



PLAN  
SCALE: 1" = 50'

**NOTES**

**WARNING!** CROSSING U.G.-UNDERGROUND PRIMARY.

- EXISTING OUTLET BOX.
- EXISTING OUTLET BOX. REMOVE, SALVAGE, & PLACE AS SHOWN 3 TOTAL
- PROPOSED 2 OUTLET BOX. 34 TOTAL

1" #6 BARE COPPER WIRE (GROUND) USED THROUGHOUT ENTIRE SYSTEM EXCEPT TO TOWER BUILDING.

PLACE CONCRETE MARKERS (4" DIA. X 24" LONG) MARKED WITH AN "E" AT ALL UNMARKED CHANGES IN ALIGNMENT.

ALL UNDERGROUND PRIMARY LINES WILL HAVE 36" MINIMUM BURY. ALL UNDERGROUND SECONDARY LINES WILL HAVE 30" MIN. BURY.

THE SAME TRENCH MAY BE USED WHERE PRIMARY & SECONDARY LINES RUN PARALLEL BY MAINTAINING A MINIMUM OF 6" VERTICAL SEPARATION.

THE TRANSFORMER & CONCRETE BASE WILL BE SUPPLIED & INSTALLED BY CONSUMERS POWER CO. THE CONDUIT TO ENTRANCE RACK & METER WILL BE FURNISHED & INSTALLED UNDER THIS CONTRACT. CONSTRUCTION DETAILS & DIMENSIONS WILL HAVE TO BE OBTAINED FROM POWER CO. BEFORE INSTALLATION.

PROVIDE WEATHERPROOF ENTRANCE JUNCTION RACK COMPLETE WITH METER SOCKET & 225 AMP. CIRCUIT BREAKER DISTRIBUTION PANELBOARD TO SERVE AS MAIN DISCONNECT. RACK TO BE INSTALLED ADJACENT TO PAD MOUNTED TRANSFORMER #4.

**LEGEND**

- EXISTING PRIMARY
- PROPOSED PRIMARY
- EXISTING SECONDARY
- PROPOSED SECONDARY
- PROPOSED TRANSFORMER
- PROPOSED 2 OUTLET BOX.

|                            |  |                  |  |      |  |             |  |           |  |             |  |           |  |  |  |                                |  |   |  |                              |  |
|----------------------------|--|------------------|--|------|--|-------------|--|-----------|--|-------------|--|-----------|--|--|--|--------------------------------|--|---|--|------------------------------|--|
| SURVEYED BY                |  | DRAWN BY H. RICE |  | 1-70 |  | NO. DATE BY |  | REVISIONS |  | NO. DATE BY |  | REVISIONS |  | MICHIGAN DEPARTMENT OF NATURAL RESOURCES |  | ELECTRICAL DISTRIBUTION SYSTEM |  | P.J. HOFFMASTER STATE PARK                                  |  | PROJECT NO. 1065             |  |
| DESIGNED BY A. PETRAVICIUS |  | CHECKED BY       |  | 1-70 |  | 1.          |  |           |  | 3.          |  |           |  | DEPARTMENT OF NATURAL RESOURCES          |  | SHEET TITLE                    |  | SOUTH CAMPGROUND EXTENSION, PROJECT DAY USE & INTER CENTER. |  | SHEET 7 OF 24 PLAN NO. E-105 |  |
| DATE                       |  | DATE             |  | DATE |  | DATE        |  | DATE      |  | DATE        |  | DATE      |  |  |  |                                |  |   |  |                              |  |