

Phoebe A. Hearst Museum of Anthropology
University of California, Berkeley
<http://hearstmuseum.berkeley.edu>

<http://hearstmuseum.berkeley.edu>



We welcome you to the Phoebe A. Hearst Museum of Anthropology.

The Museum's collections include ethnographic and archaeological objects, photographs, sound recordings, and supporting documents such as catalog records, accession files, and original field notes. All of these collections are quite extensive. Please consider this when scheduling your visit, being sure to outline your priorities to allow sufficient time for each component you wish to review during your stay. Staff members are available to assist you in estimating the amount of time needed to review Museum collections and associated documentation.

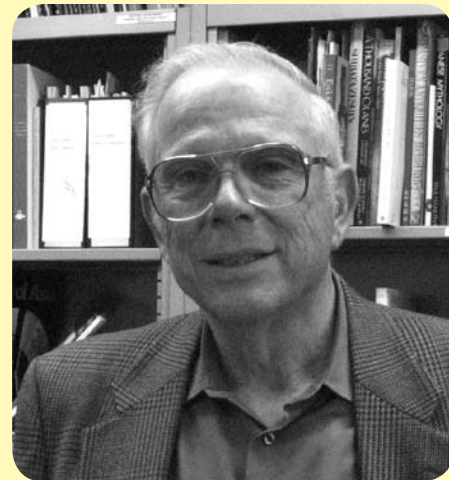
We hope that you find your visit to the Museum enjoyable and informative. Please feel free to contact the appropriate staff member with any of your concerns or questions. We look forward to working with you.

- The Museum of Anthropology was established on September 10, 1901, by the University of California Regents at the urging of Regent Phoebe Apperson Hearst. She was the first woman to hold a seat on the board and was a major patron of the young University.
- The best known director of the Museum of Anthropology was the famous anthropologist Alfred L. Kroeber. He acted as director from 1909 to 1947. While at the Museum, he collected over 3000 objects, took over 1000 photographs, and made sound recordings of over 20 languages from all over the world. He worked with Ishi, the last of the Yahi Tribe, to record his language and life story.
- Phoebe A. Hearst's patronage resulted in a legacy of approximately 260,000 artifacts and antiquities, which form the core of the Hearst Museum's collections.
- The collections today are estimated to comprise 3.8 million objects with particular strengths in Native California (the largest such collection in the world), Ancient Egypt, Ancient Peru, Africa, Asia, and Oceania.
- The Museum's collections are internationally known, and researchers from many countries come to study them. There are hundreds of research visits per year for the various collections. There have also been numerous consultation visits with Native American groups over the past 6 years.
- The Museum has 4,639 square feet of exhibition space, 72,637 square feet of storage space, and 10,959 square feet of office, shop, and research space for a total physical plant of 88,235 square feet of space in four University buildings. The goal is to increase this in the coming years.

Dear Tribal Chairperson:

I would like to share with you recent events at the University of California, Berkeley and the Phoebe A. Hearst Museum of Anthropology. As you may know, we have been paying particular attention to our NAGPRA repatriation process during the past year.

Important changes have resulted from a number of meetings with members of the native community. These included four regional meetings to which leaders of California tribes were invited, several other state and national meetings, and two meetings that Chancellor Birgeneau held with small groups of native leaders, put together and moderated by Joseph A. Myers, Executive Director of the National Indian Justice Center.



These changes include:

1. Re-establishment of our Repatriation Committee at the all-campus level, with much broader membership. The newly appointed members of the committee are:

Philip Frickey, Professor, School of Law (Chair)

Karen Biestman, Lecturer, American Studies

Ira Jacknis, Research Anthropologist, Phoebe A. Hearst Museum

Kent Lightfoot, Professor, Anthropology

Joseph Myers, Lecturer, Native American Studies

Tim White, Professor, Integrative Biology

2. Formation of a Native American Advisory Council is still under development.
3. Several steps to facilitate tribal research and repatriation requests, including an online collections-browser site, a policies and procedures document on our web site, and annual conferences that we will organize and host to familiarize tribal representatives with the procedures and regulations pertinent for repatriation.
4. Appointments to several key positions within the Museum are outlined in this newsletter.

We will much appreciate whatever thoughts you have with regard to our working with tribes and ways in which it can be facilitated, or any other subjects that you believe are relevant.

Sincerely,

C. Judson King

Interim Director

WELCOME



Richard Richards,
Native American
Education Specialist

The Phoebe A.
Hearst Museum of

Anthropology would like to extend a warm welcome to Richie Richards, our new Native American Education Specialist. An enrolled member of the Oglala Sioux Tribe (Lakota), Richie has been working as a docent since November 2007, and has led tours, conducted research in the collections, and jump-started an outreach program for local elementary schools.

Richie has a wide array of life experiences, including attending a BIA boarding school for middle school, and high school where his interest in teaching Native American Studies solidified. He has worked with Native American students of all ages as a tutor, and has also been active in raising money for the American Indian Relief Council. Richie is also the father of three children, and a husband to Kim Richards, who studies and works in the Native American Studies department here at Cal.

Welcome!



Anthony Garcia,
Repatriation Coordinator

In April 2008, Anthony Garcia became our Repatriation Coordinator. He has been with the Museum since 2005 as Senior Museum Scientist. Anthony holds a Ph.D. in Anthropology from UC Berkeley. He has had an extensive university teaching experience at the Berkeley, Davis, and Santa Cruz campuses of UC, at Mills College, and at Los Medanos College. Dr. Garcia was instrumental in the creation of a Native American Studies Program at Berkeley in 1969. He spent over twelve years involved in social research, resulting in one of the earliest national urban studies in which he led a Berkeley team investigating urban Indian relocation adjustment problems. An Apache, he has also been much involved in the Berkeley campus Native American Staff Council.

Welcome!

WELCOME

USEFUL PHOEBE A. HEARST MUSEUM STAFF CONTACTS



Bradley Marshall,
Tribal Liaison

In April 2008, Bradley Marshall joined our staff as Tribal Liaison. Bradley holds a B. A. in Native American Studies with an emphasis on federal Indian law from Humboldt State University. While attending Humboldt, he designed and taught a course on Northern California tribal history, art and culture. More recently, he has been working with the Southwest Museum to create a new exhibit based on California Native Americans. Under funding from US EPA he has worked as both an Environmental Director for a California Tribe, and has been the Tribal Lead for Drinking Water/Wastewater for 146 tribal nations. Further, he has been creating and facilitating training seminars to assist state and federal personnel for the purpose of working effectively with tribes.

He is a member of the Hoopa Valley Tribe and is an accomplished artist, regalia maker and dancer.

Welcome!

Collaboration and outreach opportunities

Tribal Liaison

Bradley Marshall (510) 643-2046

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Repatriation & NAGPRA questions

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North American Collections Manager

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Head Registrar

Joan Knudson (510) 643-6390

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Film, photography, and sound recording orders

Media Collections Manager

Alicja Egbert (510) 642-6842

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Museum Mailing Address:

University of California

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Berkeley, California 94720-3712

Since its founding in 1901, a major focus of the Phoebe A. Hearst Museum of Anthropology has been the Native peoples of California. Today, the Museum's California collection has over 260,000 catalog entries and the Museum preserves the world's largest and most comprehensive collection devoted to the region. California was a particular interest of Alfred L. Kroeber, the university's first curator and professor of Anthropology. In addition to substantial ethnographic collections, from living and historic groups, about two-thirds of the collection dates to the pre-contact period, most of it gathered under the direction of Berkeley archaeologist Robert F. Heizer. These artifacts are supplemented by large and well-documented collections of photographs, films, and sound recordings.



Native Californian Basketry Collection

The first item entered into the catalog of the Hearst Museum's California collections was the cradle basket pictured above, acquired in 1901 under the auspices of Phoebe A. Hearst. Between 1901 and today, the Museum assembled a research collection of approximately 7,000 California Indian baskets. With specimens from almost every tribe in California, and examples representing every technique used in California basket weaving, the collection is a unique resource. Because much of the Museum's basketry collection was acquired by professional scholars such as Alfred L. Kroeber and Samuel A. Barrett, who were themselves thorough, systematic researchers, both the collection and its accompanying documentation are unparalleled.

Big Pine Paiute Tribe of the Owens Valley creates an exhibition in Tribal Office.



In the summer of 2007, the Big Pine Reservation's Tribal Historic Preservation Officer (THPO) Bill Helmer approached the Director of the Phoebe Hearst Museum, Dr. Kent Lightfoot, to see if the Tribe could borrow a few baskets for a small exhibit in their Tribal Office. Mr. Helmer had researched the Hearst Museum's collections and discovered that the Museum held several baskets made by well-known Big Pine basket maker Mary Harry. The baskets were purchased from Mary by UC Berkeley staff anthropologist Julian Steward in 1927 during his ethnographic interviews and fieldwork in the Great Basin area.



Mr. Helmer was introduced by Dr. Lightfoot to Hearst Museum Head Conservator Madeleine Fang, who discussed how the case and Tribal Office could be made into a suitable environment for the baskets. Hearst Museum Head Preparator Ben Peters talked with Mr. Helmer about how the baskets would be displayed and what type of mounts could be used to hold the baskets as well as proper materials for labels and images. The Museum's Head Registrar, Joan Knudson, walked Mr. Helmer through the required paperwork and insurance documents for the loan.



Working closely with the Hearst Museum staff, Mr. Helmer made several modifications to the case; including reduced office lighting and an upgrade of the Tribal Office's security. Once all of the requirements were met the loan was given the green light. On April 15, 2008, North American Collections Manager Natasha Johnson hand-delivered the baskets to Big Pine and was warmly welcomed by tribal members, from elders to teens. The exhibit immediately ignited conversations on family ties to Mary Harry, other basket makers in the past and present, and what baskets were held by tribal members that could be brought in and compared to the loaned baskets.

One of the highlights of the exhibit is a newly woven cradle basket by a Big Pine Elder, Charlotte Bacocho (see top shelf at left). The ability to display a current artist's work with the work of weavers of the past is exciting and poignant, showing a beautiful cultural continuity that is important for the youth of the area, native and non-native to see. There are preliminary plans to bring local school groups through to view the exhibit.



One other basket that was not made by Mary was brought in for the loan. This basket presents a bit of a mystery to all who see it, as it has the name "Big Pine" woven into the basket and has several other horse/mule figures. It was transferred to the Hearst Museum without documentation from the California Historical Society in the 1960s. The maker is unknown and it is hoped that by putting it on display someone will recognize the weaver's style and ultimately their identity.

Funding for the loan, display case, and security upgrades were provided by the Institute of Museum and Library Services, the Kokoro Foundation, and the Combined Array for Research in Millimeter-wave Astronomy (CARMA), a consortium of universities which includes University of California, Berkeley.

If you are in Big Pine be sure to drop by and see it. The loan runs through May 2009.

Natasha Johnson
North American Collections Manager

California Indian Pre-contact Tribal Territories



Over thousands of years, the Native peoples of the present area of California developed many complex cultures, with differing customs related to varied environments and histories. At the time of Spanish settlement in 1769, there were as many as 100 distinct culture groups, each speaking a different language. At the same time, because of marriage, trade, and communication, many fundamental ways of life were shared throughout California. With an estimated 310,000 Native people at contact, California was one of the most densely populated regions in North America.



THE ART OF MAKING ACORN SOUP

Gather Tan Oak acorns in the fall. Make sure there are no bug holes. Spread in a warm dry place and let dry in the shells. After they are dry they can be stored in sacks or boxes indefinitely.

When you are ready for some acorn soup, crack about 2 quarts of nut meats and grind into meal with a hard-grist mill or "acorn grinder" as we prefer to call it.

Place dish towel in acorn basket (a coarsely-woven basket that is shaped like a wide bowl.) Put meal on top of dish towel in basket and pour cold water over it. The water will wash out the bitter taste and after a day and night of leaching like this the meal will become sweet and tasty. I usually leave the tap water running through the meal very slowly all night and part of the next day.

Now you are ready to cook your soup.

Bring about 3 quarts water to a full boil and add soaked meal which has been previously diluted with some cold water to a consistency that will enable you to pour it into the boiling water. Stir constantly until mixture begins to boil again, then turn heat down to simmer for about 10 minutes. Mixture will thicken as it cools. I store it in quart jars in the refrigerator. My acorn eaters pour it into a drinking glass and add a little cold water, stir and drink. It's good with dry salmon or eels.

Since acorns are a nut they probably have protein in them. Many people that are ill can tolerate acorn soup when they can't eat anything else. I have been told that babies have been fed thin acorn soup to replace a mother's milk when there was nothing else available for whatever reason. The acorn grinder is a far cry from the pounding rock and basket that the Indian people used, and leaching the meal in the sand by a stream and carrying every drop of water has been replaced by the dish towel and tap water in the kitchen sink. The electric range and pot of boiling water has replaced the cooking basket and rocks heated over the open fire. The hot rocks were dropped into the basket of meal that had water added to it and stirred with a beautiful wooden paddle made just for that purpose. The hot rocks would bring the soup to a boil without burning the basket. It was a treat to get to lick the soup off the cooking rocks. The soup was eaten from small baskets. Spoons were of beautifully carved wood and mussel shells. Acorns were and still are a staple food in the diets of a lot of Indian people. There may be a time when everyone might have to rely on native foods to survive, and for this reason I hate what the logging is doing to this source of very important food.

Winnie Marshall (Hupa) 1984



Woman Standing in Front of Acorn Cache
1905-1930
cat. 15-23527



Three Mono Women Processing Acorn Meal
1904 -1905
cat. 15-20954



Hupa 1901
cat. 1-1508

ENVIRONMENTAL ISSUES AFFECTING CULTURAL PRACTICE

Phytophthora ramorum is the cause of both Sudden Oak Death, a forest disease that has resulted in widespread dieback of several tree species in California and Oregon forests, and *Ramorum blight*, which affects the leaves and twigs of numerous other plants in forests and nurseries.

History & Background

Since the mid 1990s, *P. ramorum* has caused substantial mortality in tanoak trees and several oak tree species (coast live oak, California black oak, Shreve oak, and canyon live oak), as well as twig and foliar diseases in numerous other plant species, including California bay laurel, Douglasfir, and coast redwood. The pathogen was also discovered in European nurseries in the mid-1990s, and it has since spread to wildland trees in the U.K. and the Netherlands. Although the first *P. ramorum*-infested California nursery stock was identified in 2001 (Santa Cruz County), the U.S. nursery industry was not widely impacted by the disease until 2003, when the pathogen was detected in California, Oregon, Washington, and British Columbia nurseries.

Ecological Threats

Possible threats include a change in species composition in infested forests and therefore, in ecosystem functioning; loss of food sources for wildlife; a change in fire frequency or intensity; and decreased water quality due to an increase in exposed soil surfaces.

Environment/Habitat

P. ramorum thrives in cool, wet climates. In California, coastal evergreen forests and tanoak/redwood forests within the fog belt are the primary habitat. Research in California forests has shown that the greatest predictor of *P. ramorum* is the presence of California bay laurel (*Umbellularia californica*). Nurseries outside of these cool, moist areas often create microclimates which mimic the preferred environment of *P. ramorum* and allow it to grow and spread far from the coast.



Affected area
Acorn Trees-Marin County



Plant symptoms

Regulated Hosts (updated March 2008)

These plants are naturally infected by *P. ramorum*.

Common Names:

Bigleaf Maple, Planetree Maple, Western Maidenhair Fern, California Maidenhair Fern, California Buckeye, Horse Chestnut, Madrone, Manzanita, Scotch Heather, Camellia, Sweet Chestnut, European Beech, California Coffeeberry, Cascara, European Ash, Griselinia, Witch Hazel, Toyon, Mountain Laurel, Bay laurel, Tanoak, California Honeysuckle, Michelia, False Solomon's Seal, Persian Ironwood, Red Tip Photinia, Andromeda-Pieris, Japanese Pieris, Douglas Fir, Coast Live Oak, European Turkey Oak, Canyon Live Oak, Southern Red Oak, Holm Oak, California Black Oak, Shreve's Oak, Rhododendron (including azalea), Wood Rose, Coat Willow, Coast Redwood, Lilac, European Yew, Western Starflower, California Bay Loure/Oregon Myrtle/Pepperwood, Evergreen Huckleberry, Viburnum.

For more information
<http://suddenoakdeath.org>

Gallery and Store

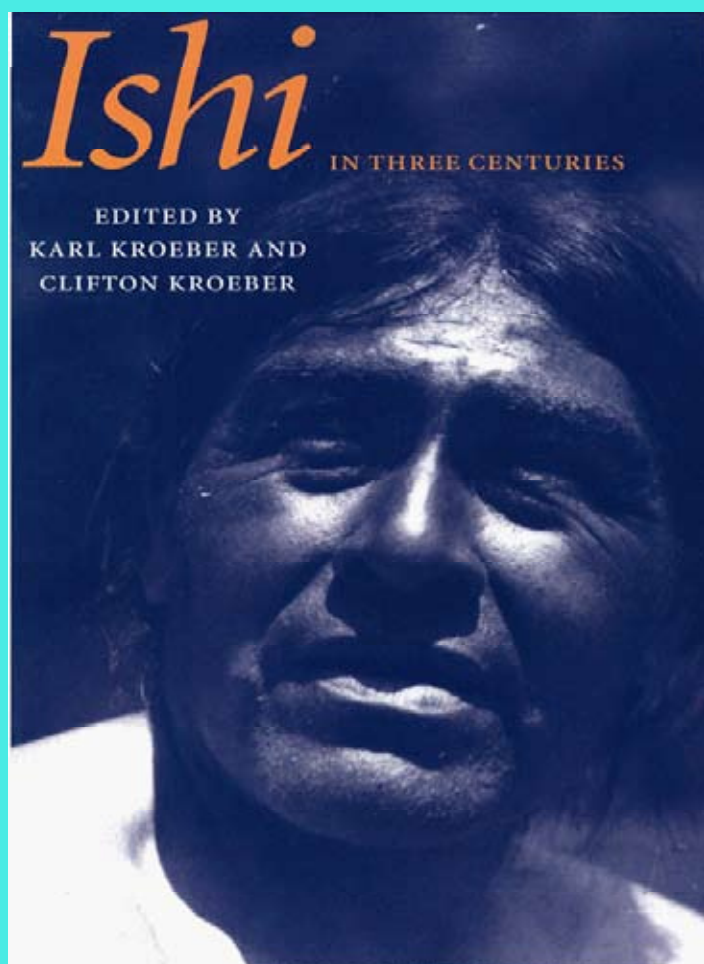
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Ishi in Three Centuries brings together a range of insightful and unsettling perspectives and the latest research to enrich and personalize our understanding of one of the most famous Native Americans of the modern era – Ishi. After decades of concealment from genocidal attacks on his people in California, Ishi (ca. 1860-1916) came out of hiding in 1911 and lived the last five years of his life in the Museum, then located in Parnassus Heights, San Francisco.

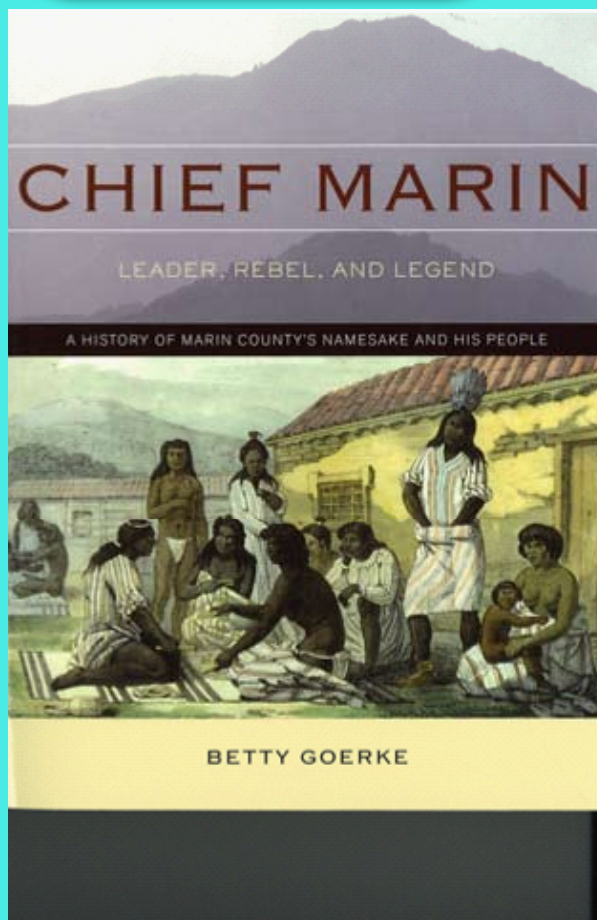
Contributors to this volume illuminate Ishi, the person, his relationship to anthropologist Alfred Kroeber and others, his Yahi world, and his enduring and evolving legacy for the twenty-first century. *Ishi in Three Centuries* features recent analytic translations of Ishi's stories, new information on his language, craft skills, and his personal life in San Francisco, with reminiscences of those who knew him and A. L. Kroeber. Multiple sides of the repatriation controversy are showcased and given equal weight, and artists, including Gerald Vizenor, Louis Owens, and Frank Tuttle, tell of how Ishi continues to inspire the creative imagination of the American Indian.

\$29.95



PHOEBE A. HEARST
MUSEUM OF ANTHROPOLOGY

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\$21.95



Betty Goerke has been teaching anthropology and archaeology at the College of Marin for over thirty years. She has done archaeological fieldwork in California, Colorado, Greece, Holland, Kenya, and India; has authored books and articles; and has produced several videotapes, including *Archaeology: Questioning the Past*. She lives with her husband in Mill Valley, California.

Chief Marin, a Coast Miwok Indian known as *Huicmuse* in his native village, lived from 1781–1839, and was a witness to a time of cataclysmic change, buffeted by events completely out of his control. Although he survived the diseases that felled most of his tribe, it is his strength of character that seems most notable. As a leader he successfully negotiated in three separate worlds; those of the Indian, the military and the mission, each with its own goals and rules.

During his first 20 years he lived a traditional existence practicing a spiritual way of life his ancestors had led for centuries. But in 1801, at age 20, he and his wife left what remained of their native village and went to Mission Dolores in San Francisco where they were baptized Marino and Marina. In the following years he spent much of his time accommodating mission and military authorities: he participated in religious ceremonies at both Mission Dolores and the San Rafael mission, serving as a godparent at Coast Miwok baptisms and as a witness at Coast Miwok weddings; at Mission San Rafael he acted as an overseer and for a short period as major-domo in charge of all civic affairs; and even joined a military expedition at the behest of the captain at the San Francisco Presidio.

But he also spent jail time at the Presidio, and gave the priest at Mission San Rafael cause to request extra soldiers from the presidio to control his alleged insubordination.

Nevertheless, in his later years he returned to Mission San Rafael where he died and was buried with full honors from the priest. He was so respected by his military adversaries that General Mariano Vallejo chose to honor Marin by naming a California county after him.

Among my sources for uncovering the story of Marin, was General Vallejo's 1850 rationale for naming Marin County after Chief Marin, which appeared in the first Senate proceedings of the new state of California, a story he expanded in his later *Historical and Personal Memoirs*.

However, Hubert Howe Bancroft, author of the multivolume *History of California* of the 1880s, characterized the writings of General Vallejo and his contemporaries as a "strange mixture of fact and fancy," and effectively stifled further scholarly research on Marin.

Bancroft either ignored or didn't have access to other sources, which are critical to the understanding of Marin's complex life: the mission records from San Francisco and San Rafael, letters between priests and military, official documents in Vallejo's personal papers, newspaper articles of the 19th century, and Maria Copa's recollections in 1931 about her grandmother's relative, Marin.

Marin was significant. All existing sources have considered him to be a historical figure of some importance. Through one man's experience we can follow the journey of the Coast Miwok people from a peaceful existence in their native villages to the desperate times when white settlers stole their land and their livelihood.

Even after Marin's death and the arrival of the Americans, when Indians were devalued and belittled, they had not lost their tribal identity. Their successful modern struggle to win federal recognition for their tribe is a testament to their continuing strength and identity as Indians.

Betty Goerke

NATIVE ARTIST



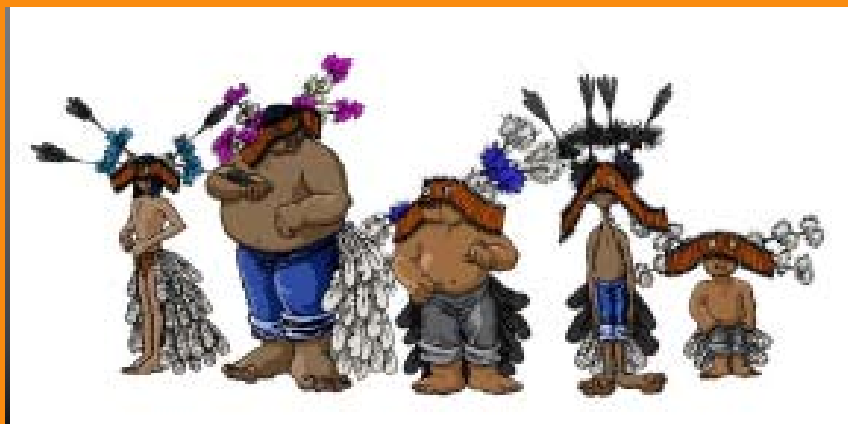
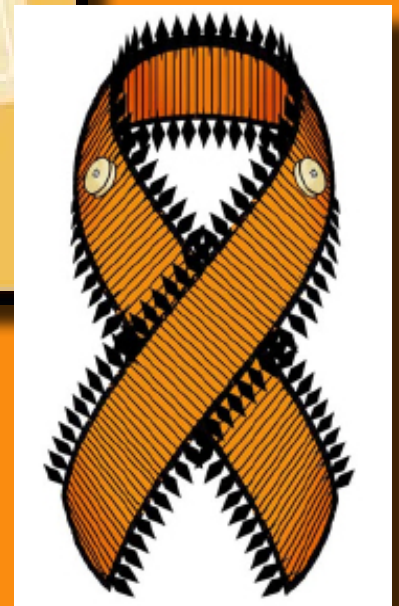
JUDE MARSHALL
YUROK BRUSH DANCE
2004

Jude Marshall is a member of the Yurok Tribe of California, and a descendant of the Hoopa Valley Tribe and Karuk Tribe. A gifted young writer, Jude is currently attending Humboldt State University. As an active participant in the White Deerskin Dance, Jump Dance and Brush Dance, Jude believes you should always “keep good feelings and good thoughts in everything you do.” Further, believing nothing should ever go to waste, especially animals who have given their lives for our food, this past summer Jude began to learn how to traditionally tan deer hides for use.

UNFORGIVING TEARS DEDICATED TO IGNORANCE

Faithfully in my words I must confide
Fighting against all odds, American Indians have survived
Treaties that the government wrongfully broken
The lies that were constantly spoken
Lands taken away without a conscience
With devastating fate
Women were brutally raped
Men, Women, Children and Babies
Killed just for fun
American only knows of how the West Was Won
But what about how the West Was Lost?
The Salmon used to flood the rivers
Alive and plentiful
Cultures destroyed that were rich and beautiful
Lands were taken
Sacred and traditional
The ancient ways of life
Untainted for infinite years
What's left is sorrow and unforgiving tears
I do not speak of the salmon, land, and people
As if it is no more
I only speak for what was lost and have not yet been restored
In the hearts and the spirits of the Indigenous
Pride is strong fully carried
It cannot
Will not
Be buried.

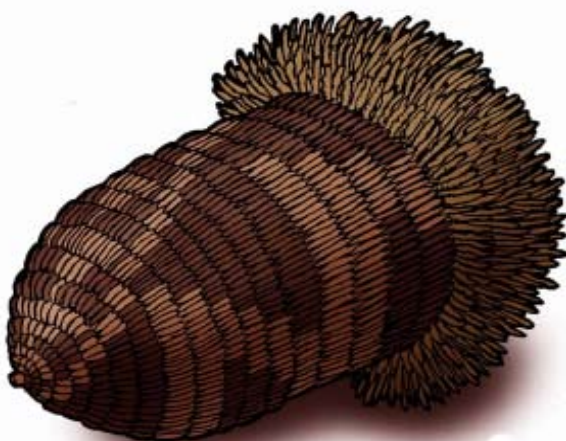
ERIC WILDER
KASHIA TRIBAL MEMBER
GRAPHIC DESIGNER



Artist Eric Wilder is a member of the Kashia Band of Pomo Indians of Stewarts Point Rancheria, located North of Fort Ross State Park on Highway 1, in Northern California.

Over the years, Eric has been the Tribal Chairman, Tribal Admin Assistant, and Language Specialist. He has maintained a strong interest in continuing this culture through graphic design.

For more information on Eric, you can go to
<http://www.myspace.com/erikk2224>
or email
kashayaweb@hotmail.com



THE AMERICAN INDIAN FILM SERIES

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These 15 classic films, made from 1961 to 1965, are more important than ever today as people become increasingly aware of the splendid heritage of Native American culture. All were produced by Clyde B. Smith under the anthropological supervision of Prof. Samuel A. Barrett, UC Berkeley.

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ALICJA EGBERT 510-642-6842
aegbert@berkeley.edu

<p>Acorns: Staple Food of California Indians Pomo tribe members demonstrate traditional acorn harvesting, storing, and leaching. 28 min Color 1962</p>	<p>Basketry of the Pomo – Introductory Film Shows, in slow motion and animation, the important basket-making techniques of the Pomo. 30 min Color 1962</p>
<p>Basketry of the Pomo – Forms and Ornamentation Illustrates the great variety of shapes, sizes, and design elements of Pomo baskets. 21 min Color 1962</p>	<p>Basketry of the Pomo – Techniques Detailed study of Pomo basketry techniques, showing how the various weaves were executed. 33 min Color 1962</p>
<p>Beautiful Tree – Chishkale Shows how the Pomo removed poisonous tannic acid from the acorns of the tanoak tree and built an entire food economy around them. 20 min Color 1965</p>	<p>Buckeyes: Food of California Indians Shows how the Nisenan harvested buckeyes and processed them by stone boiling and leaching. 13 min Color 1961</p>
<p>Calumet, Pipe of Peace Depicts Indian rituals surrounding pipe and tobacco and shows traditional methods of fashioning, decoration, and consecration of the pipe. 23 min Color 1964</p>	<p>Dream Dances of the Kashia Pomo Pomo women dance the century-old Bole Maru. Five dances are shown, each danced in costume around a fire within a brush enclosure. 30 min Color 1964</p>
<p>Game of Staves Pomo boys demonstrate the game of staves, a form of dice played by most of the American Indian tribes. 10 min Color 1962</p>	<p>Kashia Mens' Dances: Southwestern Pomo Indians Records four authentic northern California Pomo mens' dances performed in elaborate costumes and headdresses. 40 min Color 1963</p>
<p>Obsidian Point Making A Tolowa Indian demonstrates ancient ways of making an arrow point from obsidian. 13 min Color 1964</p>	<p>Pine Nuts Members of the Great Basin Paviotso and Paiute tribes demonstrate how pine nuts were harvested and prepared as food, using techniques in practice since pre-Columbian times. 13 min Color 1961</p>
<p>Sinew-Backed Bow and Its Arrows A Yurok craftsman shows the traditional construction of a sinew-backed bow – the finest of the American Indian bows. 24 min Color 1961</p>	<p>Totem Pole Explores the totem poles and the sophisticated woodcarving art of the northwest Pacific coast Indian tribes. Shows the carving of a pole by Mungo Martin, chief of the Kwakiutl. 27 min Color 1963</p>
<p>Wooden Box: Made by Steaming and Bending Illustrates a woodworking specialty of the Kwakiutl of the northwest Pacific Coast: the steaming and bending of a single wood slab to form a tight box using no nails, screws, or glue. 27 min Color 1962</p>	

Acorns: Staple Food of California Indians



Membership

The Phoebe A. Hearst Museum of Anthropology serves the community through exhibitions, educational program, and research opportunities that promote understanding of the history and diversity of human cultures. Membership is a great way to get involved and assist the Museum in providing valued programming for the community. Join, renew, or give a gift of membership and enjoy the benefits below. Call 510-642-3682 or email PAHMA@berkeley.edu

Members

Annual membership benefits include:

- ◆ 10% discount on merchandise in the Museum store
- ◆ Advance notice of all Museum events and activities
- ◆ Invitation to private members events

Membership categories

- ◆ \$30.00 Student/Senior/Disabled
- ◆ \$40.00 Individual
- ◆ \$40.00 Dual Senior (two cards provided)
- ◆ \$50.00 Family (two cards provided) Valid Student ID requested. Senior is age 55 and above

Museum Associates

Enjoy all the benefits of membership plus invitations to Director's special events. Two cards provided for all Associates.

- ◆ Associate Gift of \$1,000.00 - \$4,999.00
- ◆ Director's Circle Gifts of \$5,000.00 or more

Location

The Phoebe A. Hearst Museum of Anthropology is located in Kroeber Hall on Bancroft Way at College Avenue on the UC Berkeley campus.

Hours/Admission

The Museum is open from 10:00 a.m. to 4:30 p.m. Wednesday through Saturday, and 12:00 p.m. to 4:00 p.m. on Sunday. The Museum is closed on national and University holidays. Admission is free.

<http://hearstmuseum.berkeley.edu>

Name

Name on second card (if applicable)

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Please indicate your special interest

- ☐ Africa
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- ☐ East
- ☐ Asia
- ☐ Central and South America
- ☐ Classical Archeology
- ☐ Native North American

☐ Tribe: _____