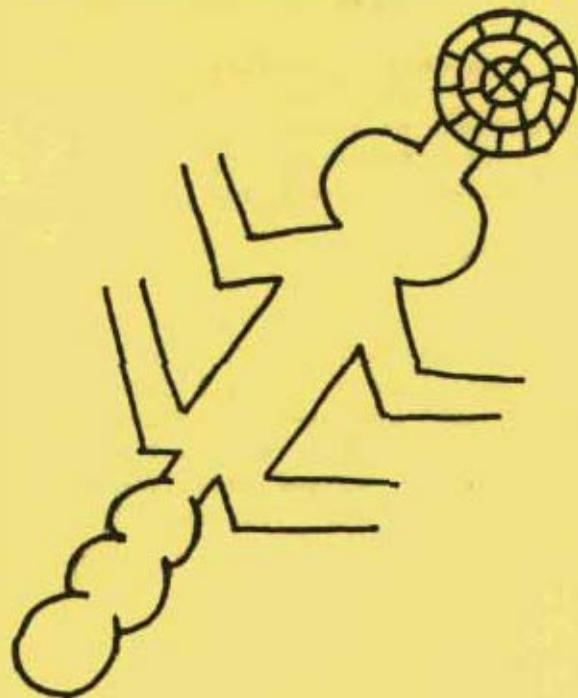


FIRST ANNUAL
CALIFORNIA INDIAN CONFERENCE

OCTOBER 18 AND 19, 1985
THE FACULTY CLUB
UNIVERSITY OF CALIFORNIA, BERKELEY



THE FIRST ANNUAL
CALIFORNIA INDIAN CONFERENCE

Introduction

The First Annual California Indian Conference is jointly sponsored by the Anthropology Department, The Lowie Museum of Anthropology, the Program in Native American Studies, and the Linguistics Department at the University of California, Berkeley. The purpose of the Conference is to provide a regular forum for people working in California Indian studies to share the results of their work.

The 1985 Conference will take place in the Faculty Club at the University of California, Berkeley. Opening remarks will begin promptly at 1:00 p.m., Friday, October 18, in the Library, upstairs from the business desk of the Faculty Club. The first session will begin at 1:30, also in the Library.

Double sessions are scheduled for morning and afternoon, Saturday, October 19, in the Library and Conference Rooms in the Faculty Club. The Conference Room is downstairs from the Library.

Each person who presents a paper will be allotted 30 minutes. It is suggested that the paper be 20 minutes in length and that 10 minutes be reserved for discussion. Time limits will be strictly adhered to in order to maintain the overall schedule.

All persons who present papers and/or attend the sessions will be asked to pay the registration fee, which goes toward the cost of room rentals, publicity, and refreshments. Registration fees will be \$15 per person for the entire Conference (students may register for \$5 per person). Checks should be made payable to the U.C. Regents. Advance registration is encouraged. Please send your check to

William S. Simmons
Program Chair
Department of Anthropology
University of California
Berkeley, CA 94720

Acknowledgment

Dean William A. Shack of the Graduate Division at Berkeley kindly provided the Conference with a start-up grant that enabled us to reserve the necessary rooms, prepare brochures, and finance mailing, and to keep registration fees to a low level. In behalf of the sponsoring units on the Berkeley campus, and all participants in the Conference, I am pleased to convey appreciation to Dean Shack and the Graduate Division for supporting this endeavor.

William S. Simmons

SCHEDULE OF EVENTS

FRIDAY, OCTOBER 18

Registration from 10:00 a.m. in the Library, the Faculty Club.

Welcoming Remarks

1:00 p.m. Library, The Faculty Club
William S. Simmons, Chair, Dept. of Anthropology, UCB
Terry Wilson, Chair, Native American Studies, UCB
James F. Deetz, Director, The Lowie Museum of Anthropology, UCB
Leanne Hinton, Professor of Linguistics, UCB

Session I

Library, The Faculty Club
Chair, Lowell J. Bean (Anthropology, Cal. State Univ., Hayward)

- 1:30 Lee Davis (UCB), From Tribelet to Tribe in Hoopa Valley
- 2:00 Polly Quick (Woodward-Clyde Consultants/UCB), California Sacred Geography and Cultural Resource Studies
- 2:30 Victor Golla (George Washington U.), Linguistic and Ethnographic Clues to the Prehistory of Northwestern California
- 3:00 Break
- 3:30 Victoria Kaplan-Patterson (Redwood Valley, CA), Shogowa Ke (Central Pomo Dance Songs)
- 4:00 Judith Cunningham (Calaveras County Museum), Apautawilu: A Miwok Village in Calaveras County
- 4:30 Roger Kelly (National Park Service), New Tribalism in California: Challenge and Response of One Federal Agency

Session II

Library, The Faculty Club
Chair, William Simmons (Anthropology, UCB)

- 7:30 Tom Parsons (Humboldt State U.), Two Films: Eminent Indian Language Teachers and Again A Person I've Become

SATURDAY, OCTOBER 19

Session III

Library, The Faculty Club
Chair, Robert A. Black (Native American Studies, UCB)

- 9:00 A. Logan Slagle (UCB), The Tolowa Massacres and Treaties, 1850-1856
- 9:30 James R. Young (UCLA), Early California Indian Treaties
- 10:00 Break

SATURDAY, OCTOBER 19 (continued)

Session III (continued)

- 10:30 Robert Winthrop (S. Oregon State Col.), Betty Hall (Shasta Indian Nation), James Rock (US Forest Service), Survival and Adaptation among the Shasta Indians
- 11:00 Marjorie Cummins (Hanford, CA), Songs of the Tachis
- 11:30 William Shipley (UCSC), Maifu Myths

Session IV

Conference Room, The Faculty Club
Chair, Larry Dawson (Lowie Museum, UCB)

- 9:00 Laura Cunningham (UCB), Environmental Restoration of the San Francisco Bay Area
- 9:30 Ann King Smith (National Park Service), Redwood National Park Consultations with Northwest California Indians
- 10:00 Break
- 10:30 Edward Parkman (Calif. Dept. of Parks and Recreation), Sylvia Stewart-White (Howonquet Community Assn., Smith River Rancheria), Yontocket: Returning Balance to the Center of the Tolowa World
- 11:00 Larry Dawson (UCB), Flatland and Hill Country Effects on California Culture
- 11:30 Margaret Mathewson (UCB), Cordage Fibers of California Tribes

Session V

Library, The Faculty Club
Chair, Hartman Lomawaima (Lowie Museum, UCB)

- 1:30 Sheldon Klein (U. of Wisconsin), Ethnolinguistic Salvage of Kawaiisu
- 2:00 Geoffrey Gamble (Washington State U.), Spanish Loans in Wikchamni
- 2:30 William Oandasan (UCLA), Round Valley Memories
- 3:00 Break
- 3:30 Marilyn Jean Englander (San Rafael, CA), Through Their Words: Tradition and the Urban Indian Woman's Experience
- 4:00 Susan Lobo, Jean LaMarr, Milton Jefferson, Pat Bourgeois (Intertribal Friendship House), The Oakland Intertribal Friendship House Community History Project
- 4:30 Lobo et al., continued

Session VI

Conference Room, The Faculty Club
Chair, Robin Wells (Anthropology, San Francisco State Univ.)

- 1:30 Robin Wells (SFSU), A Possible Origin of the Word "Kuksu"
- 2:00 Randall Milliken (UCB), Untapped Sources in California Ethnohistory
- 2:30 Thomas Jackson (Stanford U.), Defining Social and Economic Boundaries in Prehistory: Some Central California Unexpectedations

Session VI (continued)

3:00 Break

3:30 Jan Timbrook (Santa Barbara Museum of Natural History), Ethnobotany of the Island Chumash

4:00 David Whitley (UCLA), Socio-Religious Contexts and California Indian Rock Art

Business Meeting

Conference Room

5 - 5:30 p.m., following Session VI

All participants interested in discussing the future of the California Indian Conference are invited to attend.

Reception

Library

5:30 - 7:00 p.m. (Saturday, October 19)

A no-host bar will be provided.

Museum Display

The Lowie Museum

The Lowie Museum will present a small exhibit of treasures from its California Indian collections especially for this Conference. Participants in the Conference are invited to view these materials during Museum hours on Friday (10 - 4:30) and Saturday (noon - 4:30).

Publishers' Exhibit

Room E, The Faculty Club

Participants are encouraged to visit the publishers' exhibit prepared especially for this meeting. It will be open Friday afternoon and Saturday.

ABSTRACTS

Cummins, Marjorie W.
Hanford, CA

Songs of the Tachis

As a public school music teacher, I became interested in the local Indians, the Tachis of the Santa Rosa Rancheria near Lemoore, in 1940. They made a recording of their singing and I transcribed the songs onto staff paper.

I listened to tapes of J.P. Harrington made in 1916 and compared them with the songs I knew. One song, "Sleepy Song," recorded by Harrington in 1916 was the same as one the Tachis had sung for me in 1940. The words and melody were the same, but the purpose was different. In 1916 it was sung to wake them up; but in 1940 it was sung to help them go back to sleep.

Demonstration of the two versions of "Sleepy Song" on tapes and with my own voice.

Cunningham, Judith
Calaveras County Museum

Apsutawilu: A Miwok Village in Calaveras County

Occupied from circa 1400 to 1908 by Northern Miwok, the village of Apsutawilu was observed and recorded by several visitors during the 1850s gold-rush and in the early 1900s. This paper will stress the latter years in the life of this community as revealed in ethnohistoric documents.

Cunningham, Laura
University of California, Berkeley

Environmental Restoration of the San Francisco Bay Area

Great changes have occurred in the plant and animal life of the Bay Area since the time of Indian occupation. The grasslands, oak woodlands, marshlands, and the Bay remain today only in an altered state. Since Indians depended largely on these habitats, reconstructions would help give clues as to how the Indians lived.

Davis, Lee
UC-Berkeley, Anthropology Department

From Tribelet to Tribe in Hoopa Valley

The Hupe Indian community of kin and neighbors has experienced a changing group identity in its 150 year history since contact with the U.S. government and society. In this paper I will explore historically the social order that bounds group loyalty and consciousness from the point of view of various unifying factors, such as Hupa as a linguistic group, a named group, an economic system, a tribelet political group, a cultural unit, and as a developing response to the intervention of the United States' reservation system, legal constraints such as the Dawes Act and Indian Reorganization Act, the need to develop a self-governing system through the tribal council, and recent political disputes with neighboring Indian people.

Dawson, Larry
UC-Berkeley, Lowie Museum of Anthropology

Flatland and Hill Country Effects on California Culture

An examination of California's native cultures will be undertaken from the point of view expressed by Sir Cyril Fox in his The Personality of Britain published in 1938, together with later ideas on geographical factors expressed by Homer Barnett and Margaret Hodgen. Geographical effects on communication, settlement size, food resources, innovation and culture growth will be discussed.

Englander, Marilyn Jean
San Rafael, CA

Through Their Words: Tradition and the Urban Indian Woman's Experience

This work is based on stories and reminiscences collected in oral history research among urban American Indian women in Santa Barbara and San Francisco, California over a four-year period. It describes in particular the female urban Indian experience. I explore how the relationship to Indian traditional ways differs for individuals of different generations, an older generation who spent early years on a Reservation and a younger generation who have spent most of their lives in urban areas. The thesis sets forth a revised model of bicultural identity that describes and makes comprehensible the range of experience of two contemporary generations of urban Indian women.

Gamble, Geoffrey
Washington State University - Pullman, Department of Anthropology

Spanish Loans in Wikchamni

This paper lists Spanish loan words in Wikchamni, one of the Sierra Foothill Yokuts dialects, and expands upon the discussion by Shipley (1962) and Kroskity and Reinhardt (1985) of the areal implications.

Golla, Victor
George Washington University, Department of Linguistics

Linguistic and Ethnographic Clues to the Prehistory of Northwestern California

The recent rapprochement between archaeology and linguistics in California, while welcome, has all too frequently taken the form of problematic correlations between "data sets" reflecting different (and partial) views of the historical process. The time is ripe for a return to the integrated historicism characteristic of the work of Kroeber and Lowie--and most clearly defined by Sapir in Time Perspective (1916)--in which the findings of archaeology, ethnography, and linguistics are treated as interdependent modes of evidence for a unified historical reconstruction. This paper attempts to exemplify the general historicist approach by considering a range of data from traditional Northwestern California cultures (mostly non-archaeological in nature) bearing on the prehistory of the region.

Jackson, Thomas L.
Stanford University

Defining Social and Economic Boundaries in Prehistory: Some Central California
Unexpectedations

Economic and social models derived from central California ethnographic and archaeological data do not adequately predict the geographical distribution of late prehistoric projectile points made of obsidian from various geological sources. The obsidian projectile point data support some ethnographic and archaeological arguments for centralized socio-economic control in aboriginal central California, but the archaeological definition of the structure of social and economic regulation remains ambiguous.

Kaplan-Patterson, Victoria
Redwood Valley, CA

Shogowa Ke (Central Pomo Dance Songs)

This cooperative ethnographic study of the songs sung by a family of three generations of Central Pomo singers and dancers from Hopland Rancheria was funded by the Melville and Elizabeth Jacobs Research Fund in an effort to preserve and pass on traditional songs and attitudes to young Pomo singers. The focus of my paper will be on dance song cycles, contemporary performance contexts, singer qualities and the benefits of a cooperative ethnographic approach.

Kelly, Roger E.
National Park Service

New Tribalism in California: Challenge and Response of One Federal Agency

Official recognition by the Bureau of Indian Affairs of Native Californian communities as tribal organizations and the long-established pantribal groups in some urban centers have presented the National Park Service with special challenges necessitating responses in three aspects of agency operations - policy, practice, and perception.

Examples from Death Valley, northwestern California, Santa Barbara-Channel Islands, Los Angeles, Yosemite, and other areas will be described in brief with a few illustrations. Constraints on agency response, interagency-tribal relationships and explicit anthropological concepts will be discussed in the context of local issues and examples.

Klein, Sheldon
University of Wisconsin-Madison, Computer Sciences Department

Ethnolinguistic Salvage of Kawaiisu

The texts I collected in 1958 and after 1981 include a dozen myths, a manual of horsemanship, autobiographies, religious ceremonies, anecdotes about Shamans, and numerous miscellaneous texts of considerable ethnographic as well as linguistic value. All texts are in Kawaiisu and all are translated. Fifteen hours of tape recordings were obtained in 1958 and thirty-five hours after 1981. The recent recordings include fifteen hours of conversation in Kawaiisu. Artifacts of my analysis include a 4000 word Kawaiisu-English dictionary and a 5000 word English-Kawaiisu dictionary elicited on the basis of Mary Haas' topic word list for California, and a tentative grammatical sketch. Although the language is nearly extinct, it is possible to identify more than one dialect and to link the split with sociohistorical factors.

Lobo, Susan, Jean LaMarr, Milton Jefferson, and Pat Bourgeois
Intertribal Friendship House, Oakland

The Oakland Intertribal Friendship House Community History Project

Intertribal Friendship House was established in 1955 as a response to increased rural to urban migration resulting from the Federal relocation program. In 1979 the Community History Project was initiated with the intent of documenting through oral histories, photography, and a documents collection the development of the urban Indian community in the Bay Area. As a collaborative applied research project, it developed into a community resource archives and spawned numerous specific projects. In addition, it has acted as a stimulus in linking rural areas and rancherias to the urban setting. Four participants in the project will discuss different aspects including: overview (Susan Lobo), oral histories and visual expression in a community rancheria project (Jean LaMarr), the Quechan singers in Oakland (Milton Jefferson), and educational materials from an Indian perspective in the Oakland Public Schools (Pat Bourgeois).

Mathewson, Margaret S.
University of California, Berkeley

Cordage Fibers of California Tribes

This paper will discuss the concept of cordage--the twisting together of separate fiber strands into a single string or rope of potentially infinite length--among the native California tribes. This includes various fiber plants, gathering, processing, manufacturing, some common items made using cordage, trade, and men's and women's roles throughout this process. Slides will be shown and samples of fibers and cordage collected, processed and manufactured by the author will be present. These help to round out scanty ethnographic accounts and analyze occasional contradictions in the ethnographic literature as well as provide a valuable hands-on understanding of the processes involved in cordage manufacture and use.

Milliken, Randall
UC-Berkeley, Anthropology Department

Untapped Sources in California Ethnohistory

I will discuss the contents and potential uses of various little-known archival resources for enriching general knowledge of California Indian ethnohistory. County records and the National Archives materials will be discussed. Special emphasis will be given to the 14 volume Mariano Guadalupe Vallejo collection of documents at the Bancroft Library.

Oandasan, William
UCIA, American Indian Studies Center

Round Valley Memories

I would like to present the views as a direct descendant of Yuki informants who provided scholars with information on which significant publications on the Yuki and Round Valley, where the Yukis have lived for 10,000 years, were based. For example, George Moore, Jessie Moore, Little Toby and Minnie Fulwilder, all who appear in the literature on the Yuki and Round Valley, are related to me; and Lawrence Tillotson, the son of Eben Tillotson who also appears in some of the literature on the Yuki, lives next door to my mother who was raised by Jessie Moore, named by George Moore, and was living with George, Jessie and Little Toby

Oandasan, William
Round Valley Memories (continued)

when George Foster and Cora DuBois were gathering information from my great-grandrelatives for their publications which were issued at the University of California at Berkeley. I would be speaking as a great-grandson looking back a half of a century and comparing how scholars obtained information from Yukis in the 1930s with how scholars conduct research on the Yukis nowadays.

Parkman, Edward Breck
California Department of Parks and Recreation
and
Sylvia Stewart-White
Howonquet Community Association, Smith River Rancheria

Yontocket: Returning Balance to the Center of the Tolowa World

Yontocket, a former village site of the Tolowa people, has traditionally been considered to be the center of the Tolowa world. It was here that the Creator thought into existence the First Redwood Tree, and created First People. The sacred sweat house associated with the first-salmon rite was located in this village, and it was here that many of the important Tolowa ceremonies were conducted. In 1853, a notorious massacre occurred at Yontocket, almost destroying forever the Tolowa as a tribal entity. Today, the Tolowa people grow strong again, and strive to bring harmony and balance back to Yontocket.

Parsons, Tom
Humboldt State University

Eminent Indian Language Teachers: How California Credentializes Them

JO XUS NÚS-L'W (Again A Person I've Become, in the Atbapascan Tolowa language) is a 20-minute 16 mm. sound-and-color film narrated in English by American Indian Oscar-winner Will Sampson. Premiered at the 6th Annual Awards Banquet of the International Society for Political Psychology at Oxford University, its three "co-stars" present a stark contrast between the last surviving traditional healer-leader of a northern California Indian empire--whose language and other cultural distinctions appear to face hopeless extinction--with the traditional spiritual leaders of two neighboring tribes--recently at the same brink of cultural annihilation--whose languages and literatures now are in vigorous popular regeneration.

Quick, Polly McW.
Woodward-Clyde Consultants/University of California, Berkeley

California Sacred Geography and Cultural Resource Studies

Attention to sacred geography is growing in response to requirements of environmental protection legislation and constitutional and congressional guarantees of American Indian religious freedom. Scholars from many disciplines are beginning to address the topic, developing conceptual frameworks and techniques for gathering data and analyzing particular sacred geographies. This paper describes recent work in California, some accomplished by the Native American Heritage Commission, some by university scholars, and some by cultural resource specialists from the private sector, all in conjunction with Indian people who are concerned with protection of sacred places. Varying methods and results are reviewed, and unifying approaches and themes are indicated.

Shipley, William
University of California, Santa Cruz

Maidu Myths

Thanks to the pioneering work of Roland B. Dixon around the turn of the century, we have preserved a particularly rich and interesting collection of Northeastern Maidu myths and tales, including an elaborate Creation Myth, a charming and salacious trickster cycle starring Old Man Coyote himself, and many stories involving the concept: "How such-and-such came to be."

The present paper addresses the problems I face in reconstituting and translating these texts. My goal is to combine maximum fidelity to the meaning of the originals with a literary style that will at least approximate the sprightliness and charm which the tales have in such abundance.

Slagle, Logan
UC-Berkeley, Native American Studies Department

The Tolowa Massacres and Treaties, 1850-1856

(Preamble: The Tolowa Nation of Del Norte County, California, a non-federally recognized Athapaskan-speaking tribe of about 600 members still residing on or near trust lands in their traditional homelands, endured non-Indian attacks under color of governmental authority at their principle towns of Ta-At-Tun, Yontocket, Achulet and Howonquet between 1850 and 1858. Sequelae of these attacks included a series of local agreements, or "treaties." These unratified treaties with Crescent City in Del Norte County and with the federal government helped to establish the basis for government-to-government relations, and to assure the community's survival.)

I will briefly summarize the Tolowa massacres, clarifying previous errors in the literature based on my own research, and then describe what is known of the treaties of the 1850s and their effects, since only one of the actual treaty texts survives, concluding with a discussion of the probable implications for the Tolowas' case for federal recognition. De novo recognition of Indian tribes is governed by 25 CFR 83, and the criteria include various forms of prior non-binding "recognition" of the tribe by states, counties and municipalities in lieu of strictly legal federal recognition, which are particularly critical for California tribes which made agreements--supposing that they were dealing in good faith with agents of the United States--which Congress never ratified.

Smith, Ann King
National Park Service

Redwood National Park Consultations with Northwest California Indians

Since 1978, Redwood National Park has worked with northwest California Indians, including Tolowa, Yurok, Chilula and Hupa peoples, who have traditional ties to lands now within the park. The following issues have been dealt with: park developments, inventory and protection of places of importance to Native Americans, archaeological projects, formulation of service policies concerning Native Americans, Indian use of park resources and access to park lands for traditional ceremonies. The successes of the program are due to park staff who understand and respect the Indians and who are willing to be flexible in the interpretation of regulations and policies. The failures are also ascribable to park staff and in addition to problems inherent in the Indian situation in the area.

Timbrook, Jan
Santa Barbara Museum of Natural History

Ethnobotany of the Island Chumash

Ethnohistoric research has enabled a partial reconstruction of the ways in which indigenous peoples exploited the rich variety of native plants in the Santa Barbara Channel region after initial European contact in 1542. The abundance and diversity of key botanical resources varied considerably from one part of this region to another.

Distinctive aspects of plant use by the island Chumash - including cultural responses to the limitations of the local flora - are described in this paper. Technological remains are indicative of several types of plant exploitation. Prehispanic humans may have affected the nature and distribution of botanical resources on the islands.

Wells, Robin F.
San Francisco State University

A Possible Origin of the Word "Kuksu"

"Kuksu" and its variants "kuksui" and "kuksuyu" appear in north central California as the name of a spirit and/or ceremony usually associated with initiation. Comparative philological evidence suggests that the term is a contraction of Western Miwok (probably Marin Miwok) *kukus, sujju, 'flea chicken-hawk,' and refers to the mythic flea born spontaneously from Chicken Hawk's navel at the beginning of the world according to Marin Miwok myth.

Whitley, David S.
UCLA, Institute of Archaeology

Socio-Religious Contexts and California Indian Rock Art

Ethnohistoric and ethnographic literature have provided little indication of the function of California aboriginal rock art, even though recent work has shown much of this parietal art to be Protohistoric or Historic in age. Looking at the pictographic art of the southern Sierra Nevadas it is possible to differentiate, first, separate motif complexes through a factor analysis of painted elements from approximately 90 sites. These motif complexes are circumscribed by historic ethnolinguistic boundaries of the Tubatulabal and Coso Shoshone, and can be inferred to correspond to ethnically-ascribed ritual systems. Second, if the sites themselves are analyzed contextually in terms of concepts used in ethnography of communication studies, different patterns of ritual behavior can be attributed to the Tubatulabal and the Coso Shoshone: the Tubatulabal having employed rock painting in public rituals within villages, while the Coso Shoshone restricted their use of painted art to relatively private ritual in inaccessible locations. In the latter case, the transition in the nature of rock art ritual in the Coso Shoshone region from predominant use of open-air canyon sites for petroglyph production during the Prehistoric period to the use of small caves in the Historic period illustrates the changing dynamics of Indian ritual with the incursion of Euro-American settlers in the last 200 years.

Winthrop, Robert H.
Southern Oregon State College
with
Betty L. Hall
Shasta Indian Nation
and
James T. Rock
U.S. Forest Service

Survival and Adaptation among the Shasta Indians

The Shastas are a Native American people whose aboriginal territories included much of Siskiyou County, California, and portions of southern Oregon. As was true of most aboriginal peoples of northern California, their society was severely and rapidly disrupted by the influx of miners and settlers in the 1850s. Although the Shasta have received much attention from ethnographers (including Dixon, Kroeber, Holt, and Silver), little attention has been paid to the nature of post-contact Shasta society. This report documents research in progress, carried out since 1983, on strategies of survival and patterns of cultural transmission among the Shasta.

Specifically, we describe several manifestations of cultural continuity among the present-day Shasta, including their approach to visions and dreams, their attitude toward the dead, their respect for the shamanic complex, their use of traditional plants and medicines, and the maintenance of kin networks and localized communities. We also review the recent political resurgence of the Shasta, including their involvement in cultural resource protection at the state and federal levels, and the status of their petition to the Bureau of Indian Affairs for tribal recognition.

Young, James R.
UCLA, American Indian Studies Center

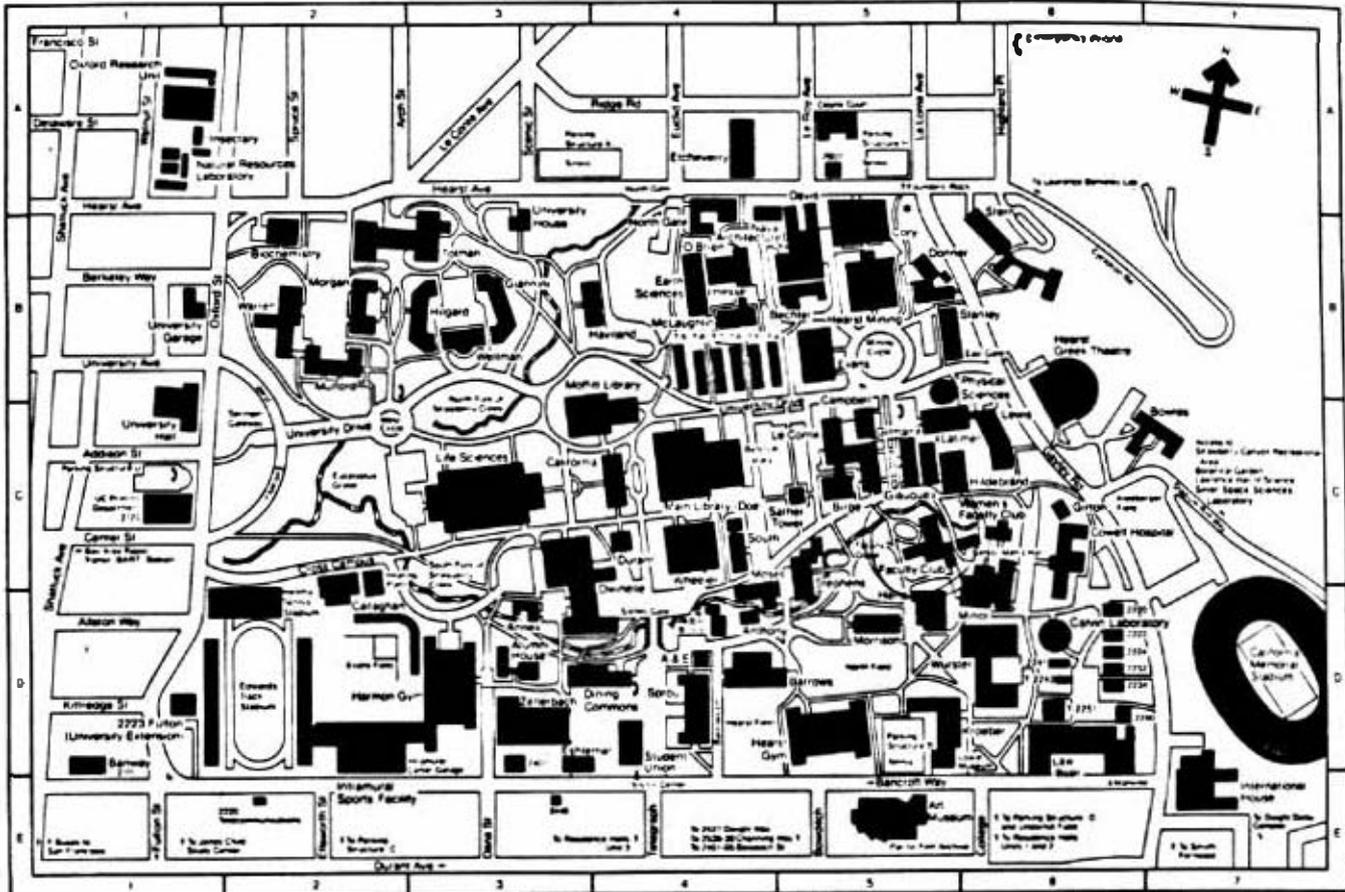
Early California Indian Treaties

California's Indian population was involved early in the treaty process with non-Indians, irrespective of the famous eighteen treaties contracted with the U.S. government in 1851-1852. For example, while it is true that the Spanish did not enter into any treaties with California Indian groups, it is not true that the Mexican government did not. Indeed, field peace treaties were perhaps the only instrument of Mexican Indian policy to govern Indian relations. This concept was carried over later to the American period. This paper will outline the numerous field peace treaties, indicate their place in California Indian history, and examine Indian responses to the treaty process.

HOTEL AND MOTEL LIST

<u>Name and Address</u>	<u>Rate</u>	<u>Name and Address</u>	<u>Rate</u>
<u>Bel Air Motel</u> 1330 University Berkeley 94702 415-848-8061	From \$34	<u>Holiday Inn</u> 1800 Powell Emeryville 94608 658-9300	From \$65
<u>Berkeley Capri</u> 1512 University Berkeley 94703 845-7090	From \$33.50	<u>The Faculty Club</u> U.C. Campus Berkeley 94720 848-5678	From \$38
<u>Berkeley House</u> 920 University Berkeley 94710 849-1121	From \$33	<u>Women's Faculty Club</u> U.C. Campus Berkeley 94720 845-5084	From \$40
<u>Berkeley Travelodge</u> 1820 University Berkeley 94703 843-4262	From \$45	<u>YMCA</u> 2001 Allston Way Berkeley 94704 848-6800	From \$14.90
<u>Carlton Hotel</u> 2338 Telegraph Berkeley 94704 845-5964	From \$20		
<u>Claremont Hotel</u> Ashby and Domingo Berkeley 94705 843-3000	From \$99		
<u>Durant Hotel</u> 2600 Durant Berkeley 94704 845-8981	From \$64		
<u>Marriott Inn</u> Berkeley Marina Berkeley 94710 548-7920	From \$90		
<u>The Old Blue Hotel</u> 2520 Durant Berkeley 94704 549-9281	From \$39		
<u>Golden Bear</u> 1620 San Pablo Berkeley 94702 525-6770	From \$33		

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A & E (Architecture & Engineering), D-4
 Addison St., C-1
 Alston Way, D-1
 Alston House, D-3
 Anthony Hall, D-4
 Arch St., A-2
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 Downey Lab, B-6
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 Durham Studio Theater (from Durant Hall), D-4

Durant Ave., D-3
 Durant Hall, D-4
 Earth Sciences Bldg., B-4
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 Elmhurst Hall, A-4
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 Evans Field, D-2
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 Faculty Club, C-6
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 Girard Hall, B-3
 Glavin Hall, C-6
 Gordon Hall, C-6
 Gordon Hall, C-6
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 Harvard Hall, B-3
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 Hearst Field, D-4
 Hearst Great Theatre, B-6
 Hearst Gymnasium, D-6
 Hearst Mining Station, B-6
 Heating Plant, C-3
 Herz Hall, D-6
 Howe Hall, B-4
 Highland Pl., A-6
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 Howard Hall, B-3
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 International Sports Facility, D-3
 Killebrew St., D-1
 Killebrew Field, C-7
 Killebrew Hall, D-6

La Loma Ave., A-5
 Latimer Hall, C-6
 Law Bldg., D-6
 Lawrence Berkeley Laboratory, A-6
 Lawrence Hall of Science, C-7
 Le Conte Ave., A-3
 Le Conte Hall, C-6
 Le Roy Ave., A-6
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 Lewis Museum of Anthropology, D-5
 Ludwig's Fountain, D-4
 Manville Hall, D-6
 McLaughlin Hall, B-4
 Mining Circle, B-6
 Minor Hall, D-6
 Moffitt Library, C-3
 Morgan Hall, B-2
 Morrison Hall, D-6
 Moses Hall, D-6
 Mulford Hall, B-2
 Natural Resources Laboratory, A-1
 Naval Architecture Bldg., B-4
 North Field, D-6
 North Gate, B-4
 North Gate Hall, B-4
 O'Brien Hall, B-4
 Oxford Research Unit, A-1
 Oxford St., A-2
 Pacific Film Archive, E-6
 Parking, A-3, A-6, C-1, D-6
 Pelican Bldg., D-4
 Personal Offices, E-4
 Physical Sciences Lecture Hall, B-6
 Piedmont Ave., E-6
 Placement Center (T-6), B-4
 Ridge Rd., A-4
 Sather Gate, D-4
 Sather Tower, C-6
 Seacrest Ave., A-3
 Senior Men's Hall, C-6

Shattuck Ave., B-1
 South Hall, C-4
 Space Sciences Laboratory, C-7
 Spurrer Observatory, C-7
 Spruce Hall, D-4
 Spruce Plaza, D-4
 Spruce Rd., A-2
 Stubbins Rd., C-7
 Stubbins, D-2, D-7
 Sutherland Hall, B-6
 Sutherland Hall, C-6
 Sutherland Hall, B-6
 Sutherland Canyon: Recreational Area, C-7
 Student Union, D-4
 Telegraph Ave., E-1, E-4
 Telegraph Bldg., T-4 through T-6, B-4, T-19, C-2, T2241 and T2243, D-4
 Trench Course, D-3
 Tolman Hall, B-3
 Track Stadium, D-3
 University Ave., B-1
 University Avenue, D-1
 University Garage, B-1
 University Hall, C-1
 University House, B-3
 Walnut St., A-1
 Weston Hall, B-2
 Weston Hall, B-3
 West Circle, C-3
 West End House, C-2
 Wheeler Hall, C-4
 Wheeler's Corner (along T-4), B-4
 Wheeler's Faculty Club, C-4
 Wheeler Hall, D-6
 Wheeler Hall, D-3
 3481 Durant Way, D-6
 3527 Fulton St., D-1
 3527 Hearst St., A-6
 3130 Oxford St., C-1
 3330-40 Piedmont Ave., D-6