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NORTHERN MICHIGAN UNIVERSITY
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SUBJECT: Dr. Magnaghi's education and being a professor at NMU

START OF INTERVIEW
TAPE 1 SIDE A

INTERVIEWER (I): I will start by asking Dr. M his birthday.

RUSS MAGNAGHI (RM): Okay, I was born on October 12, 1943, San Francisco, California.

I: And where did you get your education?

RM: Well, I grew up in San Francisco. We lived in the south east corner of the city in an area called, oh, the finer term was the Bayview Districts. San Francisco is divided into a series of districts and this was the Bayview District. Locally, it was just know, especially the part we lived in, it was known as Butcher Town. All the slaughterhouses were there, tallow works, meat companies, et cetera. And my dad had an Italian sausage salami factory and so he was in the right location. I don't know, we lived there, I don't know if that was the really the greatest location to have a residential neighborhood. But anyway, we grew up in the area. It wasn't, I shouldn't indicate, I shouldn't make it sound like it was actually a bad place. The only time was when it got hot, which was rather rare in San Francisco. You'd have all the smell of cow manure, whatever you'd get out of the slaughter house, tallow works, et cetera, and they used to, this was back in the fifties so there was no environmental concern. And at night you could see the, they used to burn something, I don't know what they were burning. Tallow or something. And there would be this red glow in the sky coming from tallow works among others. And we were, all of that was on Evans Street, so that was E and we were up on K. So there was maybe a half mile between us. But you kind, you just grew up in this, and there were other parts of the Bayview District that were very nice. There was a place called Silver Terrace where a lot of the kids all went to school with lib, and I said 'gee, I wish we lived up there.' But my dad wanted to be, he was, it was the old country thing. Well, we lived for many years above the factory and then we lived about five doors around the corner. So we lived in a nice separate house, but you were within, he was within walking distance of the factory which was around the corner. So that was kind of, that was my growing up. And then I went to the local Catholic school. The parish school, All Hallows School. Got my elementary school background. And then in August of 1957 we moved to the city of Burlingame. Which was, it was on the San Francisco peninsula so it was in the suburbs. But it was actually only twelve miles which when you think around here in the U.P., twelve miles, you know, it's not that far. And it was only twelve miles from where we had formerly lived, so it wasn't that far, but it was out of this semi-industrial area and farther enough south so you had less fog. San Francisco is notorious, especially in the summer, for fog coming in. And that probably continues down to the town of San Bruno, so we were beyond San Bruno. So that meant in the summer time you had, you know, very nice beautiful warm days. And so we moved there. And then I went to another Catholic high school, Junípero Sera High School for four years. And then after that went to the University of San Francisco. So I actually lived out of San Francisco for four years and then returned and

then lived, and the University of San Francisco was like right in the center of the city, so I was back in San Francisco for another four years.

I: So you had, really, a multi-cultural upbringing from the beginning?

RM: Well, yeah, I mean we lived in, my background is Italian, Swiss, French, and Basque, French Basque. So you were living with all of this when you, you know like, all the workers in my dad's store, factory, were Italian immigrants or Italian Americans. And I think we had one ringer. There was a Slovenian guy who worked for him. And I think he was the only non-Italian through, from the time that I remember, through my life, that worked there. So they were all Italian immigrants. And what was kind of interesting and at the time you didn't think about it,

BREAK IN INTERVIEW

I: Okay,

RM: Wait a minute. Okay, at the time you didn't think about it, and you were asking about the multi-cultural aspect of growing up, you were sort of living with all these people. My dad who was an immigrant was speaking his dialect with, you know, members of the family and what not. I eventually learned the dialect. I could understand it, speak it, you'd probably get enough out to make yourself understood or something. But we didn't learn Italian, you weren't learning Italian, you were learning this dialect. Which was kind of, it would be hillbilly Italian, is the best way to describe it. So you were constantly interacting with these immigrants, you know. And I remember there was one guy that worked for my dad and these people would kind of, they were kind of hangers on, maybe they were retired, I don't know what they were doing. But he would have a truck. This guy had a truck. So my dad would need a pickup truck. He'd say, 'Joe, come over here, spend the afternoon with us, and we'll use your pickup truck when we need it.' And so they'd go out and they'd need to pick something up and then he'd give him a salami or steak or something. And there was one guy, that I remember the story was, and there were all sorts of stories, these real immigrant type stories, you don't hear these, I don't hear these people today. One guy was afraid to talk on the phone because he thought snakes would come out of the speaker. I mean, out of the little holes, I don't know if that was in his ear or in his mouth. Maybe both. And so there were people like that, that were like, I mean it was bizarre. So you grew up this and like when I went to school, probably the kids in the class, were probably, the majority were, and this was elementary school, the majority were Italian. There were a lot of Maltese. There were a lot of Maltese people that lived there in the neighborhood. The Catholic Church that I was baptized in was St. Paul of the Shipwreck. And it was Italian and Maltese. And then they didn't have a school so when we got to, well, there was also a French school, church and school, St. Joan of Arc, where my parents got married. And then there was the Irish, Irish-American church, All Hallows, properly named. And the St. Joan of Arc, the archbishop suppressed it as a school. Maybe, I don't know, it was a parish, it was a French church. So, the sad part was that they taught, and my cousin went there, I guess both cousins went there, and they taught French. And I could have been learning French, my mom spoke French, I could have been learning French from high school, I could be speaking it now. But they had gotten rid of it and they had turned the school over since All Hallows parish didn't have a school, they turned it over to that Parish, so we now had all the French nuns, they were from Quebec and what not, but they didn't teach us French because now it was a non-national parish, so that was out. Not even, and this was before sputnik and all you know, seven years maybe before, but as a result there was no even special French classes, you know, in the afternoons, Saturday. So we lost all of that.

I: So, the fact that you had nuns in your school, then it was mixed gender school? It wasn't an all-boys Catholic school?

RM: No, no, no, no, no. Yeah, no. The elementary school was mixed boys and girls. Then high school was all boys. And actually, the University of San Francisco was all men except for the school of nursing and so there was this small group of girls going there that were nursing students. And so sometimes the guys would go and find what class, because they were in a kind of a science program, and the guys would find what class, like I remember of all courses there was a theology course and I know some of the guys went and found out when the nurses had to take it, because they all had to take it at the same time and so then they would get into the class, they would be two guys in a class full of maybe twenty-five girls. And they went and did it deliberately. Then that, that just lasted a few years, and then it was open to everybody, but still it took a while before you started getting, probably by the time I was a senior you began get large numbers of girls coming in to you know, but part of that part of that was, just as an aside, by that time, if you were going to date somebody you were going to date somebody who was a junior or senior in your own grade, you weren't going to go down to a freshman girl. So, in that, in that social aspect that was a lot of fun for us, because they were still very few girls that you could date.

I: So, okay. So, after the university in San Francisco, then you,

RM: Okay. Then, it was sort of interesting. Growing up in San Francisco you didn't realize it, and, well, there were a number of things at work. One was, the kind of the idea of growing up in California, you were in the golden state you were in the best state, really, the best state around and there was always a big fuss made over that. You know, the whole thing was gold, the gold rush, and all of this stuff. And there was no other place like California, this is just what you grew up with you see. And the other thing that you have to remember, even today, Californians are, they might be changing a bit, but not that much, Californians are still very provincial. Because to leave Californian, to drive, you know, which would be the cheapest way to go someplace. For instance here in the Midwest, even up here we say, 'oh, we're so isolated,' you can get in the car and in eight hours you can be in Chicago. You can be in Detroit, you can be in any large city. And another day, you can be New York City. Out in California if you were to drive for a day that brought you to Salt Lake City. And that was a hard drive, that was seven hundred miles across desert. And then what? Then you go another seven hundred miles, you're in Denver. Haven't really accomplished much. And then you'd have another day, day and a half until Chicago. So, people leaving California, kids, you know, now as I say today there is more flying people get out. But when I was growing up, you stayed. I mean you traveled around the West, we went on vacations, but I know the farthest east we ever went, my dad always took two weeks, so the farthest east we went was Denver. And then you had to turn back. And then beyond Denver was kind of a big void to Chicago. So, and nobody ever thought of flying. No one said, 'oh, we're going to fly.' It was always land travel. And so you were very, very provincial. Now, you were in a city that was a small time New York. You know, so it was very cosmopolitan. You know, and a very beautiful place in terms of the hills, the water, and so on, but it was still very provincial. But I remember in it was 1963, my roommate had to drive a car back, his dad was a vice president at JC Penney's. And one of their vice presidents got transferred to New York, New York City. And so he had to drive, he could drive the car back, and they had lived in Indianapolis and he wanted to stop there on the way back and he had asked me, 'do you want to come along?' So I and his brother and Jim Parkin we all went on this trip. And all we had to do was pay for, well, I think we had to pay for our food, but we had to pay for the trip back and at that time airlines didn't ban you because you went one way and all this stuff. So anyway we went on this trip. And I crossed the country absolutely

amazed at the parts of the country, as you got to about, what was it, the Mississippi River or something, all of a sudden turned this brilliant green, I had never seen trees that brilliant you know, and I was just stunned.

I: Now were you in college when you did your road trip?

RM: Yeah. That was probably between the sophomore and junior year.

I: At what school?

RM: The University of San Francisco.

I: Okay.

RM: And so we saw all that. And we went, you know, and stopped in Chicago and I tried to see as much as I could because this was the one, this was once in a lifetime, you know, that's it, we were going to go back to San Francisco and be there. And, but you can see the thinking, you know. And so the eye opener was, my god, there are millions of people and people are doing different things and they have their own lives and so on. And they're bigger places than San Francisco and all, and I remember going back to the university, you know, we were done, we had seen it, we had gone to Washington and did Williamsburg and, I mean, we sort of did everything. Fort McHenry, Baltimore, Gettysburg, I mean you name it, we saw it. If it was just even for a few hours. So I came back, you know, with my mind, you know, full of information about what I saw. So I then go back and I find this kind of very provincial friends. You know, getting into big fights over some little local nothing. And finally I told them, hey, there's a larger world out there, you know. So then, I also at that time met a, kind of to get back into the multi-cultural thing, when I was at the University of San Francisco, probably at the beginning of my junior year, I think it was, I met this fellow, this Arab fellow. Halad Falzon [phonetically spelled] and he was from Saudi Arabia. And this was very strange because at that time there weren't that many Arabs around. Certainly not in San Francisco. So he was this like this delightful person to talk to because he's telling you all about, and he actually when he was a little kid one of their slaves took him to see a beheading. And so he's telling me about the beheading and all. And you know so here you are talking to a person that has been brought up with slaves, took care of him, and has seen a public execution, a beheading and all. It was kind of wild. So I learned a great deal about Arab culture and Arab food and that whole thing. So we had done the Italian, did the French, and all these other ones. Now we're getting into a real odd one at that time. You know, because there weren't that many, well, there really weren't that many Arab people around the country. Maybe in Dearborn and in Detroit and so on, but in general they didn't immigrate because the religion Islam was difficult to fit in the country. Now this has all completely changed.

I: That was early '60s?

RM: And this was early '60s, yeah. And so anyway, but then he was leaving. He had finished college and he was leaving, he was going back to Arabia, but he wanted me to accompany him so I could, because I had talked about all the things I had seen, because we had stopped at presidents' houses and what not. And so he and I took a bus, Continental Trailways bus, across the country through the south, 1963, wait a minute, '64. This is civil rights stuff and what not. And we crossed the country and we went to Washington and then again we went to Washington, to New York, up to Philadelphia, up to Boston. So again, so all this, and all of this was kind of an eye opener for me. Oh, gee, there's a lot more to the country than just California. And then my mentor, adviser, good friend, this fellow John B. McGloin who

is a Jesuit, we were talking about where would I go to graduate school. And he kind of brought up the idea, he said, he kind of confirmed what I was thinking, he said, 'you know, you ought to get out of,' and he loved San Francisco, he was born there and all, he said, 'you know, you ought to get out of San Francisco and just get a different point of view. And just get out of here,' and so, it wasn't just San Francisco, it was to get out of California. So I applied to a number of schools and I remember I got in to UCLA, and I don't know, a number of schools around the country outside of California. And then one was St. Louis University, another Jesuit school. And he had gone there, McGloin had gone there, gotten his PhD. So he was kind of partial to that. But then on top of it there was a professor there, John Francis Bannon SJ who was in history of the Spanish border lands. The study of the Spanish in the under belly of the United States, Florida, California. Also, he was in to the history of the Americas. Studying the Western hemisphere as a unit. I was kind of interested in both of those area, how I got interested in that or I knew about them, I don't know. I did find some old notebooks which I put in the book that was published on the borderlands, on the Americas that, they kind of taught us that in elementary school, to look at the Western hemisphere. Not the United States, Canada, and Latin America. So that might be where I kind of picked that up. So I went to St. Louis University then from 1965 to 1969 and then worked on my master's degree got that in '67. And then went on to, went on and worked on the PhD. And at that point I, when I was in graduate school I really didn't know what I was going to get in to. So I did a thesis on the realistic writing of Upton Sinclair, the author of *The Jungle*. And then eventually, kind of as an afterthought, finally got into Latin American and the really the, I was working on the Spanish border lands and the history of Americas and I kind of worked out my own program. And then, in 19-, well then it was kind of interesting. In terms of education, I had, we had, as a family we would go on vacation every year from 1949, well, probably as family through about, I don't know when the world's fair was in Seattle, but we went to Seattle. So through about 1960 and finally we get into, you know, you get into high school and college and what not and then you're not traveling as a family unit anymore, you're going on your own. So we went every year, went on a vacation. And we'd always go to national parks and they'd always have these programs, and all, so I got involved, you know became familiar with and enjoyed national parks. And then I remember in the summer between the end of graduate school and getting a job, working. I wanted to get a job, and the only fall back to a job was, if I wanted a job it was there to work in my dad's sausage factory, which I had done since I was about in the eighth grade, work down there. Working in a sausage factory like that is not very pleasant. I remember, I used to have to, as a little kid, you'd have to stamp the meats because they had been smoked long enough and I would go down into this little smoke house area which was hot and humid and you had to stamp all the stuff and you got this indelible grape ink on your hands and what not and you ended up just coming out of there sweating and you smelled of the sausage and so on. And so, this was not something, and I remember working in my dad's store and you would just look at the calendar and count the days through the summer. And I think my dad had, never mentioned it, but I think he had a plan. And that was to make work there so terrible that you would never want to just say, 'hey, I'm not going to school I'm going to work in my dad's store and that's it. I'll take it over.' But he sort of did everything possible to turn you from wanting to work there and so anyway I came up to this point, it was to work in my dad's store. Though as happens, he had sold it in May of 1969. So there wouldn't have been anything to work. But I could have gotten a job in a salami factory. But anyway, I didn't want to do that, that was it. So I, oh, and then, every year from 1965 through '68 I would go back to California and drive. So I ended up taking all the major roads, plus we had been on many of the roads before. You know like the old Routh 66, and then I-, whatever it becomes. So then these trips started to become very boring. So I think I took every

major and minor road between St. Lois and San Francisco. Two lane roads through Nevada, and people giving me water in a little place, a little gas station service that the office was a mobile home. I remember one time asking for water and it's all filled with rust and what not. And I waited, I don't know, an hour or so until I got out of the desert and into a town got some real water. But you went, and so there were all these experiences of crossing the, and crossing by all sorts of wild routes. See the map behind me here with all the red marks in the places I've been to. So anyway, in 1960-, December 1968, I went and I found out about how would you get a job at the national parks service. And I looked at the procedure and then I finally went with, I said I want to be at a park where I can kind of use my, the Spanish borderland background. And so I looked at El Morro in New Mexico, and I said, eh, that's kind of a small national monument, probably a lot of people won't go there. And then, so then I went with Castillo De San Marcos in St Augustine Florida, and so I worked there as a, what was a, I don't know, I was a ranger historian. You basically gave tours. And there I got a very strong appreciation for what the national park service does and brings history to the public. And so since that time, and I think that was one of the major, a major focus or, yeah, a focal point in my life, because then I have always been sort of a promoter of doing history, and you can do the books and all, that's fine, but also to do history for newspapers, for publications like *Harlow's Wooden Man*, which is a little popular thing, but you know, local people read it. So you're hitting the public and kind of bringing the academic ivory tower history, kind of make it available to the public. And so I've always done that, and even now I still work with the role playing program up at Fort Wilkins and work with different museums, and consult and work with people and so on. But I think that's an important part of the historians job, which is usually ignored, because other historians are going to say, 'well, that's not academe, that's not what we're supposed to be doing. You know, we're supposed to be doing these very fancy books and what not.' That nobody's going to read.

I: So you had a master's degree and you were working in the park's service?

RM: Yeah. And I had not, I had done all of my, by the summer of '69 I had done all my course work, and I was working on my dissertation.

I: So when you were in St. Augustine, at the park there, did any of what you did, there was a Native American prison at one time and it's also the home of ledger art, and did at that time, did that turn you into Native American studies or was that something moving around in the back of your head?

RM: No. Actually, the Native American studies, the interest in Native American studies is kind of vague. I don't know, when I was growing up, my mom was, my mom had belonged to the, what was it called, The Order of the Red Men. And it was one of these fraternal type organizations. You always heard about Indians. And this was a French, French people belonged to this, don't ask me the connection, I don't know what the connection was. And I think she's still a member, she's ninety, lives in Marquette here.

I: Sounds like a project.

RM: And so anyway, she would always talk about the Indians then you heard about the Indians, but always in the past tense, because they were the mission Indians, so when you visited the California missions and what not, but at that time, and I distinctly remember going like to grammar school and high school, the Indians in California were gone, they didn't exist, where they went, nobody talked about them, not on that level. And they had just meld in with the rest of the population, they didn't exist. That's really what you're left with. And the Indians were always in other places. New Mexico. The

Comanche. Out in the plains and places like that, but they were never in California. And then when I went to St. Louis, it was kind of interesting, because subsequently this John Francis Bannon has been mildly attacked after he died as a John Wayne historian. Sort of the cow boy, masculine history, and the guys did it, and the cow boys did everything in the west. But it was very interesting because I was there talking to him, and he was very, you might say, pro-Indian, you know. He was saying the Indians played a role here and so on. So he was, for instance, one of the things he told me to do, he said, 'you know you should take some courses since you're doing the Spanish Borderland, you're doing colonial history and all of this,' he said 'an important ingredient in this is the Native American.' And so I remember he encouraged me to take a course on in St. Louis, kind of a general course, anthropology course, on American Indians. And then I went and I took, I was supposed to take a two part course but I only took half of it on the Pueblo Indians of the southwest, the Indians in the southwest because that's where I'm, and the thing was that at that time, and it's important to remember this, that at that time Native American studies didn't exist. So if you wanted something there was no history course, you couldn't get a history course. You could go to anthropology, archeology. And it was kind of limited. It wasn't like today where you could go to, say where I went, the University of Arizona and take a bunch of courses on Native Americans and so on, you kind of just went with what was available. But he promoted that. And then he came up with the idea of me doing my dissertation, which was the Spanish Comanche slave trader case study. And that was kind of a politically, and even today it's a politically incorrect topic, you don't want to really talk about Indian slavery. Indians took slaves and vice versa. And I know I tried to get the, I tried to send an article to the Indian historian years and years ago and they just summarily rejected it. They didn't want to hear anything about Indians in the slave trade, and what not. But anyway, it was Bannon who suggested this topic, which I then wrote my dissertation on. So, there was all of that. And then I remember when I, when I was up here, and now after I mentioned about doing the interview I went and I did look all of this up and I actually wrote it,

TAPE 1 SIDE B

RM: Yeah, it was in the, it was like in February, I remember I, which might not have been the movie to go with a date to, but I remember it was in February of 1971 so I had been here since '69. And when I came here I was teaching the medieval modern, no, the mediaeval renaissance world. And I had one course off campus, Latin American history. And as time went on I taught the Latin American course on campus. And then I remember, I took a date, it was her birthday, and I took her out to dinner and then we went to see the movie *Soldier Blue*. And I was so disgusted, horrified at the scenes, because that movie they used amputees, so that they could, when they whacked an arm off, you had a flying arm. So it was extremely realistic. And it was basically the Sand Creek massacre. And so after, I think almost, it was like a thunder bolt hitting me, I said and I think we, after the movie, you know you sit and talk about it, I think I brought this up, about, you know, 'gee, we don't have any, there are no courses that a person can take to get in to Indian History and this is extremely important.' So it might have been a carry over what Bannon was saying and how I was in a position to realize it. I probably also knew that there were programs around the country, and I think I did because I had gone down to Madison, you know, with friends and we had gone down to the bookstore and they were teaching a course on Indian history, American Indian history, as they called it, at the Madison Campus. So at some point, so I was familiar with some of this was going on. So I came up with the idea of offering a course on as we called it, American Indian History, at the point. And then through, yeah and I think I was actually working on the course, actually putting together in March of 1971 and it actually started out as a two part course so it

was going to be from the prehistoric period to about 1800, and then 1800 to the present. And then I think the faculty said that was probably a little too much. I know I was personally kind of offended and depressed, they're not interested in my course and what not. But anyway, I persisted and it came out as a one semester course, which I was hoping to offer in the fall of 1971. You know, because I was all enthusiastic, gung-ho, let's go with it. And you had to deal with the bureaucracy that's working and at that time, committee and undergraduate programs was in the midst of making a revision of the liberal studies program, unbeknownst to me. So I thought their delay, in taking care of my course, which I considered extremely important, that all of this was a deliberate attack to hold the whole thing up and what not. And then I subsequently, when I went through some of the documents in recent months, I found that this was a very complex thing that they were working on and my course was a mere one of many that was a round. So anyway, that's how I kind of got in to developing that American Indian course, which is now called Native American History. And so it was first offered in the, it was then spring, it would now be referred to as the winter semester of 1972. And I ended up with about one hundred and twenty students in the class. It was tremendous. Tremendous interest. And put the, and there you had to just put the course together on your own. There were few books that were available, but there weren't that many history books available on the subject. I think there was a William Hagen, I think he's still around and he's revised his book. It was published, it was a part of a series put out by the University of Chicago Press. And I think I used that. And it was all very sketchy, you know what you were doing was very sketchy, nobody had ever really done this. Probably that course, not to crow to loudly, but that course if somebody were to check it, might have been one of the first or the first course offered in a Michigan school on Native American history as such. Minnesota had courses, as I said, Wisconsin had a course. I don't think Michigan had a course. That's something somebody can, somebody listening to this interview in years to come can go back and check the bulletins of the Michigan schools and see if such a course preceded Northern. I should also point out though, at that time, there were other forces at work. Which, I kind of, I almost have to go back and look at some of the material that's come out, but there was Jim Carter, was here. And he was in the news bureau, when he was editor and then the news bureau and he had a, and he'd be a person to interview, because we should get his end of it, but Jim Carter was interested in Native American studies. And we had a small but extremely active group of Native American students. There was a fellow by the name of Michael Wright, he was kind of one of the leaders of the group and there was a number of other people. But there's could't have been more than a dozen people. And they were interested in a program, a studies program, a minor maybe. And I remember at some point there, but they were working with Jim Carter and he was working real closely with them, and they came up with the Anishinaabe News. That ran from maybe 1971 for about ten years. And then we had one of our usual decade budget cuts and the president cut money from it but it, when that paper was cut, it was one of the leading Native American papers in the United States, not just the Midwest or Michigan, but in the United States. And they did a real fine job of putting that paper together and it was just this handful of dedicated, enthusiastic students, Native students. So there was that, that was going on, there were, you began to have, I don't know what it was, Native American Week, and Native American Month, and all of this was done on a shoe string. There was no center, there was no studies. And at that time, I went and I checked it out, and I was teaching the only Native course. And then Marla Buckmaster came around in 1971, maybe '72, and then after a few years she put in an athro course and I think an archeology course, but those were like the only courses that were available on that subject. And then I remember, they wanted a Native course for the liberal studies program. At that time you still had to have special courses. You could have a variety of them, but there had to be a

special course for the liberal studies program, you couldn't use a history course. So I put together, it was called Native American Experience. And it was a history, anthropology course, though Marla Buckmaster never caught it, if she had caught it she would have gone through the roof in fury, because you didn't want anybody talking about Indian Society in their classes. So, I put that course together, and that course, well, between the two courses there were, I don't think the history course ever got below sixty, eighty people. And the Native American Studies course stood at, I think it was about a hundred students semester after semester. I remember I offered it at eight o'clock in the morning one time to try to diffuse the numbers. It didn't do anything, it didn't do any good. And it was a difficult course to teach, because you were in there with a hundred students in one of the Jamrich auditorium rooms and I always viewed myself as kind of Johnny Carson, because you were down there, 'hey, entertain us, its eight in the morning, wake us up.' It was difficult to teach that many people, but I did. Finally, after a while in sometime in the mid-seventies, we just let the Native American Experience go and we just, because what was happening was I was, well the policy was changing and you could now have history courses that would qualify as liberal studies courses or give liberal studies credit, and I was spending, you know when I taught the Native American Experience I wasn't teaching a history course, I was teaching this liberal studies course, so why not just teach the one course? Which I did. And that Native American course has always drawn students in. I think the last time I taught it, I didn't realize, but I think there were close to eighty students in the class, something like that, so it has always been extremely popular.

I: Yeah, I was in that class. There were about eighty. Sixty to eighty. It was a big class.

RM: It was a full house. And then I went and I had to, kind of grow with the course. So when I would go on vacation or something I would go to, you know, and what you're doing with a course like that, you're dealing with a multitude of Native tribes and nations and cultures, and where do you start? And I remember when I would take different trips across the country I would stop, I remember I stopped at Anadarko, Oklahoma, different museums, stop at reservations, stop at national park sites, and learn kind of as you went. So it took a period of time, and I eventually became familiar with the various Indian cultures and then the way I taught the course was that I did it chronologically and then tried to talk about major tribes and events in various parts of the country. So when you got to for instance the removal period there in the 1830s I would talk about the Indians in the south east, talk about a little of what was going on in New York and the Midwest, but you'd kind of concentrate on the eastern United States with a heavy emphasis on the Cherokee. Then when I was doing something else, you were doing the Indian Wars in the 1870s and you'd just move yourself on to the plains or to the Red River Valley, and talk about, you know, concentrate on that area. And maybe bring in what was happening in the far west or something but that would be of less importance because the big activity was were these wars that were taking place. The same would be true when you were talking about the Ghost Dance of 1890. You would kind of concentrate on that. Then you would bring in other tribes as you went along. So it was an ongoing learning experience there from the beginnings of putting the notes together and so on, and I enjoyed, you know, I enjoyed the process. I've continued to teach the course up to the present day, but then, but now I'm only supposed to be teaching one course a semester so that kind of cuts in to the Native course so now I've gotten Frank Van Nuys has agreed to teach it. So we have it on a regular basis. And then I sort of developed a new course on the,

BREAK IN INTERVIEW

RM: What was I saying about the? Oh, so then, well, I was kind of interested in the Indians of Latin America. And, I don't know, the poor students who took the course probably thought I was crazy and teaching them something they weren't interested in, but I remember, in the Native American Experience I did teach the Indians, I had a component there about the Indians of Latin America. And so I kind of thought about it and basically you have a situation where except for a few books, I know there's one by, what's his name, Albin Josephy who has a book on the Indians of kind of the Americas. That isn't quite the name he gives it, but... Books, there aren't that many readily available, popular books on the history of Indians of Latin America. You know, you could go to the one book and read about them. Now, there are a few that have come out recently, I have books piled up across the room for my course. I'm teaching the course in the winter so I'm trying to get things organized. And a few things have come out within the last decade. But one of them is a thin book, really to the point, by a Latin American scholar, which is very good. There are two other books that have come out that are compilations of articles, about the Indians of Latin America, some of it's kind of heavy duty anthropology that is not going to be of interest to people, so there's really only one thin book that has come out on the Indians of Latin America, history book, by this Latin American in translated form. Is it even,

I: About the Indians, about the indigenous peoples in Latin America by Baez Polanco [phonetically spelled]?

RM: Yes, that's the one. Yeah, that is really the only one that has come out. Now there is for instance the one below it, *The Indian World*, that is an excellent book that I just got and it's about what happened to the Indians of the Andes after the Spanish came, and it goes through a lot of detail, I'm going to probably use it, it's really very good. But an overall study doesn't exist. So I'm going to pull together a number of things and that are going to work out. But at one point I had a grant, in the early nineties I had a grant to put together a book on the subject and I did find a very good article, for instance it's difficult to find a nice clean article or some information about the different tribes in Latin America that's manageable. And I did find one that went country by country and talked about the tribes in 1990, it was in Spanish, I translated it. I'm going to put that into a little booklet form and have the students use that, at least to bring them up to speed, even though it might be eleven years old. But, yeah, it's very, very difficult to find anything. And then I did find by accident, I did find an excellent article by the Institute of Indigenous Studies in Mexico City, and they did a fine piece about a, it's on the internet, and it's a twenty-four page piece on the Indians of Mexico. Which is very interesting, because there are nine million, now in the United States there's about maybe a million, over a million Indians. But in Mexico there are nine million people that are regarded as Indian, not mestizo, not the mixed bloods, but as Indian. So there's quite a history there again. Except for this twenty-four page kind of hand out, there's really nothing on the Indians of Mexico, you know. One book that will take you from the pre-Columbian period up to the present time, you know, a nice book that you could, you know, have on a shelf. So I'm kind of playing with a number of things for that course to make it palatable. The other thing is, that I'm probably one of the few people again offering such a course in the United States. I don't know of anybody else that offers a history of the Indians of Latin America.

I: So you're on the cutting edge again?

RM: I might be so far on the cutting edge that people don't, you know, I mean, and that one is, it's sort of interesting. People don't view the Indians of Latin America as Indians. They see them as the Incas and the Mayas and the Aztecs. Okay, those people were conquered by the Spanish, they're gone. But in

reality, they're all there. In many of these places, like with the Incas, the Indians kind of went, they were up in the hills, they stayed in the hills, the Spanish by passed them, you know. There was the conquest of the city of Cusco, and so on, the capital. But then the people just stayed kind of out of the path of the Spanish, and as a result their culture, their language, their religion is pretty much intact. The same with those major cultures, the Mayas, the Incas. The Aztecs were overwhelmed. But even there, you have Nahuatl communities in the Valley of Mexico where people still remember that they are of Aztec ancestry.

I: So do you think that that's kind of parallel to Native American studies in America? You were talking about when your mother, the California thing where people just considered Indians a thing of the past and not seeing them as part of the culture that is now. And, you know, the U.S. has kind of embraced the Natives of their history. Is that moving south?

RM: Oh, yeah, I see what you're getting at. Yeah, what you find is, well, in Mexico you have a, well they started about 1940 with this Indigenous Institute. And then that's been highly questioned as to what they're actually trying to do. Are they trying to assimilate the Indians and so on? But seems in recent years, what has happened in the United States, this awareness of being Indian, of having Indian cultures and so on, seems to have spread, and I would say to Mexico and so on. So you're beginning to see parallels. Where it's now proper to talk about the Indians in your country, where in the past the Mexicans kind of keep away from that. For a long time, for instance, the Mexicans would not want to talk about African Mexicans in their culture. Now I see there is a new biography which I have ordered on Vicente Guerrero who was a black man who was present in Mexico and was involved in the emancipation of slaves and so on. Who here you have a black man who is doing all of this. And the Mexicans and in other places in Latin America you're beginning to, I think, see a similar thing I think in Chile and Argentine, places that have similar histories to ours. Heavy European immigration that overwhelms the Indians, but there seems to be throughout the hemisphere, Canada certainly, where you have a kind of a new awareness, and people, I think many people being, in their country, in their specific countries, being interested and proud or Indians becoming very active. You find for instance in Amazonia, Brazil, Ecuador, Peru, for instance, you can get on the web page and find these isolated tribes having a web page and telling you about all the horrors of petroleum companies coming in and drilling and destroying the land, or pharmaceutical companies coming in and stealing their medicinal herbs and plants and so on. So, there seems to be throughout the hemisphere, there is a similar development in the different countries of being aware of the Native Americans in your particular country.

I: Okay, so now Northern has a minor in Native America Studies. Can you talk about how that all came about?

RM: Well, actually, we're working on, I'm working on the history of that, so I'm probably the right person to talk to about it. I just, a few weeks ago I did an interview with Melissa Hearn, who was kind of the person that really got it going. What happened was we had the program, we had an office called Native American Studies, but it wasn't really academic and I don't know, I think it got caught up in politics and what not, I don't know. And the students, the core group of students, they kind of dissipated and weren't there. And then, so for a number of years, it was kind of lip service paid to some of these programs, nothing was really done. And then in the early nineties, I think it was about 1991, Melissa Hearn came to Northern, she was in the English department and she became interested, kind of on her own. And she talked to people about starting some kind of a minor program and getting something

going, getting a center going, getting a minor going, and she worked at it and talked to people, talked to myself and I kind of gave her the history and the back ground and what not I was glad to see that someone was kind of doing something. And she did quite a job there and got it going, got people going together, and I think at one point she got a rather hefty grant from the Philip Morris Corporation to promote a studies program that way and started to get other faculty members involved. I think Elda Tate brought in Indian Flute music as a course. There was Dr. Ilene Roberts who was in Art and Design, she developed a course on Native American art and archeology, not archeology, art and architecture. There was some talk, somebody was going to do something in business about Indian, I don't know what that connection was, Indian treaties or Indian law or something. But there was a lot of activity. Melissa got, I remember, brought together, and this was a very complicated thing to do, she brought together a teaching circle. And she brought quite a few local elders. And by local I mean up to L'Anse and so on. And brought them down here and we met over at the Lake Superior recreation Complex just north of campus. And brought all these people together and it was a very fine, enlightening learning experience for everybody. I and my wife went, she's kind of interested in, she doesn't teach Native American art or anything, but she's interested in it and she went and I think every, all the teachers that were teaching in the program all went, and there were community people, and people from the, I think the dean from Arts and Sciences was there, I mean it was really a well-attended, and we had a circle that was huge. It wasn't a little tiny circle. There must have been, oh, at least a hundred people at this thing. There was really, I would say, there were a few high points, and that was a real high point for me, of being there with this group of people and the elders spoke and so on. And then I remember there was also about the same time there was a lot of trouble in Wisconsin with the clan and the Posse Comitatus, really, Indian bashing because Indians were spear fishing and so on. And I remember then the, somehow my wife and I learned that the state of Wisconsin, the United Tribe, and one of the University campuses there, I forget now which it was, River Falls...no, anyway. They kind of focused on Native American issues. To kind of diffuse this problem in Wisconsin and to get teachers to be kind of brought to speed the state put on this conference. And the conference was down at the Radisson hotel at the Oneida Gambling complex there by the airport. And that, I remember it went on for four days straight. And we stayed on the property there, I mean, didn't leave. I mean usually you go to those conferences and you want to bail out. This one was just, it was probably one of the best if not the best, one of the best conferences I'd been to. And they, I think the only time we left we went to an Office Max to buy something, and that was the only time we left. I think it was a quiet afternoon. But they would have powwows in the evening, they would have an Indian meal, they had prayers, they had an area where they were selling things, books and what not, they brought in top white and Indian historians. I remember they had James Axtell who was at William and Mary College in Virginia and has written a lot about the interaction in the colonial period of the whites and the Indians and so on. They had in there, they had, what's his name, David Edmunds, a Cherokee from, well he was at the time he was at Indian university, and they had Edward Castillo a mission Indian from Sonoma State University out in California. A lot of other people. And they had it set up so that every session, every session had to have at least one Indian speaker. One. And then you might get two or three depending on the topic. So you might get a topic where you have the historians talking and giving their historical background and then say on the new deal. The Depression, the New Deal. And then you bring on some local people who had lived through the whole process. So you got what just the ordinary person that was actually experiencing this what they had to say about it.

I: So you had connections? Real life connections.

RM: Yeah, the real life connection. And you had the people there and they were learning in many cases they were learning the history of what they went through, the whys and the hows and so on and then they could tell what they did. And it was, it was just a fantastic, absolutely fantastic conference, and then we were hoping there would be, and we kind of ran into it on accident and we thought maybe there would be, and we said 'hey, they got something going.' And people that then heard us tell about it, 'oh my god, why didn't you let us know?' and I don't know, we just saw it and took a chance and it was wonderful. But met a lot of people, learned just from, you know, talking to people at dinner, and it was just great.

I: So did that help improve the program here? The fact that you all went?

RM: No, no, no, no, it was just my wife and I. The other people didn't go.

I: Oh, okay. I misunderstood that.

RM: No, I'm sorry. The people didn't go and there were a lot of people by that time, that were, that could have gone. But nobody really promoted it as a major conference. It was only after you got there and you were there for a while and you said oh my word this is, this is super, would be to call everybody and say hey, come on down. Okay, back to Melissa. So anyway, she kind of got the thing going, got the program going, and I think at some point there developed the minor cluster of courses, and then unfortunately they had a fellow come up, well, what they, what the idea was, and Melissa only did it as a way to get the thing started and then she wanted to have a Native person come in. And she had support from the administration, from the dean, and they brought a fellow in and he, whatever happened, he was basically given the program on a golden platter. I mean, he could have become, I mean, he could have developed the program and become famous, if you want to look at it that way. And just given his personality and problems and what not just dropped the ball and then Melissa kind of kept it going and then they finally got Dennis Tibbetts, came in, I don't know about 1990, maybe the fall of '97 he came in. And he was a nice person, but he was kind of a low key, not real loud and talkative, and it kind of just pattered along. Some things were done. And other things could have been done. And then just recently, this last year, we got Martin Reinhardt. And he seems to be a real ball of fire and he's developed some new courses on treaties and gambling, casino gambling and what not and some other things. So it looks like that ten years after Melissa got it going, and then I don't know, twenty plus years when the students were interested in '71, thirty years. It's finally, it seems to be going. There's a real spark there. Marty really seems to be doing a real good job. Not seems to be, he is doing a good job, finally, after all this time.

I: So does it feel okay to hand it off to somebody, if it was your baby to begin with?

TAPE 2 SIDE A

RM: What was I saying?

I: About handing it off.

RM: Oh, handing it off. This time it will probably work. I did hand it off to a person and then was asked by Dennis Tibbetts, 'could you not have that person teach it.' The person is gone now, from Northern. The person went in to class, you know, and said, it was just absolutely terrible, 'I don't know anything about Native Americans but, I'm teaching the course.' You know, and that just set a very low tone that

kind of went in to the ground after. You know, you don't go into a class and say, 'I'm in here, I'm teaching the course, I don't know anything about it.' I mean, that's embarrassing to yourself, for starters. So then after that I said, I can't, you know, I mean I've put too much time, and I've talked it over with my wife, and she said I was insane to do that, because I had developed the course and got it going and students, but I think part of the problem happens with these courses, like it or not, the course becomes associated with the instructor. So, I think it ends up with if they know Magnaghi's teaching the course, there's kind of a thread of, a charge that goes through people's minds. It's this type of course. And it can be for any course. It could be a real good course, or you can have a name associated with a course, nobody takes it. They stay away from it. And in this case when my name, when I'm teaching it, I think people then, 'Oh yeah, Magnaghi's teaching it.' And just word of mouth spreads. And so then it was, so anyway, I taught it, and then I taught it at least once after that. And then Frank Van Nuys, who is teaching here, is going to take it over. And he seems, he's not going to walk in to the class, he's a solid historian, he's not going to walk into the class and say 'I don't know anything about this and I'm teaching it.' So I think it's in good hands. And at some point you know, as somebody said, you go to a cemetery and there are a lot of indispensable people, or most of the people there were indispensable. So at some point, you know, it's, and as you, as I, well as anyone reaches retirement, you start moving towards, maybe not direct retirement, but I'm not starting my career, it's not 1970. You know, you start looking at things, and at some point, you know, I feel I teach a certain way and I do a good job and what I see other people doing maybe in the same class, maybe it's not what I would do, but I think at some point you got to say hey, here's my course here, there's that person's course over there, and they're different. And the thing is once you're done, once you leave, nobody is really going to know, they're not going to have tapes and go back and say, 'You know what, Magnaghi did this and that's totally incorrect with what you're doing.' You know, you're not going to have that, so the students will go with what's presented there. And I think that's one of the things you have to do when you're, you know, you move towards retirement. You'd like to continue the legacy and so on. But for instance, I don't think anyone is going to continue the Indigenous History of Latin America. You know, I mean that's something I do. And if you took the course and maybe people would talk about, 'god, that was a great course, when it was offered,' and so on. But you, you move on and this is just part of academe in the past and I'd say in the future, it's a very, it's like smoke, it's there, it's in front of you, it surrounds you, and then it blows away, it's gone. And I mean, that's just the way, you know, the way things are with academe. I know a lot of people have a different idea. They think, 'well, you know, it's my legacy and I'm involved here and I'm gonna do this.' Once you're gone, you're gone, you know. The new person takes over or the course is dropped. I know with work I did on the Americans, history of the Americas, there was this fellow, Hubert Eugene Bolton, back in 1919 started this course on the history of the Americas, studying the western hemisphere. He'd get 1,700 students in his class. You know, this was the work horse of the University of California, the administration loved it. A lot of jealousy, other faculty members thinking, 'well, this is not the way to go,' and so on. But with that kind of enrollment they couldn't do anything. And then when the fellow retired, they didn't, people didn't care that he was well known, you know, throughout the country, a famous historian, you know, sort of had his niche, had a type of history that you could then pinpoint to this guy, and they basically dismantled, the new people came in, Americanists came in and they dismantled the whole Latin American program at Berkeley, and I think even down to the present day, sixty plus years later, Berkeley is still not known as an outstanding Latin American school, you know, where you get a real substantial Latin American program. I mean Duke University, University of North Carolina, Tulane University, would all be way ahead of Berkeley. And yet they had this Americas

program, they had a fantastic Latin American program, but it happened that three faculty members who were all about the same age all retired or died within a year of each other and poof, the whole thing was gone.

I: So you have an actual sense of how history works and how things get picked up and dropped. But you can walk away knowing you planted a seed.

RM: Hopefully, but then, the other thing is you never know what you, as a teacher, you never really know what you planted out there. Well, for instance, I had one student, Robert Archibald, who went back to my earliest days here at Northern. And he took classes from me, and kind of, I helped him along, and sent letters to John Francis Bannon when he was teaching in New Mexico, anyway, the fellow got a fellowship and went on and got his PhD, and then wrote a paper in my class on the California missions as a form of enslavement to the Indians. He wrote this paper, and then that interest in the California Missions continued, and that interest in that slavery thing got him into the economy of the California missions. Well, no one, to that time, and even since, had really gotten into or usually people don't go into the non-religious part of mission history. It's always the missions and so on, or it's become politically incorrect and people don't even go in there. But he did. And he wrote a nice book, or he wrote his dissertation, and then the American Academy of Franciscan History saw this and they published it. So, what is it, he's one tenth of one percent to get their dissertations published directly out of graduate school, you know. So he got that published and then went on to, well, anyway, he went on to a number of jobs, not as a teacher, but as a director of historical societies. And that, it makes me feel good, because he's in that same mode with the national park thing, you know, you're bringing history to the public. And he's subsequently, now, he's been there for quite a while, he's the director of the Missouri Historical Society. And saw to the development, well, was in charge of developing a huge, raising money and then developing a huge, beautiful museum, state of the art museum complex there. And so, and then he also continues to write and so on. So, you kind of have your, you know, I would see him as one of my students that has gone on and done very well. And we've had a few other students that have gone on that way and have done well, kind of continued the history and what not. And then there are a lot of people you don't, you know, people don't come back and talk about it, but I remember there was one guy, Frank Sweeney, and he used to come here, early '90s, he was a student here, he was a football student, and he was having problems, medical problems, and he got smashed in the head and what not and needed someone to talk to, and he was a history major, and so he would come in a talk, and what not. And then he took some courses from me and, I don't know, I had some tremendous impact on him because my wife was looking at the, Northern's web page, and I guess they had student's writing about their former, you know, faculty members that had had an impact on the students. And he writes this, I never saw the thing, so I never read it myself, my wife kind of told me about it. He writes this glowing statement about how I helped him and so on, and just recently he had sent me an email. I don't know, he's the CEO of a computer company down in Phoenix or something and has done real well. And has nothing but praise for me, I know it's kind of embarrassing. Because I don't remember doing that, I mean, he was in here like I talked to most students, and interacted with him and talked to him many times, you know. But, am I, it was my influence and so on that propelled him to do what he's doing and so on. Okay. So, you don't know, as a teacher, nobody comes in and reports to you, and says, 'well, you've done a great job.' You know. So you don't know what impact you've had. And I, and then I've had so many students, well, like yourself, you weren't a history major, were you?

I: Uh-uh.

RM: No. There were a lot of students who I've had, especially when I had those large classes and especially the Indian classes that took me for courses that were not history majors that are out there. Now I don't know what kind of an impact I had on them. But, yeah, one day I'm going to eventually take all of those grade books, what I'd like to do is put all the grade books, all the students' names, on a page, alphabetized, with their, the course they took, when they took it, what their final grade was. So if you came up and told me you were in the class, I could just quickly check it out you know and see what, you know, 'well, when, I don't know it was about thirty years ago or something, we could take a look.'

I: I don't think we would want to look at that grade, it wasn't a good one. So are you getting ready to retire, or are you at that point where now you're looking out towards that time?

RM: Well, no, like said, you know when you first get here you're kind of looking at your career and what you're going to do and then after a while you start, you know, you go through your career and, no, I'd probably stay around for, I don't know, maybe five years or something, you know. Because right now it's, but it's now, that's the kind of question the people begin to ask after you've been here for a while. 'Well, are you thinking about retirement?' and so on. My wife would retire yesterday, but I would, no, I mean the way things are. But now I'm kind of, you know, you look around I have all these books and all. I start looking at the books, and am I really going to use *LaSalle's Settlement of Texas* and what not, should these go to the library or something? That's kind of, the books are sort of friends, so I sort of don't want to get rid of them. Some of them are still in the places that they were, I moved around, but the books are back in the same spots on the shelves that they were thirty years ago. They haven't really moved too much. But, I don't know, after a while, you know, you start looking at what you're doing, what you want to do. And I, unfortunately have, there are a lot of books here that I could probably get rid of if I would get a number of projects done and that's becoming rather ominous because it's taken me X number of years to get a book out. And I'm still working on something and it's not out, well, that's going to take me maybe another five years. Well, how many books am I capable of finishing when I have a bunch of stuff, you know, in files to be done. Like I always wanted to do a book on Indian slavery. Well, I have my dissertation, which, to date, no one has written about Indian slavery. I don't know how that has slipped. Maybe it's politically incorrect, nobody wants to go in there. But I did notice somebody is doing a book on domestic life in Indian slaves in New Mexico. Woah, woah, woah, that's what I was working on. Well, it's my own fault, you know. And if somebody did something with it, it'd be fine. That, and then I would take all of the material on that and just dump it. Or put it in the archives and get rid of it. Because that's a topic, but... That's, my dissertation is still out there thirty plus years later that I should probably just bring up to date and send to a publisher, and they would probably pick it up, because it is very specialized. And then there are other things, there was a group of Indians, the Hasinai Indians in Texas, and they were, their ethnography had been written by Hubert Eugene Bolton, he never published it for a variety of reasons which I talk about in the introduction. And then I eventually published the, I mean I had to bring it up to speed. And then the University of Oklahoma press published the ethnography. But I also wrote a history that was supposed to go with it. And then Bannon said, 'be careful, because your history is going to get, the name is going to get tied up with Bolton and you're not going to get any credit for it, you know.' So, I kept the history out. Now I have a two-hundred page history on the Hasinai Indians.

I: So, retirement could be a good thing, because you won't really retire, you're just going to keep working.

RM: No, if I were to retire that would then give me full time.

I: That's what I mean.

RM: I have, for instance, the Comanche Slavery, a book on Indian slavery, I mean I have all the notes. Indian slavery in the Spanish border lands, a reader on Indian slavery series of articles, Indian slavery in the Americas, I could do. I have a book on the Italians in Alabama that is sitting there that could be tidied up and could be published. History of the Upper Peninsula that I have worked on and is kind of there. I mean, it's not like we're doing basic research. Even if you were to delve into a book on the Indians of Latin America, Indians of Mexico, Indians of Latin America, that would mean just using stuff that's in this office. Now there I collected a lot of material on the Indians of Latin America that's just kind of sitting there. Probably clean a good chunk of the office out, you know, getting that project done and then saying, well, I don't need these books, give them to the library. So, yeah, there's a lot of books that could come out. But then you have to be careful, which I learned from past experience. You're not getting any younger. So your eyes can go, your health can go, your mental facilities can go. So you can't really put everything on the back burner there and say, well, I'll pick it up when I retire, because I remember, well, this Jesuit friend, John McGloin, oh he kept, these are things you learn. Which I think other generations didn't do this, but you learn and he would always, we would have him for dinner and he would wax eloquent about, 'when I retire I'm going to go up to Sheep Ranch, California, there's an old hotel and I'm going to work on my books up there, I'm going to take all my notes and what not, I'm going to work on these books and I'm going to sit on the front porch and watch life pass.' And life passing would have been his watching the cattle in the fields, there was nothing up there. And then the poor guy had cataracts, had a hip problem, and then his hip problem they couldn't take care of, he gave up on surgery and what not and then he wouldn't even have his eyes taken care of, so he eventually really died, with, unable to read, unable to, you know, and then his health wasn't that great. He never got his work done. And so I don't know what happened to his notes and what not, but there's probably two or three books that could have been published that he wanted to do. So I become very apprehensive about putting a lot of this off but then you're doing other things and you don't have time to, you know, finish these off. Like now I'm working on a book on, well, my daughter and I are working on a book on the, well, what are we going to call it, Herb of [inaudible]: Plant use in the Californias to 1848. It's an interest I have in the history of plants, and what not. Kind of a big project that I thought I was going to have done and there's a lot of, you know, a lot of material, so that diverged me over to this side. If we get the damn thing done I think it'll be a hot topic on California, certainly, and even around the country people are kind of fascinated by that topic and you're talking about, a recipe, I found authentic recipes that come up in letters from missionaries and what not. Or Americans who visited the missions and then tell us what they ate and what not so you put all this down. That's, you know, that's been floating around.

I: I'm running out of time here, so, do you have any closing thoughts for posterity?

RM: Oh, closing thoughts for posterity? No, I think just, you know, the general things I was saying about the nature role of teaching and where teaching kind of goes and what an instructor can kind of view in terms of what the person has done. I think you try your best, you know, you work hard at your teaching, develop areas that are of interest to you, present it to the students and I think your personal enthusiasm and interest and so on is going to spread to the students and at least on one level will get them interested in the subject material, and I think I've done that certainly with the Native American course,

and even other courses, I've taught the history of Mexico and so on. People come up to you and somebody else is teaching and they'll come up to you, 'are you teaching that, my son, my daughter wants to take the course. Are you teaching that?' Well obviously, your name and your reputation is connected with it. But I think you try to do the best you can with, you know, introducing new courses and seeing where they go and see what happens, though you never really know.

I: Well, I thank you.

RM: Okay.

END OF INTERVIEW