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Senator Vic Fischer

Alaska State Legislature
Pouch V • Juneau, Alaska 99811 • (907) 465-4954

March 29, 1983
3:00pm

Butrovich Room
Capitol Bldg.

Members Present

Senator Vic Fischer, Chair
Senator Bill Ray, Vice-Chair
Senator Arlis Sturgulewski
Senator Tim Kelly
Senator Pat Rodey

SB 4--Repeal of the beverage dispensary license board

Senator Sturgulewski (prime sponsor) stated that the provision to be repealed is never used and is thus unnecessary.

Senator Rodey moved and asked unanimous consent to pass the bill out of committee with individual recommendations. There was no objection.

SB 132--Establishing an Alaska Administrative Journal

Senator Fahrenkamp (prime sponsor) testified for the bill. The idea of the bill is to promote efficiency in administrative action. She proposed a committee substitute and outlined its contents. She stated that the bill could be implemented without great cost for an 18 month trial period. At the end of the trial period, cost and demand for the journal will be known.

Lt. Governor Steven McAlpine testified that the 18 month trial period was a positive feature of the bill and that the fiscal note was his highest guess. The big question is the demand for such a publication and how much revenue it will generate.

Senator Ray asked if the "no effect until publication" section would work. Lt. Governor McAlpine responded that this problem was covered in subsection "d" of the committee substitute.

Arthur Peterson, Department of Law, testified that the CS takes care of many of the problems he had identified in the original bill. He stated that he had some concern that the project may be taking on too much. He went through the list of things to be included in the journal and commented on each one. He discussed the benefits of the provision which disclaims liability for the contents of the journal.

Senator Rodey moved and asked for unanimous consent to pass the bill from committee with individual recommendations. There were no objections.

SB 194--Relating to "ice classics"

Senator Sackett (prime sponsor) testified that he had been asked to help create a "Kuskokwim Ice Classic" by Bethel Social Services. This group wants to reduce their dependence on state money.

Senator Ray suggested that the title of the bill be changed to " An Act relating to Establishment of the Kuskokwim Ice Classic".

Senator Fischer suggested a minor change on line 13 of the bill.

Senator Ray moved and asked unanimous consent that these changes be incorporated in a committee substitute, that the committee substitute be adopted and passed out of committee with individual recommendations. There was no objection.

SB 137--Requiring public employees to comply with the Regulation of Lobbying Act.

Senator Faiks (prime sponsor) testified that she had contemplated a sponsor substitute but decided against it. She reviewed the substance of the bill and described the current situation where municipal and university lobbyists do not have to register and disclose while private sector lobbyists do. She described lobbying laws in other states. She stated that it was very difficult to get information on lobbying expenditures from the Municipality of Anchorage.

Senator Ray asked if, for example, a municipal attorney who answered questions for a legislator or legislative staff person would have to register. Senator Faiks responded that that would be true if the public employee was lobbying for money. She pointed out that "substantial and regular" portions of this person's salary must come from lobbying.

Senator Ray asked if legislators would be required to comply with the Act if this bill were passed. Senator Faiks was of the opinion that this legislation would not affect legislators.

Senator Ray suggested that municipal lobbyists were a local problem which would best be addressed by local ordinance. Senator Faiks disagreed saying that the crux of the problem is spending public money through lobbying to get more public money.

Vickie Rippie, A.P.O.C. assistant director, referred to APOC's position paper and summarized its content. This bill would apply to legislators and staff. She stated that the Commission feels that government productivity might suffer as 2000 employees could be affected.

Senator Rodey suggested that the bill be held over for further study. The committee agree by consensus to hold the bill over.

SB 190--Special appropriation for Wrangell Totem Poles

Senator Ferguson testified in favor of the bill. He stated that this bill would help save some important elements of the Native culture.

Senator Kelly asked if section 2 of the bill was duplicated by other programs. Senator Ferguson said that this was not the case.

David Katzeek, Sealaska Heritage Foundation, testified for the bill. He described various foundation activities to save and display valuable artifacts.

Senator Sturgulewski asked if the project which is the subject of this bill will extend into future years and require further funding. Mr. Katzeek stated that this depended on the process laid out in the bill.

Senator Ray moved and asked unanimous consent that the bill pass from committee with individual recommendations. There was no objection.

The remainder of the calendar was not taken up.

Senator Fischer adjourned the meeting at 4:23pm.



Sealaska Heritage Foundation

One Sealaska Plaza, Suite 300 Juneau, Alaska 99801 • (907) 586-4222

PROPOSAL TO THE
ALASKA STATE LEGISLATURE
SEALASKA HERITAGE FOUNDATION
LANGUAGE AND CULTURAL STUDIES PROGRAM

Submitted by:

✓ David G. Katzeek, PRESIDENT
Sealaska Heritage Foundation
One Sealaska Plaza, Suite 300
Juneau, Alaska 99801
(907) 586-4222

-1512

PROPOSAL TO THE
ALASKA STATE LEGISLATURE

SEALASKA HERITAGE FOUNDATION
LANGUAGE AND CULTURAL STUDIES PROGRAM
SUMMARY

STATEMENT OF NEED

Languages, history, social organization, songs, dances and art are integral and vital components of the Tlingit, Haida and Tsimshian Nations of Southeast Alaska. Tribal elders are the primary sources of these cultural traditions. Because the social and political climate of the past 30-40 years discouraged tribal cultural expression, the elders have generally not transmitted or documented this cultural information. The mission of the Sealaska Heritage Foundation is to preserve and promote the cultures of the Tlingit, Haida and Tsimshian Nations. The Sealaska Heritage Foundation, at the direction of the elders, identifies an immediate and urgent need to implement a Language and Cultural Studies Program to preserve and transmit the languages and cultures of the Tlingit, Haida and Tsimshian Nations for the benefit of the three Nations and the State of Alaska.

Goals

The goals of the Language and Cultural Studies Program are as follows:

1. Evaluate and report the needs and present efforts throughout the State of Alaska to preserve and transmit the languages and cultures of the Tlingit, Haida and Tsimshian Nations in coordination with educators and Alaska Native organizations in the State of Alaska.
2. Develop culturally-based resource materials in response to the identified language and cultural needs.
3. Disseminate resource materials to appropriate educational institutions and personnel including the State of Alaska and Alaska Native organizations.
4. Plan interethnic communications among educators in communities in Southeast Alaska.
5. Complete a final evaluation report of the Language and Cultural Studies Program to the Alaska State Legislature. Disseminate to appropriate organizations and individuals.

The Language and Cultural Studies Program is a highly important and extensive multi-year program which will require three (3) years to complete. Much of the planning of the Program and development of a variety of materials will be accomplished in the first year. The implementation of the Program will require an additional two (2) years to complete. It would be particularly

difficult and unrealistic to attempt to complete such a significant and complex program in less than three (3) years. The benefits of the Language and Cultural Studies Program to Alaska Natives and the State of Alaska will not be realized until the end of the second year.

SUMMARY BUDGET FOR THE LANGUAGE AND CULTURAL STUDIES PROGRAM
FY83-FY85

SUMMARY BUDGET FOR FY83

DIRECT COSTS

Salaries and Wages	\$ 54,000
Fringe Benefits	18,900
Fees and Other	75,200
Travel Costs	21,456
Permanent Equipment	5,300
Supplies and Materials	1,000
Services	35,000
TOTAL DIRECT COSTS	<u>\$210,856</u>

INDIRECT COSTS \$ 71,690

TOTAL PROJECT COSTS FOR FY83 \$282,546

SUMMARY BUDGET FOR FY84

DIRECT COSTS

Salaries and Wages	\$ 57,300
Fringe Benefits	20,100
Fees and Other	71,800
Travel Costs	22,800
Supplies and Materials	1,100
Services	37,100
TOTAL DIRECT COSTS	<u>\$210,200</u>

INDIRECT COSTS \$ 71,500

TOTAL PROJECT COSTS FOR FY84 \$281,700

SUMMARY BUDGET FOR FY85

DIRECT COSTS

Salaries and Wages	\$ 60,600
Fringe Benefits	21,300
Fees and Other	76,200
Travel Costs	24,200
Supplies and Materials	1,200
Services	39,400
TOTAL DIRECT COSTS	<u>\$223,100</u>

INDIRECT COSTS \$ 75,900

TOTAL PROJECT COSTS FOR FY85 \$299,000

TOTAL PROJECT COSTS OF THE LANGUAGE AND CULTURAL STUDIES PROGRAM
FY83-FY85

FY83 \$282,546

FY84 \$281,700

FY85 \$299,000

TOTAL PROJECT COSTS \$863,246

PROPOSAL TO THE
ALASKA STATE LEGISLATURE

SEALASKA HERITAGE FOUNDATION
LANGUAGE AND CULTURAL STUDIES PROGRAM

NARRATIVE

STATEMENT OF NEED

Language, history, social organization, songs, dances and art are integral and vital components of the Tlingit, Haida and Tsimshian Nations of Southeast Alaska. Tribal elders are the primary sources of these cultural traditions. Because the social and political climate of the past 30-40 years discouraged tribal cultural expression, the elders have generally not transmitted or documented this cultural information. The mission of the Sealaska Heritage Foundation is to preserve and promote the cultures of the Tlingit, Haida and Tsimshian Nations. The Sealaska Heritage Foundation, at the direction of the elders, identifies an immediate and urgent need to implement a Language and Cultural Studies Program to preserve and transmit the languages and cultures of the Tlingit, Haida and Tsimshian Nations for the benefit of the three Nations and the State of Alaska.

Goals

The goals of the Language and Cultural Studies Program are as follows:

1. Evaluate and report the needs and present efforts throughout the State of Alaska to preserve and transmit the languages and cultures of the Tlingit, Haida and Tsimshian Nations in coordination with educators and Alaska Native organizations in the State of Alaska.
2. Develop culturally-based resource materials in response to the identified language and cultural needs.
3. Disseminate resource materials to appropriate educational institutions and personnel including the State of Alaska and Alaska Native organizations.
4. Plan interethnic communications among educators in communities in Southeast Alaska.
5. Complete a final evaluation report of the Language and Cultural Studies Program to the Alaska State Legislature. Disseminate to appropriate organizations and individuals.

The Language and Cultural Studies Program is a highly important and extensive multi-year program which will require three (3) years to complete. Much of the planning of the Program and development of a variety of materials will be accomplished in the

first year. The implementation of the Program will require an additional two (2) years to complete. It would be particularly difficult and unrealistic to attempt to complete such a significant and complex program in less than three (3) years. The benefits of the Language and Cultural Studies Program to Alaska Natives and the State of Alaska will not be realized until the end of the second year.

PLAN OF WORK AND METHODOLOGY

1. Goal One - Evaluate and report the need and present efforts throughout Alaska to preserve and transmit the languages and cultures of the Tlingit, Haida and Tsimshian Nations in coordination with educators and Alaska Native organizations in the State of Alaska.

Methodology

- a. Develop and implement a survey to evaluate the needs and present efforts of communities to preserve and promote the languages and cultures of the Tlingit, Haida and Tsimshian Nations. Finalize survey results.
- b. Organize and implement a conference, of individuals, representing organizations, agencies and institutions in Alaska who are actively engaged in the preservation and

transmission of the Tlingit, Haida and Tsimshian languages and other cultural activities. Traditional elders, educators, linguists and other interested individuals will be invited to attend.

- c. Conference participants will be invited to report on their activities and express their views on the needs of their constituencies in relation to the preservation and transmission of the languages and cultures of the three Southeast Alaska Native Nations. Utilize survey results as a focus of discussion at the conference.
- d. Select a working group which is representative of conference participants and communities in Southeast Alaska, called the Language and Cultural Studies Program Committee, to contribute to the development and review of materials developed as a result of the Language and Cultural Studies Program.
- e. Report survey and conference results and disseminate to conference participants and other interested individuals. Include an evaluation of the survey and conference in the report. The Language and Cultural Studies Program Committee will assist in the development of the report and will review the report prior to its dissemination. The Sealaska Heritage Foundation will review and approve the report for distribution.

- f. Based on the results of the survey and conference, the work plan and budget of the Language and Cultural Studies Program will be evaluated and potentially redefined.

Goal one will be accomplished at the end of the first year of the Language and Cultural Studies Program.

2. Goal Two - Develop culturally-based resource materials in response to the identified language and cultural needs.

Methodology

- a. Based on conference findings and with the assistance of the Language and Cultural studies Program Committee, design an overall curriculum structure which defines the scope of culturally-based instruction.
- b. Identify existing culturally-based resource materials for the instruction of the Tlingit, Haida and Tsimshian languages and other cultural information.
- c. Identify culturally-based resource materials which are needed to assist in the instruction of the Tlingit, Haida and Tsimshian languages and other cultural information (e.g. printed matter, video, computer material, kits, etc).

- d. Develop resource materials identified as necessary to the instruction of the three Southeast Alaska Native languages and other cultural information.
- e. Develop a curriculum for the instruction of the Tlingit, Haida and Tsimshian languages and other relevant cultural information.
- f. The Language and Cultural Studies Program Committee will contribute to the development and review of all resource materials.

Goal two will commence during the first year and be completed at the end of the third year of the Language and Cultural Studies Program.

3. Goal Three - Disseminate resource materials to appropriate educational institutions and personnel including the State of Alaska and Alaska Native organizations.

Methodology

- a. In conjunction with the Language and Cultural Studies Program Committee, identify educational and cultural organizations, agencies and institutions which have expressed an interest in obtaining resource materials

development as a result of the Language and Cultural Studies Program.

- b. Based upon the response of the educational and cultural organizations above, organize the curriculum and resource materials into the most readily useable format for the most appropriate learner populations.
- c. Disseminate resource materials to identified organizations.

Goal three will commence during the first year and will be completed at the end of the third year.

4. Goal Four - Plan interethnic communications among educators in communities in Southeast Alaska.

Methodology

- a. Develop a plan to facilitate interethnic communications among educators in Southeast Alaska. The plan will include methods to familiarize educators with the different cultures in Southeast Alaska and will focus on the development and implementation of the culturally-based resource materials developed as a result of the Language and Cultural Studies Program.

- b. Conduct workshops and/or seminars during the second and third years to facilitate interethnic communications.
- c. Representatives from school districts and institutes of higher education will be invited to participate in the workshops and seminars.

Goal four will begin during the second year and will be completed at the end of the third year.

- 5. Goal Five - Complete a final evaluation report of the Languages and Cultural Studies Program to the Alaska State Legislature. Disseminate to appropriate organizations and individuals.

Methodology

- a. The Language and Cultural Studies Program will be subject to ongoing, internal evaluation.
- b. The final evaluation report will include an assessment of future needs and plans for the Language and Cultural Studies Program.
- c. Disseminate the final evaluation report to the Alaska State Legislature, Language and Cultural Studies Program conference participants and interested organizations and

individuals involved in language and cultural preservation and promotion.

Goal five will be accomplished at the end of each year for three (3) years.

PERSONNEL

1. Language and Cultural Studies Program Coordinator

The Language and Cultural Studies Program Coordinator will direct and administer the Language and Cultural Studies Program. The Coordinator will be an educator who is trained and experienced in the development of culturally-based resource materials. The Coordinator will be knowledgeable of English and one of the three Southeast Alaska languages. The Coordinator will work on a full-time basis for three years.

2. Consultants - The following personnel will be hired on a consulting basis:

- ~~a.~~ Language Specialists (2) - There will be two (2) Language Specialists. Both Language Specialists will be educators who are trained and experienced in the development of culturally-based resource materials. Each Language Specialist will be knowledgeable of one of the three Southeast Alaska Native languages. The two (2) Language

Specialists will work on a half-time basis for three years under the direct supervision of the Language and Cultural Studies Program Coordinator.

- n. Education Consultant - The Education Consultant will assist in the planning and evaluation of the Languages and Cultural Studies Program. The Education Consultant will assist in the design and implementation of the survey and in the completion of the final evaluation report.
 - c. Linguistic Consultants - Linguists knowledgeable of the Tlingit, Haida and Tsimshian languages will review and assist in the development of materials.
 - d. Materials Development Consultants - Educators will be hired on a short-term consulting basis to assist in the development of culturally-based resource materials.
3. Secretary - Under the direct supervision of the Language and Cultural Studies Program Coordinator, the Secretary will type all correspondence, reports and other materials, make travel arrangements, answer the telephone, maintain a file system and other duties as assigned. The Secretary will work on a full-time basis for three years.

BUDGET FOR FY83
DIRECT COSTS

Salaries and wages	Amount
Program Coordinator (1) \$32,000/yr.	\$32,000
Secretary (1) \$22,000/yr.	<u>22,000</u>
Total Salaries and wages	\$54,000
Fringe Benefits	\$18,900
Fees and Other	
Language Specialists (2) \$14,000/yr.	\$28,000
Education Consultant (1) \$7,500/yr.	7,500
Linguistic Consultants	10,000
Resource Materials Consultants	20,000
Rent (200 sq. ft. @ \$2 per sq.ft./mo.x12)	4,900
Supplies	1,000
Telephone	2,400
Postage	<u>1,500</u>
Total Fees and Other	\$75,200

Travel Costs

Conference: 2 individuals from each of the following communities to Juneau.

Community	Transportation Costs	Subsistence Costs	
Angoon	\$212	\$ 340	
Hoonah	140	340	
Haines	200	340	
Sitka	200	340	
Ketchikan	302	340	
Metlakatla	300	340	
Kake	336	340	
Yakutat	264	340	
Hydaburg	300	340	
Anchorage	40	340	
Fairbanks	160	340	
Total Workshop/Seminars travel costs			\$ 3,654
Total Subsistence costs			3,740
Program Coordinator			3,972
Language Specialists			8,140

Language & Cultural Studies Program Committee	<u>1,950</u>
Total Travel Costs	\$21,456
Permanent Equipment	Amount
Desks	\$ 1,600
Word Processor Unit	3,000
File Cabinets	<u>700</u>
Total Permanent Equipment	\$ 5,300
Supplies and Materials	\$ 1,000
Services	
Computer Services	\$ 15,000
Printing	5,000
Xeroxing Costs	5,000
Audiotaping and videotaping	<u>10,000</u>
Total Service	\$ 35,000
TOTAL DIRECT COSTS	\$210,856
INDIRECT COSTS	\$ 71,690
TOTAL PROJECT COSTS FOR FY83	<u>\$282,546</u>

SUMMARY BUDGET FOR FY84

DIRECT COSTS	Amount
Salaries and Wages	\$57,300
Fringe Benefits	20,100
Fees and Other	71,800
Travel Costs	22,800
Supplies and Materials	1,100
Services	<u>37,100</u>
TOTAL DIRECT COSTS	\$210,200
INDIRECT COSTS	<u>71,500</u>
TOTAL PROJECT COSTS FOR FY84	<u>\$281,700</u>

SUMMARY BUDGET FOR FY85

DIRECT COSTS

Salaries and Wages	\$ 60,800
Fringe Benefits	21,300
Fees and Other	76,200
Travel Costs	24,200
Supplies and Materials	1,200
Services	<u>39,400</u>

TOTAL DIRECT COSTS \$223,100

INDIRECT COSTS \$ 75,900

TOTAL PROJECT COSTS FOR FY85 \$299,000

TOTAL PROJECT COSTS OF THE SHF LANGUAGE AND CULTURAL STUDIES PROGRAM FOR FY83-FY85

FY83	\$282,546
FY84	281,700
FY85	<u>299,000</u>

TOTAL PROJECT COSTS \$863,246

FEB 23 1983

Wrangell Cooperative Association

BOX 868 · WRANGELL, ALASKA 99929

February 24, 1983

Senator John Sackett
Alaska State Legislature
Pouch V
Juneau, AK 99811

Dear Senator Sackett,

The enclosed proposal is our request for funding of the Wrangell Totem Pole and Shakes Island Restoration Project. This concerns the preservation of our local Tlingit heritage as well as the history of Wrangell and the State of Alaska.

This project was turned over to the Wrangell Cultural Heritage Committee last year to implement and supervise. Members consist of representatives of local native organizations and the local museum. Pat Greene, Director of Wrangell Museum and member of the committee, was placed in charge of writing the enclosed proposal and given authorization to present it to our legislators and state agencies.

If you have need of more information you may contact her. Her phone number in Wrangell is 874-3414 or 874-3770. You may also wish to contact Dan Monroe, Deputy Director of the Alaska State Museum. He has worked very closely with us on the other phases of this project.

This project was submitted as part of a project involving other communities through Saxman. However, we have worked a long time on our own project and feel that we need to support our own proposal as much as possible.

Thank you for taking the time to review this request and we hope that you will support this project.

Sincerely,



Margaret Sturtevant
Vice-President

MS/pg
encl

Wrangell Totem Poles and Chief Shakes Island
Preservation and Restoration Project

*This report written for the
Wrangell Cooperative Association by:
Ms. Pat Greene, Director/Curator
Wrangell Museum*

The Kiksadi Totem, Raven Totem, Kit Totem, and the One-Legged Fisherman Totem are all excellent totems carved and erected near the turn of the century at Wrangell, Alaska. All are in need of immediate preservation treatment and stabilization.

The Houseposts belonging to Chief Shakes are among Alaska's most exceptional heritage materials. Aesthetically, they surpass in quality and similar Northwest Coast art in American or European museums. Historically, the four houseposts are among the oldest Tlingit material remaining in the state dating back prior to their move to the present site of Shakes Island about 1800.

Chief Shakes Island is one of Alaska's outstanding cultural resources. Located at this site is a replica of a tribal house and several fine totem poles. Inside the tribal house are located two houseposts belonging to the Kiksadi clan and other artifacts are on display. While the site is a major tourist attraction and a source of pride in the heritage of the Stikine Tlingits, it is faced with a number of serious problems.

This project has been determined to be an essential part in preserving the history of the Tlingit people as well as the history of this state. It is a preservation and restoration project as well an important educational project.

a micro-environment room built within the carving room at the Stikine Native Organization (SNO) building. They have been monitored by machine, local museum personnel, and state museum personnel.

The Kiksadi, Raven, Kit, and One-Legged Fisherman Totem Poles were taken down and placed in storage at the former Wrangell Institute property now owned by Cook Inlet Region Inc. This was done in 1981. They will be dried out slowly and undergo some necessary preservation and stabilization treatment. Funding for this project was from local sources and in-kind services under the supervision of the Alaska State Museum.

Shakes Island, the tribal house interior and exterior, and the totems were sprayed with chemicals in August 1981 to kill the infestation of carpenter ants which had been found over five years ago. This work was funded by the Bureau of Indian Affairs at the cost of \$2,000. The ants did some structural damage but none is deemed to be detrimental to the house or totems.

Work to be Done

The Kiksadi, Raven, Kit, and One-Legged Fisherman Totem Poles are in no condition to ever again be erected out-of-doors. They should be preserved and placed on display as representatives of the local Tlingit culture and history inside a heritage center or museum building. Replicas of these four totems should be carved and these totems installed in the place of the originals.

The Houseposts are presently drying out. This portion of the project is almost completed. They are in need of preservation and structural stabilization. Their actual age is not known but it is believed that they are about 200 years old. No one has been able to determine their actual value other than to note that they are indeed priceless. They are known the world over and it is their great value to the Tlingit culture that they must be protected at all costs. Replicas should be carved and these be placed inside the tribal house with the originals placed on protective display in a cultural heritage center or museum building.

The tribal house is in need of some structural repair to the flooring, walls, and foundation due to the rot found in several locations inside and outside the house. It also needs a fire and intrusion alarm system and installation of a safer electrical system. Some of the roof needs repair as well. There are two other houseposts belonging to the Kiksadi clan and artifacts housed in the tribal house which makes repairs and fire/intrusion alarms necessary.

Seven of the nine totem poles located on Shakes Island are in need of extensive repair or replacement, stabilization, and preservation treatment. Two of the totems are in such disrepair that it will be best to recarve them rather than repair them. These totems were carved from originals during the CCC Totem Pole Project. Only bits of the Kadashan Totems and most of the Sea Lion Prince Totem were saved in the late 1960's from this project. The rest of the originals were burned before their destruction could be stopped.

A Brief History

The Kiksadi Totem is an excellent, widely-known, and photographed totem. It has splits down through the top portion of the totem as well as an eroded base. Standing at the corner of Episcopal and Front Streets since the 1800's it was feared that it would suffer the same fate as the Raven Totem due to its instability. It was removed in November 1981.

The totem was erected in 1895 in memory of Kolteen, the head of the Wrangell Kiksadi clan; hence the reference to the pole as the "Kiksadi Totem". The pole represents four stories. The top figure represents a sacred mountain on the Stikine River where this tribe once lived. Beneath that is the clan's principal symbol, the Frog. The next figure is Old Raven with Young Raven facing him. At the bottom of the totem is the Killisnoo Beaver.

The Raven Totem stood in front of what is now the site of the Bible Baptist Church on Church Street. A wind storm toppled the totem in late 1978 resulting in damage to the church roof and destruction of the structural integrity of the totem. All that remains are large fragments which will be preserved. Reportedly, one small portion of the totem was transported out of state by persons unknown and sold.

The Raven Totem gets its name from the ravens carved on the pole. It was erected about the same time as the Kiksadi; probably a year or so later. It was erected to honor a dead son and a living son of Chief Shakes. The totem tells the story of Raven who stole the sunlight. The original keeper of the sun is at the top of the totem. The next figure is Young Raven who is also carved as a man and beneath him is his mother. The bottom figure is Hi-yi-shon-agu who holds up the earth.

The One-Legged Fisherman Totem is in better structural condition than the rest of the totems but has suffered severe damage from vandals. It was located at Cemetery Point, also known as the Indian Cemetery.

The totem was erected by Kudanke (Shakee VII) in memory of his uncle, Kauk-ish, who died in 1897. The story told in this totem is of an adventure of Kayak, a mythological Tlingit hero. The fisherman was from Yakutat who was actually a supernatural being of the eagle order who had only one leg. Ed Keithahn rationalizes the two legs on the totem as part of the Northwest Coast art that demands things to be in balance. Therefore, the fisherman would be shown as having two legs to keep the totem "balanced".

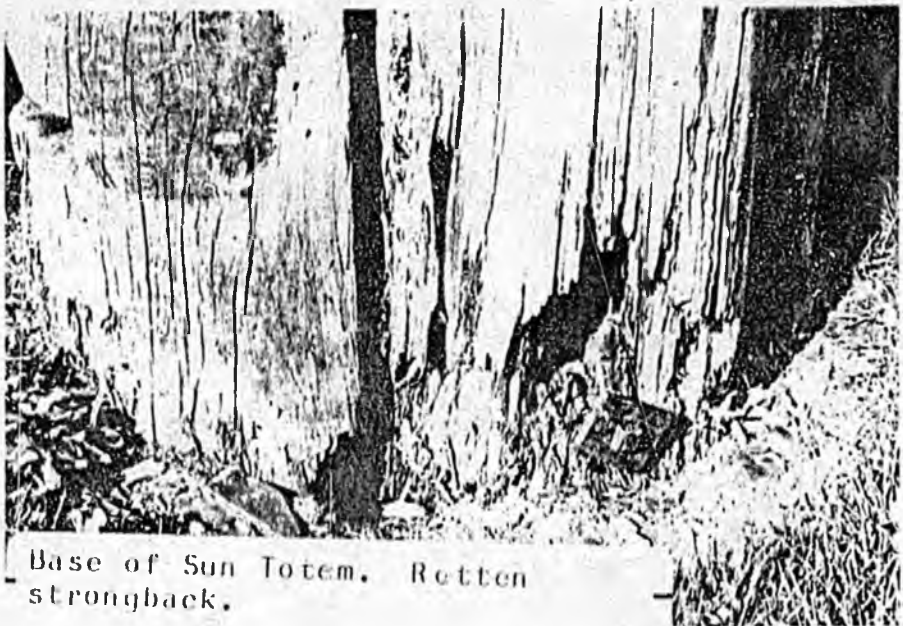
The fisherman had a magic harpoon that caught salmon easily. Kayak wanted the harpoon and the story depicts his adventures in attempting to acquire the harpoon for his own. (Kayak is also portrayed in the Beaver Totem, a Wrangell totem which was sold to the Alaska State Museum many years ago when the state was still a territory.)

The Kit Totem may be the oldest of the four totems. It originally stood near the shore on Shustack Point. It was later moved to a spot next to the Standard Oil supplier. The totem was a mortuary pole and once had a 'killer whale' located at the top of the totem above the figure of the man. It needs considerable

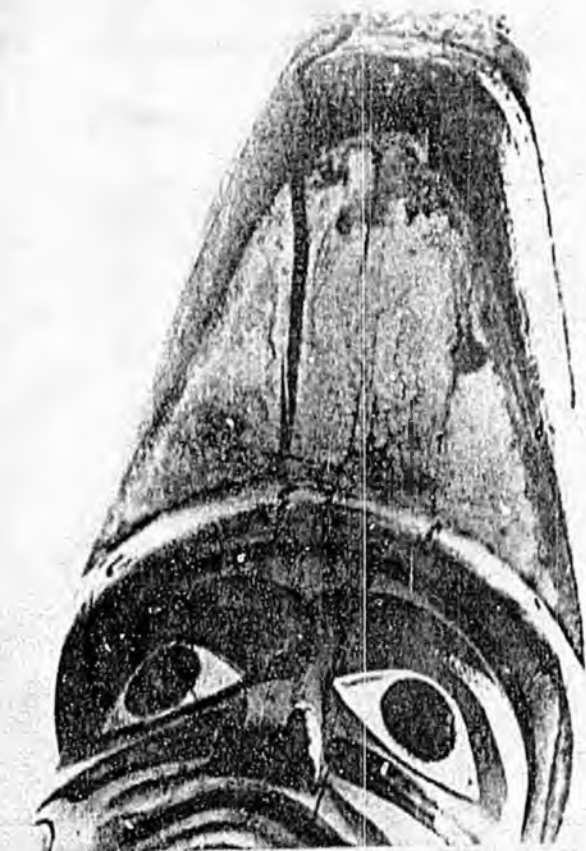


Three Frogs Totem need cleaning and minor repair work.

Bear-up-the-mountain Totem. Is missing parts and splitting.



Base of Sun Totem. Rotten strongback.



Go-na-ko-dot Totem missing parts and is splitting.



Foundation of tribal house is rotten as is some inside spots.

Wrangell Totem Poles and Chief Shakes Island Restoration Project

Carving of Totems

Kiksadi Totem	32 ft./\$600pf	\$19,200
One-Legged Fisherman Totem	12 ft./\$600pf	7,200
Raven Totem	30 ft./\$600pf	18,000
Kit Totem	12 ft./\$600pf	7,200
Bear-up-the-mountain Totem	12 ft./\$600pf	7,200
Go-na-ka-dot Totem	12 ft./\$600pf	7,200
Houseposts	Four @10 ft./\$1500pf	<u>60,000</u>

Total Carving Costs: \$126,000

Carving Assistants Wages

2 carvers for Kiksadi Totem	\$20hr/500hr x 2	\$20,000
3 carvers for three totems	\$20hr/500hr x 3	30,000
2 carvers for two totems	\$20hr/500hr x 2	20,000
4 carvers for houseposts	\$25hr/500hr x 4	50,000
2 carvers for repair work	\$20hr/200hr x 2	<u>8,000</u>

Total Wages: \$128,000

} Omitted

Commodities

Paint, preservatives, tools to be made and related materials for restoration work		\$3,000
Descriptive Signs for totem and house with mounting materials (weatherized type signs)		5,000
Logs for carving of totems and houseposts		DONATED
Scaffolding for totem repairs/preservation work 60 feet steel and aluminum		<u>11,000</u>

Total Commodities: \$19,000

Other Costs

Structural repairs and materials for tribal house		10,000
Electrical system upgrading		3,000
Security system (fire, smoke, and intrusion)		25,000
Travel costs for project director and/or master carver to negotiate acquisition of logs, contracting with persons and/or firms involved in project, consulting with agencies, and bringing in special consultants if needed.		4,000
Raising of totem poles (equipment rental)		6,000
Liability and Workman's compensation coverage		1,500
Project Director (\$10.78 hr), office space, etc.		<u>5,000</u>

Total Other Costs: \$54,500

Total Estimated Budget.....\$327,500

*figure reduced
to 178.0 (M.C.)*

FM

Chief Shakes Island Preservation Project

Chief Shakes Island in Wrangell is one of Alaska's outstanding cultural resources. Located at this site is a replica of a Tlingit tribal house, several fine totem poles, and, until September 1980, the exceptional Chief Shakes Houseposts. While the site is a major tourist attraction and a source of pride in the heritage of the Stikine Tlingit, it is faced by a number of serious preservation problems.

CHIEF SHAKES' HOUSEPOSTS

The Chief Shakes Houseposts are among Alaska's most exceptional heritage materials. Aesthetically, they surpass in quality any similar Northwest Coast art in American or European museums. Historically, the four posts are among the oldest Tlingit materials remaining in Alaska, dating back to at least 1834.

Conservation analyses of the Houseposts conducted by the Alaska State Museum Ethnographic Conservator and the Deputy Chief Conservator of the British Columbia Provincial Museum have yielded the following conclusions:

- (1) Due to their age, the structural stability of the Houseposts is weak.
- (2) Lack of temperature and humidity controls in Chief Shakes' House are contributing to deterioration of the materials. The wood is saturated with water which is causing cellular breakdown.
- (3) The Houseposts are susceptible to insect infestation in the House.
- (4) Specialized treatment is required to slow any further cellular deterioration and restore the structural integrity of the wood.

Within the House the houseposts were also readily accessible to handling by thousands of tourists each year which only hastened the deterioration. Finally, Chief Shakes House lacks fire alarm or suppression systems, intrusion alarms, has substandard wiring, and has suffered damage from an infestation of woodborers.

CHIEF SHAKES ISLAND TOTEM POLES

There are nine totem poles on Chief Shakes Island. They were carved and erected as a part of a special CCC and Forest Service Totem Project during the late 1930's and 1940's. Many of the totems are replicas of earlier totems from the Wrangell area. Now more than 40 years old, the totems are in serious need of preservation treatment.

CHIEF SHAKES' HOUSE

Chief Shakes' House is in need of structural repair due to rot found in the flooring and the walls. It is also in need of fire and intrusion alarms and installation of a safer electrical system. Eradication of the infestation of carpenter ants took place in August 1981 with the funding of the \$2,000.00 project coming from Bureau of Indian Affairs.

PRESERVATION PLAN

The following plan has been developed by the Stikine Native Organization, Wrangell Cultural Heritage Committee, and the Alaska State Museum to preserve these materials.

Chief Shakes Houseposts

The Houseposts were removed from the Chief Shakes' House in September 1980 for stabilization/preservation treatment. A micro-environment room was constructed within the carving room at the Stikine Native Organization building, a facility with adequate fire alarm and suppression systems, to stabilize the houseposts. A recording thermohygrograph was installed to measure temperature and humidity. These have been monitored by the Alaska State Museum with the graphs sent to them. Additional checks have been made by project personnel and the Director of the Wrangell Museum.

This step is necessary to insure that changes in the water content of the wood are modified very slowly in order to assure that no structural damage is caused by a radical change in water content. Following the drying process specialized technical conservation treatment will be provided to stabilize and strengthen the structural integrity of these materials without affecting their appearance. In addition, appropriate wood preservatives will be applied.

The houseposts will eventually be placed in a new cultural heritage center and museum to be built in the near future which will have security and environmental controls required to preserve and safeguard these exceptionally valuable artifacts.

Replicas of the few houseposts will be carved locally and placed within Chief Shakes' House replacing the originals. This part of the project will add to the historical value of the house.

Chief Shakes' House

Chief Shakes' House is a major cultural attraction in Southeastern Alaska. It presently has no fire or theft security. Several structures in Wrangell have been destroyed by arson. There are many excellent artifacts in Chief Shakes' House. Illegal entry into the house is a frequent occurrence. A security system to protect this resource is critically needed. Installation of fire, smoke, and heat detector alarms and infrared intrusion system interfaced with local fire and police departments is recommended.

Chief Shakes Island Totem Poles

Necessary stabilization and structural repairs will be made to the totems on Chief Shakes Island. This will include replacement of the strong-back for the Sun Totem, renovation and repair to all totems, and application of a chemical to inhibit fungicidal action.

Due to the extreme damage to at least two of the totems it may be necessary to have them recarved rather than attempt to do extensive renovation work on them.

CHIEF SHAKES ISLAND PRESERVATION PROJECT BUDGET ESTIMATES 1982-83

Personal Services:

Project Director/Coordinator: 10 months @ Range 15 + benefits... \$27,755

Project Assistant: 2 x 6 months @ Range 11 + benefits... \$25,927

Travel:

Project Director and consultants... \$3,000

Travel for contract negotiations, consultations with State agencies, and bringing in special Totem preservation consultants.

Contractual:

Office space for coordinator, typing and clerical support as needed, funding for contracting with persons and/or firms for taking down and putting up totems (including specialized equipment) and related contractual costs. Costs for carvers to recarve and replace missing parts of totems.

\$20,000

Commodities:

Preservatives, paints and related materials and tools for totem preservation and restoration...

\$5,000

Equipment:

Scaffolding for totem maintenance and preservation, 60 feet steel and aluminum...

\$8,000

Other Costs:

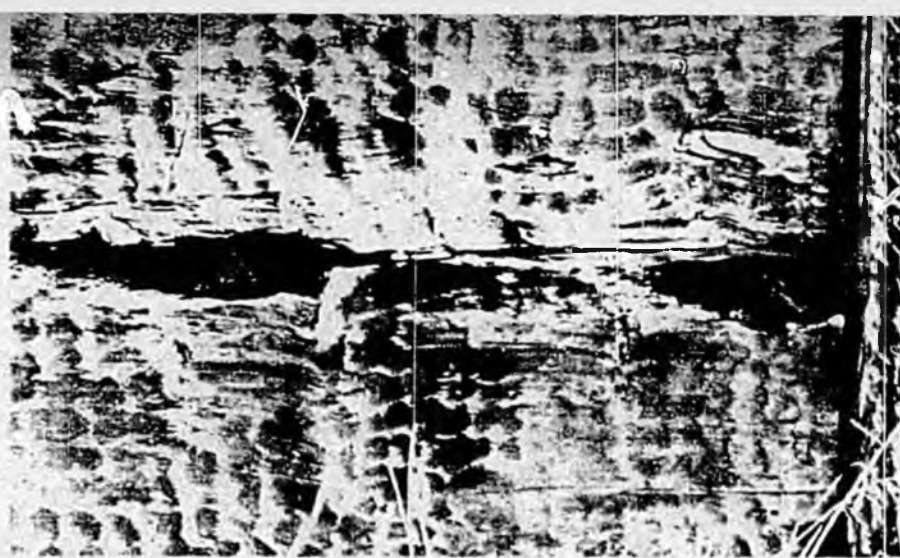
Structural repairs to foundation... \$5,000

Electrical system upgrade... \$10,000

Security System (fire smoke and heat detector and intrusion system) \$20,000

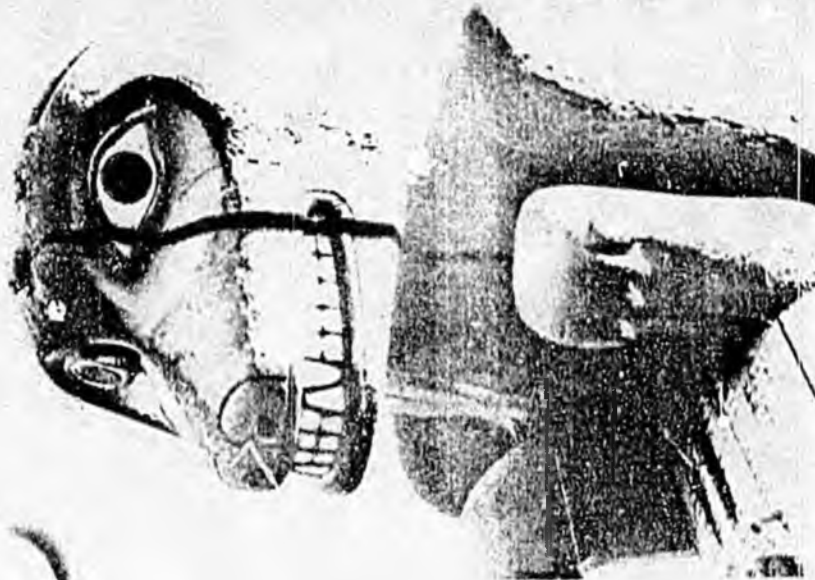
Total funds required for Totem restoration/preservation, Chief Shakes Island...

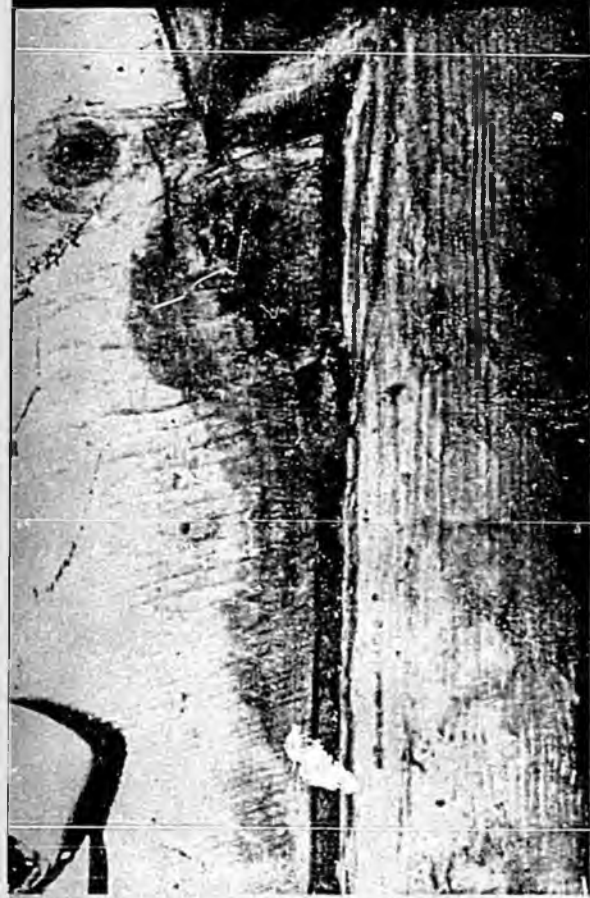
\$124,682.00



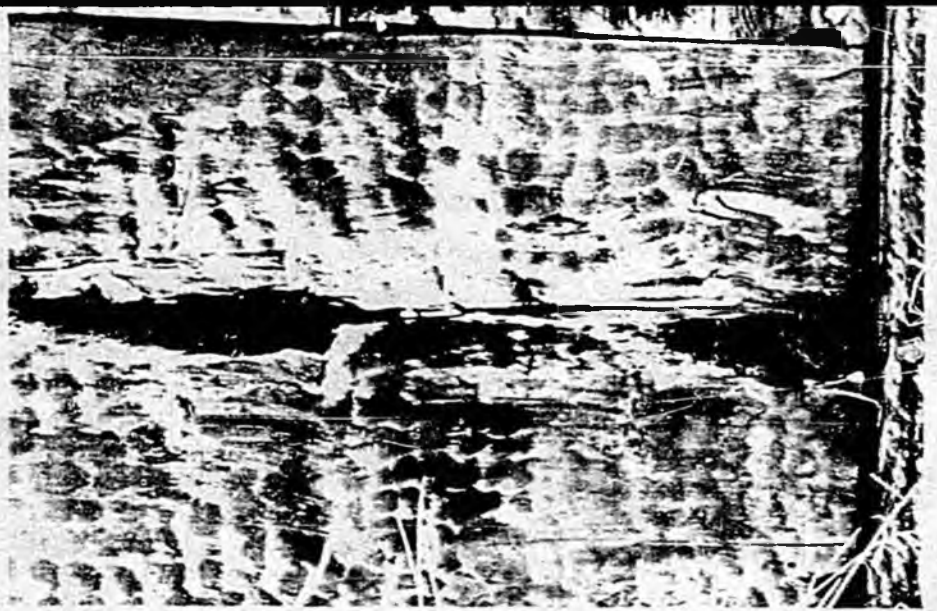
CHIEF SHAKES' COMMUNITY HOUSE
-TOP LEFT AND TOP RIGHT

TOTEM POLES ON SHAKES ISLAND
-BOTTOM LEFT
-RIGHT CENTER AND BOTTOM

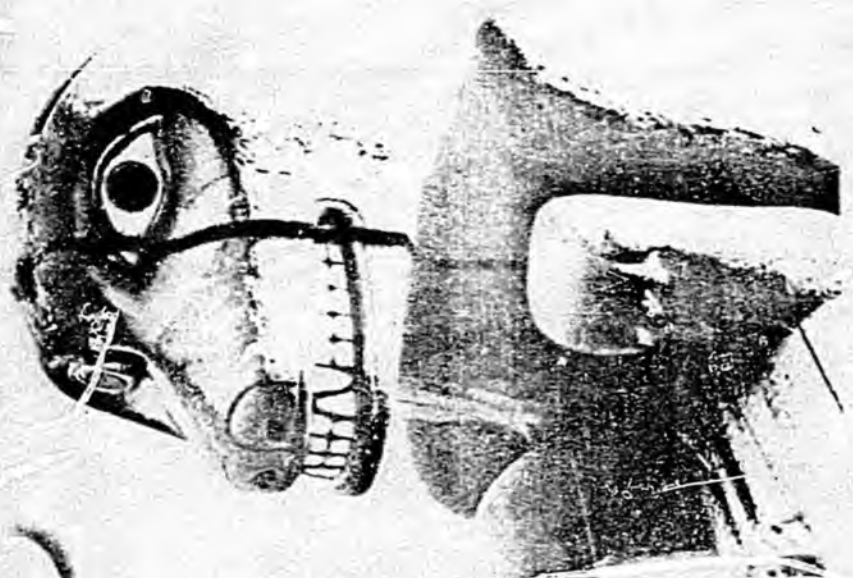
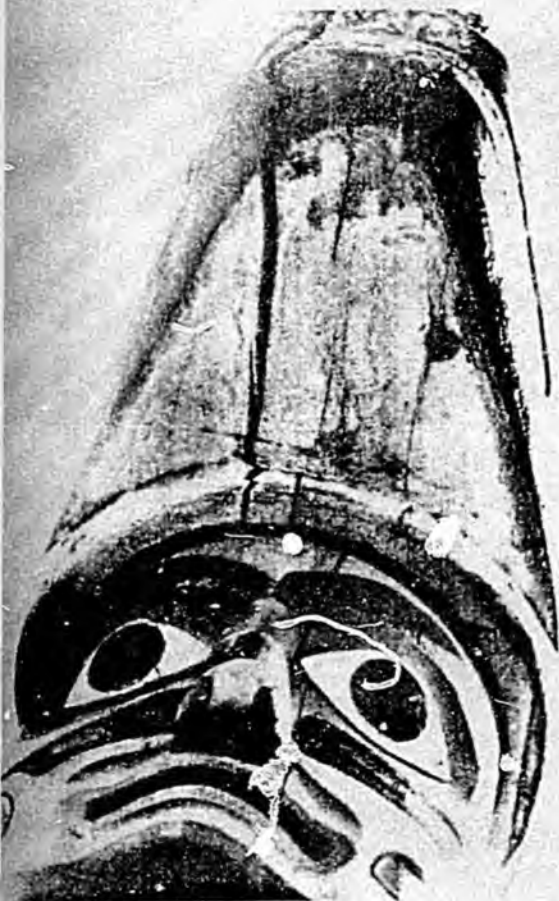




LEFT SHAKES' COMMUNITY HOUSE
TOP LEFT AND TOP RIGHT



STEM POLES ON SHAKES ISLAND
BOTTOM LEFT
RIGHT CENTER AND BOTTOM



178.0

WRANGELL TOTEM POLES and CHIEF SHAKES ISLAND
PRESERVATION and RESTORATION PROJECT

Information Compiled by:

Pat Greene
Wrangell Museum Director
For the Wrangell IRA Council

The Kiksadi, Raven, Kit, and One-Legged Fisherman Totem Poles are all excellent totems carved and erected near the turn of the century in Wrangell, Alaska. All are in need of immediate preservation treatment and/or stabilization.

The Chief Shakes Houseposts are among Alaska's most exceptional heritage materials. Aesthetically, they surpass in quality any similar Northwest Coast art in American or European museums. Historically, the four houseposts are among the oldest Tlingit materials remaining in the state of Alaska dating back prior to their move to the present site of Shakes Island in 1834 (possibly prior to 1800 in light of new information uncovered).

Chief Shakes Island is one of Alaska's outstanding cultural resources. Located at this site is a replica of a Tlingit tribal house, several fine totem poles, and houseposts belonging to the Kiksadi clan as well as other artifacts. The Shakes Houseposts were housed inside the building until September 1980 when they were removed for preservation treatment. While the site is a major tourist attraction and a source of pride in the heritage of the Stikine Tlingits, it is faced with a number of serious problems.

WORK DONE TO DATE

Miscellaneous maintenance has been made on the Shakes Island since its creation during the late 30's. It is not known if any real maintenance was ever made on the other totems.

Shakes Island was declared a historical site in 19 . The property was deeded to the U.S. Government in the 30's for the CCC Totem Pole Project. Federal funding for the maintenance and upkeep of the Island has not been forthcoming over the past 40 years.

The flooring of the tribal house was replaced under a state grant awarded in 1971. Funding for work on the Shakes Houseposts was awarded in 1980 through the Office of History and Archeology. This was matched with funds and in-kind service by the Alaska State Museum.

The houseposts were located inside Chief Shakes tribal house o Shakes Island. They are structurally weak and are in need of preservation treatment to preserve their integrity as well as slow down or stop further deterioration. Due to the lack of heat, fire detectors, and constant threat of vandalis: as

well as handling by the general public it was felt the houseposts to be unsafe in their location inside the house.

The houseposts were removed in September 1980 and placed inside a micro-environment room built within the carving room at the Stikine Native Organization (SNO) building. A recording thermohygrograph was installed to measure temperature and humidity. These have been monitored by the Alaska State Museum with the graphs sent to them. Additional checks have been made by project personnel and the Wrangell Museum.

The Kiksadi, Raven, Kit, and One-Legged Fisherman Totem Poles were removed and placed in storage at the old Wrangell Institute property now owned by Cook Inlet Region Inc. This was done November 1981. They will be dried out slowly and undergo preservation and stabilization treatment. Funding for this project was from local sources and in-kind services under the supervision of the Alaska State Museum.

The entire island, tribal house interior and exterior, and totems were sprayed with chemicals to kill the capreptes found inside the house and in several totems on the island. This was done in August 1981 and funded by Bureau of Indian Affairs. The cost was \$2,000.

WORK TO BE DONE

The Kiksadi, Raven, Kit, and One-Legged Fisherman Totem Poles are in no condition to ever be erected out of doors. They must be preserved and placed on display as representatives of the Tlingit culture inside a cultural heritage center/museum building. Replicas of these four totems must be carved and these replicas installed at the location of the original totem poles. This may be a problem as two sites are privately owned and the One-Legged Fisherman totem suffered extreme damage from vandalism at the cemetery site. It may be necessary to find alternative sites which make them accessible to the general public and safe from vandals.

The Houseposts are presently drying out. This portion of the project is almost completed. They are in need of preservation treatment and structural stabilization. Their actual age is not known but it is believed that they are about 200 years old. No one has been able to determine their actual value other than to note that they are indeed priceless. No amount of money could ever replace them. It is their great value to the Tlingit culture that they must be preserved and never returned to the environment of the tribal house located on Shakes Island.

The houseposts must be replaced with replicas inside the house and the originals placed on protective display in a cultural heritage center/museum building.

The tribal house known as Chief Shakes House is in need of structural repair to the flooring, walls, and foundation due to the rot found in several locations inside and outside the house. It also need fire and intrusion alarm system and installation of a safer electrical system. Some of the roof needs repair as well.

The Totem Poles located on Shakes Island are in need of extensive repair or replacement, stabilization, and preservation treatment. They also need to be repainted. There are nine totems located on the island and they are replicas of totems originally found on Shakes Island or located at other sites within Wrangell. The only original totems saved were parts of the Kadashan totems and most of the Sea Lion Prince Totem. The rest were burned before their destruction could be stopped.

Two of the totems located on the island will need to be recarved as their figures are so badly damaged from the weather that it will be better to recarve the entire pole. The Sun Totem, an original carved at the time the totem park was created, has to have a new strongback to give it support.

PURPOSE OF THE PROJECT

The main purpose of the project is to preserve what is left of the Tlingit culture in Wrangell. This has been an ongoing project since the 1930's when the CCC Totem Pole Project was implemented and has been carried on by various local organizations and the City of Wrangell.

The original totems will be stabilized for future display. Preserving the originals is a must in preserving the local heritage. Future generations will be able to view the works of the great master carvers whose names may never be known to us but whose talents have stood the test of time.

While the carving project is a temporary thing, the future tourism impact in Wrangell must be acknowledged as well as the educational benefits of the entire project. Wrangell has always been known for its many striking totem poles. The completion of this project will enhance the community and be a source of pride to everyone.

The project is to be an apprenticeship type program whereby a master carver will work with one, two, or more persons who have already had experience in carving but desires more extensive training in this art. Local native carvers will be given first consideration but everyone interested in the project will be considered.

Work done during the tourist season will be done at a location easily accessible to visitors. This should be an interesting as well as informative project for everyone concerned. Photo documentation will be done of the entire project for future use by the community as well as any agency or corporation involved in the project.

FUTURE PLANS

It is acknowledged that in order to keep Shakes Island and the Wrangell Totem Poles as a viable part of the community funds must be made available to maintain them. Plans call for maintenance funds to come from local sources such as admission

to the tribal house as well as donations and available grants. By making annual maintenance the life of the totems and house should be lengthened considerably.

Those totems and houseposts to be placed on display inside a cultural heritage center/museum building will be given the same care

Preserving the originals is a must for this project to be considered successful and provide future information to those who seek knowledge of the Tlingit people

SUPPORT OF THE PROJECT

This project has been determined to be an essential part in preserving the history of the Tlingit people and the State of Alaska. The following organizations or agencies are very supportive of this project: Wrangell Cooperative (IRA Council), Wrangell Cultural Heritage Committee, Stikine Native Organization, Alaska Native Brotherhood Camp #4, Alaska Native Sisterhood Camp #1, Grand Camp of the Alaska Native Brotherhood, Wrangell Museum, and the Alaska State Museum.

A BRIEF HISTORY OF THE POLES and SHAKES ISLAND

The Kiksadi Totem is an excellent, widely-known, and photographed totem. It has splits down through the top portion of the totem as well as an eroded base. Standing at the corner of what is Episcopal and Front streets since the 1800's it was feared that it would suffer the same fate as the Raven Totem due to its instability. It was removed November 1981.

The totem was erected in 1895 in memory of Kolteen, the head of the Wrangell Kiksadi clan; hence the reference to the pole as the "Kiksadi Totem". The pole represents four stories. The top figure represents a sacred mountain on the Stikine River where this tribe once lived. Beneath that is the clan's principal symbol, the Frog. The next figure is Old Raven with Young Raven facing him. At the bottom of the totem is the Killisnoo Beaver.

The Raven Totem stood in front of what is now the Bible Baptist Church on Church Street. The house belonging to the then-chief Shakes originally stood on this site. A wind storm toppled the totem in 1978 resulting in damage to the church roof and destruction of the structural integrity of the totem. All that remains are fragments which will be preserved. Reportedly, one small portion of the totem was transported out of the state and sold.

The Raven Totem gets its name from the ravens carved on the pole. It was erected about the same time as the Kiksadi, probably a year or so later, in honor of Chief Shakes' two sons. The totem tells the story of Raven who stole the sunlight. The original keeper of the sun is at the top of the totem. The next figure is Young Raven who is also carved as

a man and beneath him is his mother. The bottom figure is Hi-yi-shon-a-gu who holds up the earth.

The One-Legged Fisherman Totem is in better structural condition than the rest of the totems but has suffered severe damage from vandals. It was located at Cemetery Point, also known as the Indian Cemetery.

The totem was erected by Kudanke (Shakes VII) in memory of his uncle Kauk-ish who died in 1897. The story told in this totem is of an adventure of Kayak, a mythological Tlingit hero. The fisherman was from Yakutat who was actually a supernatural being of the eagle order who had only one leg. Ed Keithan rationalizes the two legs on the totem as part of the Northwest Coast art that demands things to be in balance. Therefore the fisherman would be shown as having two legs to keep the totem 'balanced'.

The fisherman has a magic harpoon that caught salmon easily. Kayak wanted the harpoon and the story depicts his adventures in attempting to acquire the harpoon for his own.

The Kit Totem may be the oldest of the four totem poles. It originally stood near the shore on Shustack Point. It was later moved to a spot next to the Standard Oil supplier. The totem was a mortuary pole and once had a 'killer whale' at the top of the totem above the figure of the man. It needs considerable stabilization work as the main portion of the pole is no more than a shell.

The totem tells the story of Notsihlane, the man who made the Blackfish, or Whale-Killer. According to H.P. Corser, "the totem of the Kit, or Whale-Killer, is highly prized amongst the Tlingits, because it is such a strong and brave fish in that it is able to kill whales."

Chief Shakes' Houseposts were removed in September 1980 from the community house due to their weakened state and the danger of further destruction to their integrity. These totems are believed to be very old having come from the village site of Kots-lit-an (Old Town) located about twenty miles south on Wrangell Island. A photographer traveling in the southeast area in August 1909 noted that: "They are old and of exquisite artistic merit, perhaps the best poles I have seen on the coast."

The four houseposts depict several stories involving the Tlingit history and their mythology. They were brought to the present site of Shakes Island around 1800 and are believed to have been very old at that time. Early photographs show abalone shell eyes and decorations which have been lost to souvenir-hungry visitors.

Shakes Island was the site of the original community or tribal house built around 1800. Chief Shakes and his family lived on the island. It was the site of many tribal occasions

and confrontations with government and church officials. Those holding title to the island during the 1930's decided to turn their deeds over to the U.S. Forest Service so that the island could be turned into a totem park. The Civilian Conservation Corp utilized local native men in creating the park which was dedicated during a huge Potlatch in 1940.

Nine totems stand on the island along with the replica of a former tribal house. The Crane and Red-Snapper totem are replicas of totems belonging to Chief Kadashan. The Sun Totem was an original totem carved for the island as is the Eagle Totem. The Three Frog Totem is a replica of one that once stood on the island and is a ridicule totem. The remaining totems are replicas of ones that had stood on the island. Replicas were carved because the originals were too badly damaged to withstand many more years.

The title to the island was turned over to the Bureau of Indian Affairs to manage. Local management of the island has been tossed back and forth between the bureau and various local organizations and the City of Wrangell since 1940. Title to the island was transferred back to the Wrangell native people on January 6, 1983. Title was given to the Wrangell Cooperative Association (IRA Council).

ADDITION TO THE PROJECT:

TOTEM POLES BELONGING TO THE CITY OF WRANGELL

The City of Wrangell owns the Tacook Totem (named for its carver, Charlie Tacook) and two totems standing in front of the Irene Ingle Public Library. These totems are old and while they have received maintenance work some years ago by local people, they are in need of further work. These totems were not included in the original project proposal as an oversight.

It has been recommended that these totems be included in the work as there will be experts in the community who could do the work at the same time. The extra funding would not be as great compared to having someone come in at a later date and do only that small project. This would also create another job position--possibly two or at least lengthen the project and give longer employment to those hired.

MAR 18 1983

March 17, 1983

Senator Bill Ray
State Capital
Pouch V
Juneau, Alaska 99811

RE: Sealaska Heritage Foundation Language & Cultural Studies Program

Dear Senator Ray:

I am writing to you in your capacity as a Senator representing my area, Juneau, in support of the Sealaska Heritage Foundation Language & Cultural Studies Program which is seeking state funding.

As a parent of elementary school age children, who are of Tlingit and Athabascan heritage, I am please to see Native stories, art, and dance occasionally presented in the schools. I believe it increases interethnic communication, and pride among Native students, especially at the impressionable young age. Unfortunately the materials available for teachers are very sparse and in fact there are few materials at the adult level for teachers, especially those new to the area, to become better acquainted with the culture not only for teaching but for interethnic communication which has been identified as a goal for improving communications in the Juneau School District.

This project represents a comprehensive, professional-level effort to preserve and transmit the languages and cultures of the Tlingit, Haida, and Tsimshian Nations in coordination with educators and Alaska Native Organizations in the State of Alaska. It is a one time effort and once completed can be incorporated into the school districts. I understand that the Athabascan and Eskimo languages were funded last year for similar projects and I commend the legislature for recognizing the importance of these efforts. Our elders will not be here forever and if this project is not funded, the languages and cultural preservation will suffer greatly.

Sealaska Heritage Foundation is a private foundation dedicated to the preservation of the languages, arts, and culture of Tlingit, Haida, and Tsimshian Nations. Funding for the foundation comes from individuals, private foundations, the state, business, and Sealaska Corporation. Thank you for your efforts in promoting funding for this project.

Sincerely yours,

Maxine H. Richert
Maxine H. Richert
4275 North Douglas Hwy.
Juneau, Alaska 99801

cc: Sen. John Sackett, Sen. Frank Ferguson, Sen. Richard Eliason

MAR 16 1983

Alaska Native Brotherhood
Camp No. 4
P.O. Box 548
Wrangell, Alaska 99929

March 11, 1983

Senator John Sackett, C-Chairman
Senate Finance Committee
Pouch V
Juneau, Alaska 99811

Dear Senator Sackett,

We are writing to you in regards to the Wrangell Totem Pole and Shakes Island Restoration Project. This is an important part in preserving our heritage and we hope that you will give it your support.

In the past, the ANB has been deeply involved in the preservation of the totems and Shakes Island. This project has the full support of the Grand Camp of the Alaska Native Brotherhood.

Very few of our elders are still with us so it is very important to us that this project be funded so that we can interest some of the younger people in their own heritage. This project will be a very educational project as well as a preservation project.

We appreciate your help with this project and hope that you will include it in the budget.

Sincerely,

Richard Rinehart
A.N.B. President



MAR 16 1983



Alaska Native Sisterhood

Camp No. 1

P.O. Box 2, Wrangell, Alaska 99929

March 11, 1983

Senator John Sackett, Co-Chairman
Senate Finance Committee
Pouch V
Juneau, Alaska 99811

Dear Senator Sackett,

Senator Robert Ziegler suggested that we write to you regarding the Wrangell Totem Pole and Shakes Island Restoration Project presented by the Wrangell Cooperative Association. I believe you have received a copy of their proposal. We are in full support of this project as it is vital to our heritage.

We encourage you to support the funding of this project as much as possible. This project is important to us as it represents what little we have left of our heritage here in Wrangell.

We see the project as a restoration project and an educational project. We hope to see some of our own people learning new skills during this project. One hope is that these skills will help to revitalize an interest in our local history and the arts.

Thank you for any support that you can give Wrangell!

Sincerely,

Mrs Marge Byrd

Mrs. Marge Byrd
A.N.S. President

MB/pg

Wrangell Cultural Heritage Committee Wrangell, Alaska

P.O. Box 1050

January 22, 1982

Senator Dick Eliason
Pouch V
Juneau, Alaska 99811

Dear Senator Eliason,

The members of the heritage committee approached the city of Wrangell concerning the Chief Shakes Island Restoration project on January 12, 1982. It was the feeling of the council that something definitely needed to be done for the island but that other avenues of funding should be explored first. Therefore, the council did not include our project in their 'wish list'. The council did agree at the January 26 meeting to meet with representatives of the local native community to discuss the future of Shakes Island. This was to have been at the Feb. 9th meeting but will be moved up to March 9th to give us time to get more information on this.


Meanwhile, the local Alaska 1984 Task Force has been approached with both the Chief Shakes Project and the Totem Restoration Project. Bob Vogt, Alaska 1984, met with me this week to discuss the projects and seemed very excited about the projects as well as the dedication/potlatch that would be worked in with the 1984 celebration. We are suggesting that the two projects, \$380,000 would be a realistic budget request for Wrangell rather than a million dollar request for a new museum building for which funding the operations will be a problem.

Attempts at having the ownership of Shakes Island transferred to Wrangell are being made. At this time it looks as if the Stikine Native Organization, Inc. will be the group through which this will be worked. IRA Council here in Wrangell presently has custody of the island but the consensus of several members of the local ANB and ANS camps is that SNO should be the organization to receive ownership of the island. This matter will take time but you should be resolved by the end of the year if not sooner.

Your assistance on these projects are still needed. If you could send a letter of support to the local task force committee making a recommendation it would help. If the projects are accepted we hope that you will further support the funding when the Alaska 1984 Committee presents their request for funding this session.

Considering the importance of these projects and the future tourism impact we feel that the projects as well as the potlatch in 1984 will go a long ways to carry out the them of Alaska 1984.

I am enclosing copies of the final project cost estimates. Either project would decrease by \$60,000 depending upon which project is funded first. That is the cost of the houseposts carving which is included in both projects. If you have any questions please feel free to contact me. Thank you for your assistance on this.

Sincerely,

Pat Watson, Secretary/Treasurer

/pw
encl.

Wrangell Cultural Heritage Committee *Wrangell, Alaska*
P.O. Box 1050

March 14, 1982

Senator Dick Eliason
State Senate
Alaska State Legislature
Pouch V
Juneau, Alaska 99811

Dear Senator Eliason,

Our heritage committee has been actively seeking funding to complete the totem restoration work and restoration of Chief Shakes Island. Although we have been working hard at this we have had little or no response from the agencies we have been contacting.

We contacted our local Alaska 1984 Task Force Committee and they agreed to include the Totem Restoration Project in their proposals for Alaska 1984. We had submitted both projects to them but they evidently decided to submit only one project. We had hoped to complete both projects by 1984 and celebrate the dedication with a Potlatch.

We are concerned that with the problems arising with the entire Alaska 1984 Celebration there will be no funding appropriated to Wrangell. This places our projects in jeopardy as we felt that this might be the best place to acquire the needed funding. If funding was granted we would still need \$150,000 for Chief Shakes Island to complete both projects.

We have been informed about Senate Bill #795. This seems like a good program for Shakes Island. However, our Secretary Pat Watson contacted someone within the Division of Parks and was told that the bill is not expected to make it through. In fact, she was told the Office of History and Archeology preservation may be cut from the budget. This really concerns us as this department has done a lot for the preservation of historic sites, etc.

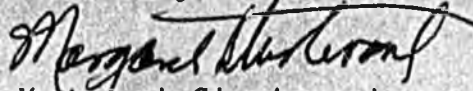
A public meeting was held here in Wrangell in regards to Shakes Island. It was agreed that Wrangell Cooperative (IRA Council) should be the organization to receive ownership of Shakes Island from BIA. BIA has contacted ANB, IRA, and the City of Wrangell in regards to conveying the ownership of the island to someone in Wrangell. The City of Wrangell has agreed to write to the BIA in support of this decision. We don't know how long it will take to complete this transaction but it is a relief to finally come to this point!

We definitely need your assistance in securing funding for the restoration of Shakes Island. We see no other way of funding this project unless it's through direct appropriation. We feel that if we wait and see if Alaska 1984 or Senate Bill #795 is funded or not it will be too late to take any action. And this has been the problem in the past.

If coming up to Juneau to talk to the members of the legislature would help, we'll do that. We're willing to do whatever is necessary to get the ball rolling. We'd like to have both projects completed by 1984 even if Alaska 1984 doesn't move. We could still have the Potlatch as we were not intending to ask for funding for this from the state. We anticipated raising the money locally over the next 2 years.

Enclosed is another copy of the proposals we are working with. I know Pat sent you a copy a while back but thought to include another copy for reference. I hope you can help us on this. We would like to get these projects off the ground this year. Please feel free to contact either myself or Pat on this request. Thank you.

Sincerely,



Margaret Sturtevant
Chairman

MS/pw
encl.