him or her to see what's going on around the site. The RV spot is not for the use of park visitors.</p>
<p>An RV sewage pump facility should not be funded.</p>	<p>Noted. Sewage disposal can be as simple as a holding tank. Currently, they have to put sewage in a dump container, and haul it to the dump station in town. It is impractical to frequently maneuver the RV once it is in place.</p>

<p>Ranger Station/Office</p>	<p>The ranger station is physically barely functional and needs renovation.</p> <p>Running water and flush toilets may be appropriate for the ranger office.</p> <p>Ranger station is insufficient to meet park and district needs and should be replaced. It also needs running water.</p> <p>Make the completion of a new ranger station a high priority. It is inadequate to accommodate the number of visitors the park receives and borders on being structurally unsound. A consolidated space, uniting the bookstore and ranger station, which would allow for visitor interaction with park staff, a gathering space for visitors, interpretive displays, and a more open bookstore space, would greatly enhance the visitors' experience.</p>	<p>Noted.</p> <p>Noted.</p> <p>Noted.</p> <p>Noted.</p>
<p>Visitor Contact Station</p>	<p>Do not expand bookstore to sell additional material that would compete with Potlatch Park. Do not fund a gift shop.</p> <p>Do not implement or build a gift shop; it would compete with Potlatch Park.</p> <p>Do dispense tourist information regarding the park. The visitor contact station should provide interpretive information pertaining to the park and its cultural and historical importance. However, this space should not be used as a full-blown retail space.</p>	<p>There is no intention to expand the scope of sales or compete with private businesses. The intention is to replace the currently decaying structure with one that is structurally sound and functional that would also provide a bit of space for visitors to learn about the park and Ketchikan.</p> <p>Noted. See response above.</p> <p>Noted. See response above.</p>

<p>Visitor Contact Station is in need of immediate renovation because the floor is in imminent danger of collapsing, the roof leaks, and the useable space inside is too small leaving many park visitors waiting to get inside.</p>	<p>Noted. See response above.</p>
<p>Keep the educational tone.</p>	<p>Noted. See response above.</p>
<p>The [visitor contact station] has immediate needs that urgently need to be addressed.</p>	<p>Noted. See response above.</p>
<p>Make the completion of the visitor contact station a very high priority. It is inadequate to accommodate the number of visitors the park receives and borders on being structurally unsound. A consolidated space, uniting it and ranger station, which would allow for visitor interaction with park staff, a gathering space for visitors, interpretive displays, and a more open space, would greatly enhance the visitors' experience.</p>	<p>Noted. See response above.</p>
<p>Any reference to "gift shop" should be removed from the plan.</p>	<p>Noted. All references to "gift shop" will be removed.</p>

Restoration Shed	<p>There is concern that the restoration shed would become a carving center that would function as a tourist attraction.</p> <p>Do not build a carving center; there is a carving center and a full-time carver at Potlatch Park.</p> <p>Why did restoration shed advance prior to completion of the plan? It is was of the plan's recommendations during the draft phase.</p>	<p>The restoration shed will be used specifically to restore and maintain Totem Bight's poles. It is not intended to function as a tourist attraction or a carving center, but it is designed so visitors can see the restoration work; this would allow for better transparency regarding the work done on the poles.</p> <p>The plan took longer than anticipated to complete and some of the park's poles are in urgent need of repair. The final plan reflects this change by including the restoration shed in the "Existing Conditions and Issues" section of the plan rather than recommending that it be built.</p>
Tribal Consultation	<p>Better tribal consultation should take place in the development of this plan.</p>	<p>The plan provides recommendations aimed at improving communication between the park and the local Native groups and ensuring that the park work closely with the local Native groups especially where the totem poles, clan house, and interpretation and education are concerned.</p>

<p>Restoration and Preservation of Poles</p>	<p>Poles should not be restored by anyone other than Native people without their support and approval.</p> <p>The recommendation for funding the restoration of two totem poles per year by Tlingit and Haida carvers is an excellent one and should be followed. Not only would this honor the legacy of the CCC's restoration program, but it would also provide an additional tourist attraction for the park—another goal of the CCC.</p> <p>Given the park's plan to honor the CCC era, a few original examples of their work should remain preserved for studying the longer lineage of Northwest Coast Native totem pole carving. The local tribal leaders should be consulted regarding plans restore the totem poles so as to maintain their traditional integrity.</p> <p>DO maintain and restore the badly deteriorated poles. BUT, if you spend money on restoring the poles, do not allow the levels of decay and neglect to progress as in the past.</p>	<p>Ideally, the restoration professionals would be Native carvers. However, the poles belong to the park and it is the park's responsibility to maintain and restore them, Native carvers will do any carving needed on any of Totem Bight's totem poles.</p> <p>The intention in preserving the poles is just that, the process is not intended to be a tourist attraction. However, it is very important that both the Native heritage and the CCC's legacy be respected and kept as an integral part of the park throughout the restoration and maintenance process.</p> <p>The division will continue to maintain and preserve as many of the CCC era poles as possible. However, the division does not have space for storing or exhibiting poles that have deteriorated to such a degree that they can no longer stand and their wood no longer has the integrity needed to support restoration. Local Haida and Tlingit will be involved in any carving needed for totem pole restoration and in the decommissioning of totem poles.</p> <p>The preservation assessment for the poles and the clan house that is attached as Appendix A in the master development plan outlines the process to be followed to restore the poles and what needs to be done afterwards to maintain them. Restoration professionals should follow this process as closely as possible.</p>
---	--	--

Disposal of Very Decayed Poles

The recommendation for a site in the forest where a few poles could be left to deteriorate is a difficult matter since the CCC was technically employed to restore totem poles and to arrest the deterioration process that was part of the totem pole's traditional life style.

Noted. The two poles that are currently beyond repair have already been “replicated” just as the CCC did with poles that were too far gone to be restored. Even they recognized when poles were too far gone to save.

The process described for choosing poles to put out for deterioration is inadequate as the Memoranda of Agreement signed by Tlingit and Haida pole owners in the late 1930s gave up ownership of the poles and made them public property. Giving the Tribes the option to come and get them when they can no long stand is not going to work. The park owns the poles, and as such has a responsibility to deal with them.

Noted. This section was revised.

No process for disposal is mentioned, other than giving them away or placing them in a nonexistent totem graveyard. This directly conflicts with the mission of the Totem Bight SHP. A better plan of action that outlines the process of preservation of older totems is necessary. One option is to take totem poles no longer able to be restored and put them into the restoration shed for viewing with interpretation for as long as feasible. These are historic artifacts; they can and should be used for as long as possible for art history studies of both Natives and non-Natives.

Noted. Placing the rotten poles in the restoration shed for viewing is not an option. The restoration shed is intended specifically to provide space for restoring totem poles and doing maintenance on them; it is not meant to be storage space, a display, or tourist attraction. Disposal will be discussed with Native Tribal Leaders.

The disposal of deteriorating poles should be further discussed with the Ketchikan and Ketchikan area tribal leaders.

Noted.

<p>Pole Ownership</p> <p>Technically, the Memoranda of Agreement that the Tlingit and Haida owners of totem poles signed in the late 1930s rescinded their individual and clan title to totem poles and agreed they would become public property (which was the only way the Forest Service could spend public money on the poles).</p> <p>Ownership of the current totem poles was resolved several years ago and the State of Alaska is the owner of the poles. Tribes retain ownership of the stories.</p>	<p>Noted.</p> <p>Noted. The necessary corrections were made.</p>
<p>Clan House</p> <p>Don't move the clan house door. The clan house does not have a traffic flow problem, the current configuration works fine. Don't make any improvements to the clan house, it should remain as authentic as possible. The only improvements that should be made are those that directly affect the health, safety, and welfare of those who visit, and changes should only be made if mitigating the problem through other means cannot be accomplished.</p> <p>The local tribal leaders should be consulted regarding plans to restore the clan house to maintain its traditional integrity.</p> <p>Do restore and maintain the clan house.</p>	<p>Noted. The clan house indeed should remain as authentic as possible. The recommendation in the final plan will be to keep and enhance the clan house's authenticity and traditional architectural integrity while providing for public health, safety, and welfare.</p> <p>Noted.</p> <p>The plan recommends that every effort should be made, according to the Preservation Assessment of Totem Poles in Appendix A, to restore and maintain the clan house.</p>
<p>Trail Re-routing</p> <p>The current trail system is adequate for the current park conditions and receives overwhelmingly positive reviews by visitors.</p>	<p>Noted. Only the alterations necessary to accommodate the changes in the park infrastructure or to make trails ADA accessible will be made to the existing trail system.</p>

<p>Land Ownership</p>	<p>Totem Bight SHP is located outside of city limits, but within the Ketchikan Gateway Borough. The picnic shelter is not on city land.</p>	<p>Noted. The plan now reflects this.</p>
<p>Training for Commercial Tour Guides</p>	<p>There is a great and immediate need for commercial tour guide training to help address some of the misinformation being disseminated intentionally or unintentionally.</p>	<p>Noted. There currently are tour guide trainings where accurate information is given, but there is no way for park staff to control what commercial tour guides say during tours. The recommendation to prepare a standardized training outline is intended to help address some of these problems, but will not fully solve them.</p>
<p>General Corrections</p>	<p>It would be beneficial and appropriate for the Alaska Native tribal leaders in Ketchikan and the Ketchikan area to work with the area's park ranger in the development of a tour guide training program that provides an accurate message. The tribal leaders support the recommendation that all tour guides complete a program before leading tours. It is very important that the information is accurate and consistent.</p> <p>The park is within the Ketchikan Gateway Borough, but it is not within the city limits.</p> <p>p. 5 The phrase "abandoned villages" is widely disputed and best avoided. Replace the phrase with "uninhabited village," or "seasonally unoccupied village."</p> <p>The Native villages were not abandoned. Native groups moved seasonally and left their villages and many belongings for their return. It is misleading to say that the poles were retrieved from abandoned villages.</p>	<p>Noted. The idea of a partnership with the local Tlingit and Haida in the tour guide trainings is reflected in the recommendations.</p> <p>Noted. This was corrected.</p> <p>The phrase "abandoned villages" used in the Background section was replaced with "seasonally uninhabited villages."</p> <p>Noted. See response above.</p>

p. 8 The word “stewardship” seems too vague for a vision statement and seems to carry paternalistic connotations of state or federal government needing to “care” for Native objects.

The use of the word “stewardship” in the plan is geared towards the public taking an active role in public lands. The state manages Totem Bight SHP, but it belongs to Alaskans and the objective is to have Alaskans take an active role in their park—to have a sense of ownership and act on it.

p. 12 Note that the moieties discussed are both Tlingit and Haida, but only Tlingit words are used (Ch'aak' and Yeil). Include Haida words for Eagle/Raven or reword.

This sentence was reworded.

Restrooms

New restrooms with flush toilets are unnecessary. The existing restrooms are clean and functional and meet the park's needs; people can go next door if they prefer flush toilets.

Noted. New flush toilets are not a high priority need. They are in the plan as a recommendation simply to reflect that, should funding become available and it be deemed a need in the future, this is something that could occur in the park—it would not be inappropriate. If the state ever did spend money on this, it would likely be if sewer lines were already extended this far out of town.

Potlatch Park already has flush toilets and is right next door. To spend state money on flush toilets in Totem Bight would be wasteful.

Noted. See response above.

Running water is needed in restrooms.

Noted. See response above.

Replacing the existing restrooms, which smell bad and people do not like, with restrooms with running water is a good idea that would benefit visitors to both Totem Bight and Potlatch Park.

Noted. See response above. Hand sanitizers are available in each of the restrooms.

General Comments on the Plan		
There is general support for preserving and restoring the park.		Noted. The restoration shed is essential to accomplish these objectives.
The plan has potential but the most important thing in the plan is its ability to be followed and implemented into the future but it lacks the detail of how to implement some of its goals.		Not all of the goals can be detailed at this point in the process. Many of the recommendations will need to go through a site planning process when funds are allotted for their completion. Most of the details will be worked out during the site planning process.
Be careful in preparing this plan so that the recommended course of action does not pose any competition to nearby private businesses. If this plan is well done, the execution of the recommendations should be beneficial to both parks.		Noted. Some of the plan's language was modified and various recommendations modified or eliminated from the plan to avoid any potential competition with private enterprises in the vicinity.
Make sure that the recommendations of this plan do not duplicate the efforts of neighboring businesses.		Noted. See response above.
Make sure the plan recommendations will not compete with private local businesses.		Noted. See response above.
Make the necessary adjustments in the plan that would allow Totem Bight and Potlatch park to benefit from their proximity and not compete with each other.		Noted . See response above.
Keep it simple. It is a spiritual experience to walk the path to the long house.		Noted. Every effort will be made to keep the integrity of the park's character.

<p>Smoke House</p>	<p>Smoke House is a good idea, but in reality, it is a fire hazard, a maintenance problem. It doesn't offer anything within the park's mission and would just be another expense that would also take up staff time.</p>	<p>This was included as a low priority recommendation in the draft phase. However, this item was removed from the plan to avoid potential conflict with nearby local businesses.</p>
<p>There is a commercial smokehouse located on adjacent property.</p>	<p>Noted. See response above.</p>	<p>Noted. See response above.</p>
<p>The addition of a smokehouse in the park, as the Forest Service originally planned, is also a great idea and would provide an interpretive site important to Tlingit and Haida fishing cultures.</p>	<p>Noted. See response above.</p>	<p>Noted. See response above.</p>
<p>There is a smoke house in Potlatch Park; do not spend money on putting in another one so close—it would be wasteful.</p>	<p>Noted. See response above.</p>	<p>Noted. See response above.</p>
<p>Do not build a smokehouse.</p>	<p>Noted. See response above.</p>	<p>Noted. See response above.</p>
<p>Bus Shelter</p>	<p>The Bus Shelter is not yet built. But more emphasis should be made to cooperate with the Ketchikan Gateway Borough to make improvements in certain aspects of the park, such as: parking, landscaping the parking areas, lighting and signage and picnic tables in those areas.</p>	<p>Noted. A possible partnership with the borough will be emphasized in the Partnerships section of the plan.</p>

<p>Staff</p>	<p>More staff is required, at least seasonally to accommodate the demands of the park as outlined in the draft plan. See Chapter 4 for more details on this, especially as to operations and staffing.</p> <p>All the services outlined in the plan provided by current staffing levels are not attainable.</p>	<p>Noted. This is reflected in plan.</p> <p>Noted. The division recognizes that the services that can be provided are limited by funding and staffing levels. However, the plan will provide recommendations for additional staffing and hopefully will serve as a tool to secure funding for the implementation of these recommendations.</p>
<p>Plan Title</p>	<p>It is more of a Strategic Plan, or Comprehensive Master Plan, should not be considered a Development Plan. There are aspects that consider facilities, infrastructure, maintenance, and interpretation and education.</p>	<p>Noted.</p>
<p>Plan Review Periods</p>	<p>Strategic Plans or most any Master or Comprehensive plan are usually reviewed and renewed every 3 to 7 years.</p>	<p>Noted.</p>
<p>Wildflower Garden</p>	<p>The wildflower garden is a high-focal or interest point for many visitors. It gives people the opportunity to enjoy and learn about other aspects of the park while waiting for a tour to start. Plants also appeal to independent travelers. Maybe include additional interpretive signs along the trail identifying plants.</p>	<p>Noted.</p>
	<p>Leave the green spaces (gardens and landscaping) at the park entrance. It is an attractive and nice welcome for visitors. However, if non-native plants (no invasives) are used they should be labeled as such as to avoid confusion about what plants really belong here and what plants are just garden visitors.</p>	<p>Noted. The recommendation to label non-native plants as such will be reflected in the plan.</p>

<p>Boat Rentals</p>	<p>Boat rentals are not a good idea. There currently is no dock. Beaches are sandy and would be extremely difficult to access the canoe. The NW wind is strong and blows into the bight. If people are unfamiliar with paddling, it may be difficult. If winds are SE, a person would paddle into the wind, and it would be difficult to see the totem poles from the boat.</p>	<p>Noted. This recommendation was removed from the plan.</p>
<p>Implementation Time Windows</p>	<p>The timetable for implementation (appendix D) uses inappropriate time windows. Immediate is just that: now or past due, not 2 years from now. If an item is listed as immediate, it should be listed as deferred maintenance. Short term is 1-3 years and long term is everything else. Other strategic plans rank long and short term projects and priorities so that when the opportunity arises the most important/highest ranked item can be crossed off the list. The current system in the plan gives highest priority to the most immediate items and lower priority to long term items with no overall guide or preference to which items are the most important and vital to the park. Most importantly, the plan should have a specific date for accomplishing the listed item.</p>	<p>Noted. For clarification, not all immediate needs are necessarily deferred maintenance, though many are. The implementation table system was re-evaluated.</p>
<p>Park Maintenance</p>	<p>Any funding Totem Bight receives should be used to improve the park and it should go to cleaning and maintaining the park trails, benches, clan house, boardwalks, and totem poles that are already in place.</p>	<p>Noted.</p>

Partnerships

Continue to encourage the partnership with Alaska Geographic and work together to make the park a wonderful educational, historical and anthropological attraction. Noted.

Encourage and promote a working partnership with the local Native groups, especially concerning training, interpretation, the restoration and maintenance of totem poles and the clan house, and the disposal of deteriorated poles that can no longer be repaired. Noted. See recommendations under “Partnerships”; we will continue to work with Native groups.

C.

APPENDIX

SPECIES LIST



SPECIES LIST

VEGETATION

TREES AND SHRUBS

- Sitka spruce (*Picea sitchensis*)
- Western hemlock (*Tsuga heterophylla*)
- Yellow cedar (*Chamaecyparis nootkatensis*)
- Western red cedar (*Thuja plicata*)
- Salmonberry (*Rubus spectabilis*)
- Alder (*Alnus sitchensis*)

HERBACEOUS PLANTS

- Fireweed (*Chamerion angustifolium*)
- Goatsbeard (*Aruncus dioicus*)
- Western skunk cabbage (*Lysichiton americanus*)
- Goose tongue (*Plantago maritima*)
- Beach asparagus (*Salicornia virginica*)
- Grasses
- Sedges
- Seaweed species

WILDLIFE

LAND

MAMMALS

- North American porcupine (*Erethizon dorsata*)
- Red squirrel (*Tamiasciurus hudsonicus*)
- Sitka black-tailed deer (*Odocoileus hemionus sitkensis*)
- Black bear (*Ursus americanus*)
- North American river otter (*Lutra canadensis*)
- American mink (*Neovison vison*)
- American marten (*Martes americana*)
- Coyote (*Canis latrans*)
- Wolf (*Canis lupus*, very rarely seen)
- Mice and voles

BIRDS

- Raptors:
 - Bald eagle (*Haliaeetus leucocephalus*)
 - Peregrine falcon (*Falco peregrinus*)
 - Sharp-shinned hawk (*Accipiter striatus*)

- Northern goshawk (*Accipiter gentilis*)
- Great horned owl (*Bubo virginianus*)
- Western screech owl (*Megascops kennicottii*)
- Short-eared owl (*Asio flammeus*)
- Northern saw-whet owl (*Aegolius acadicus*)
- Northern pygmy-owl (*Glaucidium gnoma*)
- Corvids:
 - Common raven (*Corvus corax*)
 - Black-billed magpie (*Pica hudsonia*)
- Warblers (*Parulidae*):
 - Yellow warbler (*Dendroica petechia*)
 - Orange-crowned warbler (*Oreothlypis celata*)
 - Yellow-rumped warbler (*Dendroica coronata*)
 - Townsend's warbler (*Dendroica townsendi*)
 - MacGillivray's warbler (*Oporornis tolmiei*)
 - Wilson's warbler (*Wilsonia pusilla*)
- Sparrows:
 - Chipping sparrow (*Spizella passerine*)
 - Savannah sparrow (*Passerculus sandwichensis*)
 - Fox sparrow (*Passerella iliaca*)
 - Song sparrow (*Melospiza melodia*)
 - Lincoln's sparrow (*Melospiza lincolni*)
 - Golden-crowned sparrow (*Zonotrichia atricapilla*)
- Thrushes:
 - Gray-cheeked thrush?
 - Swainson's thrush (*Catharus ustulatus*)
 - Hermit thrush (*Catharus guttatus*)
 - Varied thrush (*Ixoreus naevius*)
 - American robin (*Turdus migratorius*)
- Flycatchers:
 - Olive-sided flycatcher (*Contopus cooperi*)
 - Hammond's flycatcher (*Empidonax hammondii*)
 - Pacific-slope flycatcher (*Empidonax difficilis*)
- Woodpeckers:
 - Red-breasted sapsucker (*Sphyrapicus ruber*)
 - Downy woodpecker (*Picoides pubescens*)
 - Hairy woodpecker (*Picoides villosus*)
 - Northern flicker (*Colaptes auratus*)
- Dark-eyed junco (*Junco hyemalis*)
- Red crossbill (*Loxia curvirostra*)
- White-winged crossbill (*Loxia leucoptera*)
- Pacific wren (*Troglodytes pacificus*)
- Common redpoll (*Acanthis flammea*)
- Golden-crowned kinglet (*Regulus satrapa*)

- Ruby-crowned kinglet (*Regulus calendula*)
- Rufous hummingbird (*Selasphorus rufus*)
- Red-breasted nuthatch (*Sitta canadensis*)
- Boreal chickadee (*Poecile hudsonicus*)
- Chestnut-backed chickadee (*Poecile rufescens*)

MARINE

MAMMALS

- Steller sea lion (*Eumetopias jubatus*)
- Sea otter (*Enhydra lutris*)
- Harbor seal (*Phoca vitulina*)
- Northern elephant seal (*Mirounga angustirostris*)
- Humpback whale (*Megaptera novaeangliae*)
- Short-finned pilot whale (*Globicephala macrorhynchus*)
- Baird's beaked whale (*Berardius bairdii*)
- Sperm whale (*Physeter catodon*)
- North Pacific right whale (*Eubalaena japonica*)
- Gray whale (*Eschrichtius robustus*)
- Blue whale (*Balaenoptera musculus*)
- Fin whale (*Balaenoptera physalus*)
- Sei whale (*Balaenoptera borealis*)
- Killer whale (*Orcinus orca*)
- Dall's porpoise (*Phocoenoides dalli*)
- Harbor porpoise (*Phocoena phocoena*)
- Common minke whale (*Balaenoptera acutorostrata*)

BIRDS

- Seabirds:
 - Pelagic cormorant (*Phalacrocorax pelagicus*)
 - Double-crested cormorant (*Phalacrocorax auritus*)
 - Glaucous-winged gull (*Larus glaucescens*)
 - California gull (*Larus californicus*)
 - Herring gull (*Larus argentatus*)
 - Mew gull (*Larus canus*)
 - Thayer's gull (*Larus thayeri*)
 - Bonaparte's gull (*Chroicocephalus Philadelphia*)
 - Black-legged kittiwake (*Rissa tridactyla*)
 - Common murre (*Uria aalge*)
 - Thick-billed murre (*Uria lomvia*)
 - Pigeon guillemot (*Cepphus columba*)
 - Marbled murrelet (*Brachyramphus marmoratus*)
- Shorebirds:

- Black-bellied plover (*Pluvialis squatarola*)
- Semipalmated plover (*Charadrius semipalmatus*)
- Spotted sandpiper (*Actitis macularius*)
- Greater yellowlegs (*Tringa melanoleuca*)
- Black turnstone (*Arenaria melanocephala*)
- Surfbird (*Aphriza virgata*)
- Western sandpiper (*Calidris mauri*)
- Least sandpiper (*Caladris minutilla*)
- Dunlin (*Calidris alpina*)
- Short-billed dowitcher (*Limnodromus griseus*)
- Wilson's snipe (*Gallinago delicata*)
- Red-necked phalarope (*Phalaropus lobatus*)

FISH

- All 5 Pacific salmon
- Sable fish
- Red snapper
- Halibut
- Black sea bass
- Cod

INVERTEBRATES

- Clams:
 - Baltic macoma (*Macoma balthica*)
 - Geoduck clam (*Panopea generosa*)
 - Littleneck clam (*Protothaca stamineais*)
- Pinto abalone (*Haliotis kamtschatkana*)
- Giant Pacific octopus (*Enteroctopus dofleini*)
- Chiton:
 - Black Katy (*Katharina tunicate*)
 - Gumboot (*Cryptochiton stelleri*)
- Nudibranch
 - Golden dirona (*Dirona pellucida*)
- Limpets:
 - *Lottia digitalis*
 - *Lottia paradigitalis*
 - *Lottia pelta*
 - *Lottia persona*
 - *Lottia scutum*
 - *Lottia fenestrata*
 - *Acmea mitra*
 - *Lottia incessa*
 - *Lottia instabilis*

- *Lottia paleacea*
- Sitka periwinkle (*Littorina sitkana*)
- Sea stars:
 - Ochre star (*Pisaster ochraceus*)
 - Bat star (*Asterina mimiata*)
 - Sunflower star (*Pycnopodia helianthoides*)
 - Leather star (*Dermasterias imbricata*)
- Sea urchins:
 - Red sea urchin (*Strongylocentrotus franciscanus*)
 - Green sea urchins (*Strongylocentrotus droebachiensis*)
- Mussels
- Shrimp:
 - Coonstripe shrimp (*Pandalus hypsinotis*)
 - Northern shrimp (*Pandalus borealis*)
 - Sidestriped shrimp (*Pandalopsis dispar*)
 - Spot shrimp (*Pandalus platyceros*)
- Red sea cucumber (*Parastichopus californicus*)
- Crab:
 - Golden king crab (*Lithodes aequispinus*)
 - Red king crab (*Paralithodes camtschaticus*)

D.

APPENDIX

SECRETARY OF THE INTERIOR'S STANDARDS FOR THE TREATMENT OF HISTORIC PROPERTIES



STANDARDS FOR PRESERVATION

1. A property will be used as it was historically, or be given a new use that maximizes the retention of distinctive materials, features, spaces, and spatial relationships. Where a treatment and use have not been identified, a property will be protected and, if necessary, stabilized until additional work may be undertaken.
2. The historic character of a property will be retained and preserved. The replacement of intact or repairable historic materials or alteration of features, spaces, and spatial relationships that characterize a property will be avoided.
3. Each property will be recognized as a physical record of its time, place, and use. Work needed to stabilize, consolidate, and conserve existing historic materials and features will be physically and visually compatible, identifiable upon close inspection, and properly documented for future research.
4. Changes to a property that have acquired historic significance in their own right will be retained and preserved.
5. Distinctive materials, features, finishes, and construction techniques or examples of craftsmanship that characterize a property will be preserved.
6. The existing condition of historic features will be evaluated to determine the appropriate level of intervention needed. Where the severity of deterioration requires repair or limited replacement of a distinctive feature, the new material will match the old in composition, design, color, and texture.
7. Chemical or physical treatments, if appropriate, will be undertaken using the gentlest means possible. Treatments that cause damage to historic materials will not be used.
8. Archeological resources will be protected and preserved in place. If such resources must be disturbed, mitigation measures will be undertaken.

STANDARDS FOR REHABILITATION

1. A property will be used as it was historically or be given a new use that requires minimal change to its distinctive materials, features, spaces, and spatial relationships.
2. The historic character of a property will be retained and preserved. The removal of distinctive materials or alteration of features, spaces, and spatial relationships that characterize a property will be avoided.
3. Each property will be recognized as a physical record of its time, place, and use. Changes that create a false sense of historical development, such as adding conjectural features or elements from other historic properties, will not be undertaken.
4. Changes to a property that have acquired historic significance in their own right will be retained and preserved.
5. Distinctive materials, features, finishes, and construction techniques or examples of craftsmanship that characterize a property will be preserved.
6. Deteriorated historic features will be repaired rather than replaced. Where the severity of deterioration requires replacement of a distinctive feature, the new feature will match the old in design, color, texture, and, where possible, materials. Replacement of missing features will be substantiated by documentary and physical evidence.
7. Chemical or physical treatments, if appropriate, will be undertaken using the gentlest means possible. Treatments that cause damage to historic materials will not be used.
8. Archeological resources will be protected and preserved in place. If such resources must be disturbed, mitigation measures will be undertaken.
9. New additions, exterior alterations, or related new construction will not destroy historic materials, features, and spatial relationships that characterize the property. The new work shall be differentiated from the old and will be compatible with the historic materials, features, size, scale and proportion, and massing to protect the integrity of the property and its environment.
10. New additions and adjacent or related new construction will be undertaken in a such a manner that, if removed in the future, the essential form and integrity of the historic property and its environment would be unimpaired.

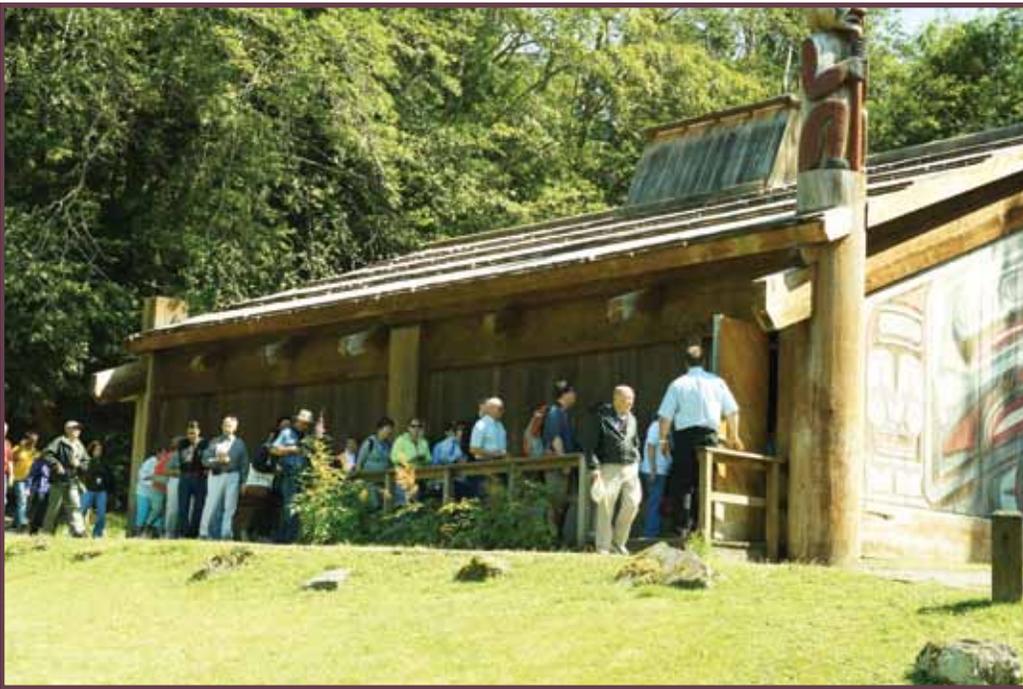
STANDARDS FOR RESTORATION

1. A property will be used as it was historically or be given a new use which reflects the property's restoration period.
2. Materials and features from the restoration period will be retained and preserved. The removal of materials or alteration of features, spaces, and spatial relationships that characterize the period will not be undertaken.
3. Each property will be recognized as a physical record of its time, place, and use. Work needed to stabilize, consolidate and conserve materials and features from the restoration period will be physically and visually compatible, identifiable upon close inspection, and properly documented for future research.
4. Materials, features, spaces, and finishes that characterize other historical periods will be documented prior to their alteration or removal.
5. Distinctive materials, features, finishes, and construction techniques or examples of craftsmanship that characterize the restoration period will be preserved.
6. Deteriorated features from the restoration period will be repaired rather than replaced. Where the severity of deterioration requires replacement of a distinctive feature, the new feature will match the old in design, color, texture, and, where possible, materials.
7. Replacement of missing features from the restoration period will be substantiated by documentary and physical evidence. A false sense of history will not be created by adding conjectural features, features from other properties, or by combining features that never existed together historically.
8. Chemical or physical treatments, if appropriate, will be undertaken using the gentlest means possible. Treatments that cause damage to historic materials will not be used.
9. Archeological resources affected by a project will be protected and preserved in place. If such resources must be disturbed, mitigation measures will be undertaken.
10. Designs that were never executed historically will not be constructed.

E.

APPENDIX

IMPLEMENTATION TABLE FOR TOTEM BIGHT STATE HISTORICAL PARK



The following tables present the level of priority (immediate, short term, and long term) in which the Division of Parks and Outdoor Recreation recommends the facility and infrastructure, interpretation, information and orientation, and environmental cleanup projects outlined in this plan be implemented. However, these are recommendations and can be implemented out of order if the situation and funding allows.

Land Ownership and Use	
Recommendation	Priority
Preservation Zones: Implement a Zone One for restoration of totem poles, clan house, and original intent, a Zone Three for rehabilitation of the area surrounding the totem poles and the clan house, a Zone Four for renovation of the parking area and administrative facilities.	Immediate

Facilities	
Recommendation	Priority
District Headquarters (DH): The DH should be developed to adequately meet both the park’s needs and the area’s needs and should include the functions of office, visitor contact station, workshop, storage shed, and volunteer lodging in a central and functional location.	Short-Term
Ranger Station	
<ul style="list-style-type: none"> Replace or revamp the ranger station incorporating 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. 	Short-Term
<ul style="list-style-type: none"> Include restrooms and running water. 	Short -Term
Visitor Contact Station	
<ul style="list-style-type: none"> Replace the existing building with a functional visitor contact station that includes a gathering area and interpretive and educational material related to Totem Bight and Ketchikan. 	Short-Term
<ul style="list-style-type: none"> Construct a covered outdoor sitting area adjacent to the visitor contact station for small groups. 	Short-Term
Workshop and Storage Shed	
<ul style="list-style-type: none"> Make this structure large enough to adequately house the necessary maintenance tools and materials. 	Short-Term
<ul style="list-style-type: none"> Provide adequate workspace in this structure so it can also be safely used as a workshop. 	Short-Term
<ul style="list-style-type: none"> Equip the shed with heat and electricity and ensure adequate ventilation. 	Short-Term
Volunteer Lodging	
Unimproved RV Site:	
<ul style="list-style-type: none"> Screen the area containing the unimproved recreational vehicle site for the park host and the storage shed to provide some level of privacy, but screening should still allow the park host to see the surrounding area for safety purposes. 	Immediate
<ul style="list-style-type: none"> Upgrade this site by providing a holding tank or other sewage disposal method. 	Short-Term

<p>Other Lodging:</p> <ul style="list-style-type: none"> Provide indoor lodging for park volunteers that can be used year round and includes heating, plumbing, and electricity. 	As Funding Allows
<p>Toilets: Upgrade to flush toilets as funding and opportunity allow.</p>	Long-Term (Low Priority)
<p>Entrance Shelter: Provide a covered shelter near the entrance trail.</p>	Long-Term
<p>Restoration Shed:</p> <ul style="list-style-type: none"> Use the restoration shed to dry and repair totem poles. Regularly evaluate the shed’s maintenance needs and repair as needed. Provide personal or audio interpretive opportunities in the covered viewing area. 	Immediate Immediate Immediate
<p>Totem Poles:</p> <ul style="list-style-type: none"> Provide preventative maintenance and rehabilitation for totem poles. Tlingit or Haida carvers should be hired to do any carving necessary to restore deteriorating poles. The deteriorated poles that are not restorable should be placed in the interpreted forest area and allowed to return to the forest’s ecological system (in a similar manner to what was done traditionally) making them an interpretive and educational opportunity. The Native community of the area should be consulted to ensure that the raising and lowering of restored poles is done in a culturally sensitive and respectful manner. 	Immediate Immediate Immediate
<p>Clan House:</p> <ul style="list-style-type: none"> Provide regular maintenance to keep the clan house in good repair and to minimize any potential safety hazards. Maintain and enhance the clan house’s authenticity and traditional architectural integrity while providing for public health, safety, and welfare. 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 lighting in the house—if it can be done in a way that maintains the authenticity and integrity of the clan house—to encourage more use of this resource for social and cultural events. 	Short-Term Short-Term Short-Term Short-Term
<p>Ketchikan Gateway Borough Bus Shelter: Maintain a good working relationship and work with the borough to ensure that the bus shelter remains an asset to the park and the Ketchikan community.</p>	Immediate

Trails	
Recommendation	Priority
Entrance Trail: Keep the entrance trail clearly identified.	Immediate
Totem Pole Loop Trail:	
<ul style="list-style-type: none"> Reroute the trail so it leads visitors to the restoration shed and then to the clan house. 	Immediate
<ul style="list-style-type: none"> Construct a boardwalk between the Pole on the Point and the beach access closest to the clan house. 	Short-Term
<ul style="list-style-type: none"> Provide additional seating on the northern section of the loop. 	Immediate
Exit Trail:	
<ul style="list-style-type: none"> Grade to make trail ADA accessible. 	Immediate
<ul style="list-style-type: none"> Provide adequate seating and trailside interpretation. 	Immediate
<ul style="list-style-type: none"> Ensure that the trail is always clearly identified as the exit trail. 	Immediate

Personal Interpretation	
Recommendation	Priority
Commercial Tours: Implement a tour guide training program with an interpretive program outline and handouts.	Short-Term
Scheduled Tours:	
<ul style="list-style-type: none"> Continue to provide scheduled tours on a regular basis. 	Immediate
<ul style="list-style-type: none"> Implement the interpretive program outline used for commercial tour trainings once it has been developed. 	Short-Term
Alaska Native Dance Groups: Continue this partnership and encourage additional similar partnerships.	Immediate
Special Events: Continue using the clan house for special events such as readings, concerts, storytelling, etc.	Immediate
Storytelling Program: Implement a storytelling program led by Haida or Tlingit people that have the rights to the stories portrayed on the totem poles.	Short-Term
Teacher Trainings:	
<ul style="list-style-type: none"> Work with educators to develop training that helps to meet the Alaska History Performance Standards for the Alaska history high school credit requirement. 	Short-Term to Long-Term
<ul style="list-style-type: none"> Partner with the University of Alaska and possibly with the U.S. Forest Service to offer an instructional and fun one- or 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. 	Short-Term to Long-Term

Non-Personal Interpretation	
Recommendation	Priority
Informational Brochure: <ul style="list-style-type: none"> Update the existing brochure to put it into the newly developed division standard for Alaska State Park brochures. Prepare multilingual versions. 	Short-Term Short-Term
Podcasts: Create podcasts based on the park's themes and subthemes.	Short-Term
Totem Bight State Historical Park DVD: Develop a DVD for the park as an educational resource and a marketing tool.	Short-Term
Audio Guides: Develop hand-held, multilingual audio guides to reach a broader audience.	Short-Term
Cell Phone Interpretation: Look into the feasibility of using cell phone technology at Totem Bight to provide an innovative, cost effective method for interpreting park resources.	Long-Term
Smartphone Applications Research the feasibility of producing a smartphone application for Totem Bight and, if it is determined to be a viable option that would enhance the visitor experience, consider developing such an application.	Short-Term
Interpretive Panels: Rewrite and relocate the Valuable Plants panel to the Forest Zone on the Entrance Trail if future facility development displaces the wildflower garden.	Long-Term
Wildflower Garden Plant ID Signs: <ul style="list-style-type: none"> Plant ID signs should continue to reflect the plant species represented in the garden and note whether they are native or non-native plants. Care of this garden should remain a volunteer effort as long as it is practicable. 	Immediate Immediate
Video Camera: Place a video camera near the eagles' nest and stream live coverage of the nesting eagles to a monitor in the visitor contact station.	Short-Term
New Interpretive Areas: Create an interpretive area in connection to the restoration shed and interpretive panels using traditional carving tools and personal or audio interpretation.	Short-Term

Evaluation of Interpretive Sites and Materials	
Recommendation	Priority
Evaluation of Interpretive Sites and Materials: Design and implement strategies to evaluate the effectiveness of interpretive sites and materials.	Immediate

Information and Orientation	
Recommendation	Priority
Park Entrance: Design an improved entrance to represent the gateway or portal to the park that is commensurate with the park's design and character.	Short-Term
Orientation Kiosk: Install an orientation kiosk to house a bulletin board and an orientation panel.	Short -Term
Signage and Park Identification: Ensure that signage directing visitors to the park are clear and visible and that the entrance to the park is clearly marked.	Immediate
Staff: An effort should be made to have a paid staff member or a trained volunteer present during hours of peak visitation to answer questions and otherwise assist visitors as needed.	Immediate
Website: Keep the Totem Bight webpage updated and the information on it current.	Immediate
Books: <ul style="list-style-type: none"> • Promote books about the park and its resources. (These books are sold in venues outside the park). • Provide visitors with information regarding where these books are available. 	Immediate Immediate

Operations and Staffing	
Recommendation	Priority
Operations and Staffing: Make an effort to have one staff member or volunteer onsite during regular operating hours, or at least during hours of peak visitation.	Immediate

Partnerships	
Recommendation	Priority
Volunteer Opportunities: Encourage, cultivate, and commend volunteers' service to the park and explore opportunities to attract, recruit, and retain volunteers.	Immediate
Local Native Groups: Encourage and promote working partnerships with the local Native groups, especially concerning training, interpretation, restoration, and maintenance of totem poles and the clan house, and the management of deteriorated poles that can no longer be repaired.	Immediate
Friends of Ketchikan State Parks: Encourage the establishment of a Friends of Ketchikan State Parks group.	Short-Term

Safety	
Recommendation	Priority
Totem Poles: Repair and restore totem poles that are deteriorated to the point of becoming safety hazards if they can be restored. If not, place them in the new “Totem Pole Life Cycle” interpretive area.	Immediate
Buildings: Regularly maintain park buildings and keep them up to code to ensure the safety of park visitors. If new buildings are constructed, they must meet industry and park standards.	Immediate
Other Safety Concerns: <ul style="list-style-type: none"> • Park vegetation should be managed responsibly to prevent harm to people and property by falling trees and to ensure good visibility in transited areas. • Consider additional lighting in highly transited areas such as near the toilet facilities, especially during winter. 	Immediate Immediate



