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Interviewee: Carling I. Malouf
Interviewer: Sharon Small, Betty Matthews
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Note: It isn't possible to determine which interviewer is Small and which is Matthews. Both have been identified as Interviewer, "I", throughout the transcript.

Interviewer: Today is October 12, 2004, and we're doing an interview with Dr. Carling Malouf, Professor Emeritus at the Anthropology Department in the University of Montana. The interviewers will be Sharon Small and Betty Matthews, graduate students also from the Anthropology Department.

I: Today we will be continuing what we did in the last interview. We've been discussing with Dr. Malouf his life experiences prior to coming to the University of Montana, and we were discussing some of his experiences while he was in the Army. Then we will proceed and talk about his biography or his oral family history and get some insights there. Good morning, Dr. Malouf. Could you tell us—wrap up, I guess—if you had any more thoughts of what you did when you were in the Army and how you did intakes with the soldiers, and any kind of insight you want to add from last week?

Carling Malouf: I found, in my life, just about everything I learned, even when I was a kid working for merit badges in the Boy Scouts, the subjects that I found useful, one way or another, even things like astronomy and so forth, I found useful in working with Native Americans and archeology of the West. These great circles they have in Wyoming—rocks and then spokes coming out from the center and so forth—what they might have been used for. When an astronomer says this line points to Arcturus and March and this point...and I thought, well, so what? With hunters and gatherers, I know that Pueblo Indians in the Southwest make a lot of use of the sun and so do Native Americans. The Plains tribes, for example, that face the East, especially on ritualistic things, they'll have it facing where the sun rises and stand up and so forth. The sun rises and other rituals that deal with the position of the sun when it rises or sets or this or that.

Other subjects, too, that I got into. I found in the Army, for example, I was just about finished with my Ph.D. at Columbia University, but guys at the draft board in Manhattan where I was living at that time with Arline, finishing up my Ph.D.—I had finished all the classes and I was just taking examinations—but I got my draft notice. The guy at the draft board said, "Oh there's a war on," no matter what I said about having been married and so on. So I went. Went down to the reception center, induction center, down a little island south of Manhattan, Governors

Island, but they didn't have all the papers from Salt Lake City where I'd registered for the draft a lot earlier.

They didn't take me in at that time so I left Columbia, and Arline and I went back to Salt Lake City. I went through Fort Douglas to finish up this drafting and was sent to a station hospital at the Wendover Airbase in the Great Salt Lake desert where they had B-17 bombers. I spent several months there. It was quite an experience before. A plane would crash, for example, and I'd have to be helping take the dead bodies and trying to identify them—who they were—so they could send them home to the right families. If the plane blew up when it crashed, there were just pieces. Trying to figure out which piece belongs to which guy. Our commanding officer and officers in the Air Force who were not pilots had to spend a certain amount of time in the air, even personnel officers for example, because they have to be experienced still—flying so many hours—and they get extra pay for it. Medical men, for example, officers, they had a little Cessna plane that the medical doctors used to get their flight pay.

One time it crashed in the desert, and the commanding officer, Captain Kringle (?), who's from Montana by the way, walked two miles and he was badly injured. His face had been smashed in. His nose was smashed in too. Finally got to the highway, but in the wartime they were...well, especially in desert areas where seldom did cars come by because of the restrictions on gas and so forth. When a car came by and he got to the hospital, and I happened to be on duty as a corporal at night, because we had to take turns staying up all night to take patients come in. Here this officer comes in with his face smashed in, but I could hardly recognize him. I didn't know it was our commanding officer, the head of the hospital, came in at that time. Anyhow, they had given me no training in the Medical Corps. They just sent me right to the hospital, and all I had was a Boy Scout merit badge in first aid. (laughs) I sure learned a lot there, for example, before I got through the assignments. I was taught to suture up cuts and wounds and abrasions and all kind of other things. Emptying bedpans and the vomit cans, all that sort of thing. Really got into it through experience and training on the job.

Then I was fortunate enough, having been an early draftee, I thought that was bad for us—wife and I—because we only got, before the war, pay 21 dollars a month. How was I going to support the wife and a baby that we just had at 21 dollars a month? Well, Congress passed a bill raising to pay up to 55 dollars. Then in ten weeks I was a corporal, so they added to our pay. But being early in the war, and the army was going from maybe 200,000 to a couple million, they just didn't have enough places where they could train officers and noncommissioned officers and so on. So I went up in a hurry, and it wasn't because I was extra smart but I think part of it turned out to be my favor, because I was an early draftee. By the time towards the end of the war, they had enough officers from Officers Candidate School to last them the rest of the war; although, they still had infantry and that was still open for volunteers. I wonder why? (laughs) The field artillery and so forth. Things like schools for medical corps, medical administration, quartermaster corps, and so forth. When soldiers asked for Officer Candidate School, they sought the non-combat one, but because of my physical condition—the eyesight—I was put on

a limited service so I didn't have to worry about that until I was sent to an Officer Candidate School at Fargo, North Dakota, became an Army administrator. In ten months after I was drafted, I was a lieutenant, and finally at the end of the war I was a captain. Just one thing after the other happened on that.

We moved around to different assignments, like the reception center at Presidio of Monterey in California. I was able to get an officer's quarters, and have a wife and a little girl that we had already. She was walking and was two years old then. I was stationed at Arizona for several months as one of the three officers in charge of the induction center, and I got some real first-hand experience talking to Navajo Indians when they were drafted, or the Mexican nationals and so forth. I was in charge of the interviewing so when we made up their records we could put it on the forms. Then they were sent to reception centers, where they were given some basic training in saluting and marching and so forth, and then were assigned to specific organizations for more permanent duty—field artillery, finance corps, medical corps, whatever. What the reception said that we had the greatest needs for at that time that they happened to be there, because it varied over weeks and months of what the needs were for various parts of the army. Also, the Navy began to draft, too, take draftees, because they weren't getting enough volunteers to join the Navy. Sometime the Navy officer and I would be just sitting right next to each other.

There's interesting stories about the Navajo. If the Navajo...we were told if they had graduated from high school, we were trying to get them, more of them, into the Navy. We knew that the purpose was that they could use the Navajo language instead of a kind of secret type of communications as they often use, like when they're on the battleships and they're getting instructions from the shore "Aim the cannon a little higher, a little lower, or this way, or that way," when they're landing on shore and other times use them, because they [the enemy] wouldn't be able to decode the message after a while. They discovered this type of technique in World War One when they used Comanche Indians on the telephones and radios, because the Germans could after a while figure out of what the codes were to translate plain language into the codes, and then back to the language, to the ones who were supposed to do something about it. I knew this, and we were told not to tell anybody, "Don't even tell your wives," because it might move on from one to the other, finally get to Japan or Germany or what not who were fighting World War Two. So we would divide them up and have them go into the Navy. That was quite a thing for the Navajo, living in the desert in Northern Arizona, then going out to the ocean and the sea. (laughs) I talked to them about that, too, but they didn't seem to be too worried about it and they did a great job. Lately, there's been a lot of publicity about the code talkers—the Navajo. Of course, later I told my wife about when it was longer a danger after the war was over, and others.

Fascinating experiences like that I had, and then I went into the separation work, as people were going out of the enemy, and I would ask them what units they were in, because I had charge of the enlisted officers, sergeants mainly, who interviewed them. We finished out their

records, closed out their service records and combat records and all that sort of thing. I got their histories down—wrote them down—I'd ask them about the battles they had been in or how they served, because I found out in World War One when an anthropologist made a study of Native Americans, and most of their stories were how much more brave than their white compatriots. So I wanted to see what went on in World War Two. I never had a chance to talk to them about it, though, to find out as Native Americans as they were being discharged after the war was over, but I got their names and so forth. I thought I'd talk to them at greater length going off to the reservations and tracing them down, but I've never completed that—the study to find out what the difference might be after this war than the others did in World War One. It's been an interesting thing in life, like that, always fascinating no matter what I went into.

After the war, of course, completed the Ph.D., and got a job teaching in Montana, which turned out to be nice, because I was near a reservation and I didn't have to seek funds to go thousands of miles away to study Native people in other parts of the world besides just the Americas. Indian reservations of Montana were handy. We had Native Americans coming to the University and so forth. There are lots of ways that I had contacts with all kinds of activities between the federal government and the Indians—court cases, suits going on between the Indians and the federal government, or individual cases. For example, I got a call from a lawyer that was representing a Crow Indian, an accusation against him for murder. He wanted to know if there was something he could use about the Indian culture that would take some other stress off the case, but in terms of their culture that it wasn't quite so bad a thing, but he did what he could to help. That's the type of thing, but there wasn't much I could help him, because a murder's a murder and it really wouldn't help a lot—case like that. But it's this type of thing that I did a lot of in years, and I could go on and on with other kinds of cases, too, that I was involved in. That's pretty much what it's been all about.

I: In reviewing your life works and how you were trained at Columbia, how did you apply your theory to your works, and did you see it change throughout your work? Who did you study under at Columbia?

CM: Columbia was one of the top ten universities at that time in the field of anthropology—the profession, the faculty, and their stature, and internationally. Franz Boas, for example although he had been long retired, but he still came at least once a week to his office to do some work. He wasn't very communicative with students. He'd just snub them and walk by. Ralph Linton was an internationally-known anthropologist at Columbia. Ruth Benedict, one of the greatest women that have been an anthropology taught there. I took classes from her. She was very good. The thing that I discovered from other anthropologists, Herskovits, for example, found that when he took his wife with him to some of the islands in the Atlantic Ocean—the Bahamas and so forth—that she could ask some questions of women that a man would never ask a woman another time. It has to do with having babies and things like that. You start talking as a man to a woman in a culture that you don't know much about and so forth, and asking about having babies and so forth, the husbands nearby start frowning and so forth, "What's going on

here?" But if you have your wife...because women's cultures, they feel a little more at ease. In other words, they can ask questions that gain information in a culture that the man would hesitate to ask about, or wouldn't be able to get as good an answer as a woman might do in talking with women in the culture that were being researched. Then they're also, of course, can be capable and ask questions about ordinary things or economics and other things about the culture too. So women have had quite a role to play in anthropology including our department. When I was chairman, I didn't hesitate to it, when we were hiring anthropologists. Two of them had outstanding, very outstanding, records and recommendations—Dr. Weist [Katherine "Tobie" Weist] and Charline ["Sandy"] Smith, the physical anthropologist was very good. She turned out to be real good, both of them, and I told them at the time I retired, that they were picked, not because they were women and we were under stress to have to hire a female, but because of their record and we haven't been disappointed. I think they appreciated that that they were hired as anthropologists, not because they were women that we had to fill it in with them rather than get somebody else, because the University had to have more women teaching. Little things like that, that I learned so much about from other anthropologists in the field. Little hints that you get here and there that tip you off to new problems that you could have work on that hadn't been thought of before. I could go on with some others.

I: We touched base a little bit on who your professors were at Columbia and Boas was one of them.

CM: He wasn't teaching anymore, but he was still there. Yes. Some of the faculty had been there since Boas, or students of Boas. A couple of the women, for example, had been students under him, and been hired when he was still chairman of the department. Ruth Manzell (?) was one, and one of the girls (unintelligible). Incidentally, she was in politics, she was a little leftist and Ralph Linton and others were scared. At that time, Russia was trying to go all over the world and communize, make Communists out of everybody, but actually in her classes, she never brought up Communism much. She taught courses on Africa and so forth which, I took from her, but I can say that I never saw any of that feeling that she might have had for Communism that was anything part of her lectures. Yet, some of the people thought that she might be too much.

There are other people that became internationally known in archaeology. One was from Nebraska that did so much I could name quite a number of anthropologists at Columbia at that time. I had an occasion to meet with people from Harvard, and, in fact, I got started in anthropology at University of Utah when I was an undergraduate. Ralph Linton was from Wisconsin, but I did get acquainted with him at that time when he came to Utah on a visit. John Gillin, he later became president of the American Anthropological Association, but he was starting to teach. He just got his degree at Harvard. He went on some field trips in Utah into the Anasazi, what we would call Pueblos in those days. Ruins, of course, even at that time were well known like Mesa Verde and Chaco Canyon, New Mexico, and other places, but we were studying the Anasazi as they penetrated with their culture almost to the Idaho border in Utah

up along the range of the mountains and the Great Basin past Salt Lake City and in Nevada, almost up into Oregon. They were studying them and their sites dated for about 900 A.D. to about maybe 1,400, 1,300 when they were driven out by less farming tribes. These Shoshone type of tribes took over the Pueblo sites that were villages. That's all long before the whites came into the country. It's been a fascinating experience to talk to people in those tribes too, because I did a master's thesis on the Goshute Indians, living right on the edge of the salt flats, thousands of square miles of solid, 90 percent salt. See, the Great Basin has no outlet to the sea. It's a huge part of Western United States. No rivers today flow into any of the oceans out of the Great Basin. It did for a while during the Ice Age when some of the places were dammed up, and that's a huge Lake Bonneville—Lake Bonneville they called it—which covered a huge area Western Utah. It had an outlet that went into the Snake River in Idaho, and then into the Columbia River, and then into the Pacific. That was all gone, water gone, and what was left was the Great Salt Lake. One of the largest lakes in the United States in area other than the Great Lakes and maybe one or two others that might be a little bit bigger. It's a huge lake, and it's 28 percent salt, saltier than... (unintelligible) Great Salt Lake itself. Lot saltier than the ocean, which is only about two percent salt. So, I was able to do archeology, but I spent a whole part of a summer living with the Goshute. I had some money that I could use to pay them, or living with them or renting places to live on, and paying informants and interpreters.

I even was invited to go to a peyote meeting which is the religion that spread out of...the roots of it were actually in Mexico, where they use psychedelic plants and things for their part of the rituals. Peyote is a plant that lives in northern Mexico and southern Texas, and it does bring on hallucinations but it isn't a habit-forming drug. It's part of the religion. Finally, it evolved into, later, into an international church, where members still, even way up in Canada and the Great Plains—a lot of them accepted it—Alberta, and so forth. One of the presidents of it, later was a Crow Indian, Frank Takes Gun, whom I happened to get acquainted with, and I was able to help him with some of the legislation of states that were passing bills to forbid possession of peyote. In Montana, for example, my testimony when I point out it's only used in the religion, it wasn't habit-forming, and it wasn't really a dope like marijuana and things like that. My own experience with it—it's a very bitter plant and very nauseating. So I didn't take it for the taste, but it does have some psychedelic things. I noticed, for example, that the flame in a little hearth that they had in a tipi with an altar by it and a little peyote ball on it. Frank Takes Gun became the president, and it grew into a church of about 125,000 members internationally. Tribes in the west, California, other places where it grew.

It's been an interesting experience in my life. I wrote my master's thesis on the Goshute—their ancient culture—because in the desert their economics wasn't centered so much on hunting, there was not much to hunt, a few antelope but I got a lot of data on their antelope drives. They had to rely so much more on plants that were available, such the plants from some of the trees that grew in the Great Salt Lake there, but this made me so much aware of things about a culture. Population density, of course, was very sparse—about one person every 40 square miles. Of course, they were concentrated around the edge of the Salt Lake Desert. They didn't

have any much living out in the Salt Flats, but they didn't need to but salt their food, the wind took care that, moving salt across the camps. [laughs] During the war, I was stationed at Wendover Air Base, I got so I could lick my lips and I get all the salt I needed for the rest of the day. The cooks in the mess hall didn't even bother salting the food. The men had plenty of salt. (laughs) Take care of that problem in the cooking, the meal.

The reason why the Air Force used the desert, of course, because there weren't people living in it. Even nowadays, hundreds of square miles where there weren't any farms or mines or nothing that attracted people living out there, or even doing things just for economic purposes, except for one or two highways that went across it, that's about it. Between Salt Lake City and San Francisco there's a desert that went right across the Salt Flats for 40 miles. That's just the width of the Salt Flats—the Great Salt Lake Desert—it's much longer, 100, 200 miles long.

Then, of course after the war, going back to Columbia and finishing the degree and getting job teaching in Montana, left me prepared. Such a variety of things in studying my degree in business and economics. For example, trade goods. In Montana, the Native Americans that were using olivella shells for decorating with necklaces or sewing onto their clothing or cutting down for ear lobes. The abalone shells that came from the Pacific. Somehow or other the anthropologists were figuring that some Indians would leave the reservation...It wasn't a reservation those days of course. Would travel to the Pacific to get the beads, get the—

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[Side B]

CM:—to get the beads, materials for the decoration, and other things from the Pacific that they might want for the Western tribes. They assumed that somebody from the Flathead in Montana and the Dakotas...Dakotas not so much, but Northern Idaho and so forth, would go the Pacific Ocean. Send some young men. They don't realize that at that time, there were some tribes fighting each other in those days, too, for land and possessions. So you didn't know what would happen to you if you happened to get into a tribe you didn't know about, or didn't know what was going on politically in those days. Instead as a degree in the economics in business school, I stressed the economics a little more than I did when I took accounting and money inn banking and corporation finance and other courses. It went from tribe to tribe, the shells on the Pacific. You think, Well they eat a lot of fish especially along the Columbia River too, but they didn't do quite as well with the other animals, the game animals in particular, until you got up in that Basin, the Columbia Basin, between the Pacific Coast Range and the Rocky Mountain Range. There's a huge area where the Columbia River and its branches, like the Snake River, come together, and a lot of that is just lava beds, because a lot of volcanic activity went on in the area at that time. So, there is some antelope in that Columbia River Basin inland, but we know, for example, the Nez Perce also liked to fish. Once a while, they did go down to Columbia River and set up things, but they would trade with the Yakima for fish. The Yakima didn't have a lot of luck getting all the animals they needed to make hides into parts of residences or clothing or whatever else they need it for. So they traded fish for the animals and other goods too. So that was involved, you see. Other things could include oceanic shells.

Then the Nez Perce trading, because they had more fish than they might have been able to get here in Montana, or buffalo meat too, or buffalo hides. You see, the hides thickness varied, because clothing—what we call blankets, robes—could be made. They were better out of the buffalo hides, but the hided were thicker and it's a little harder. Unless it's a fawn, or young hide, it would be thinner. A lot of antelope and so forth, so there was even a change of animal hide. All sorts of things out there I learned about looking for trading and why to the trading went on. It was from tribe to tribe, just as we do today all over the world, or from one state to the other with trade goods. It included not only just things that were necessities—beads and so forth—ornamental things part of the trading. Of course, each time the value would be a little higher—trade good. In modern times for example, or during the days of the fur trade, it was all a money exchange, but if it went from one trader to the other, you'd have to make a little profit on it. So it costs a little more. Went from him to a company that was buying up the hides.

I: Dr. Malouf in looking back over your life, is there anything in your early life that predisposed your interest in cultures.

CM: I remember...When John Gillin was at Utah, I was a business major and, I started getting an interest. I told Gillin that I was interested in archaeology, because I wanted to be an amateur archaeologist, but I want to be a good one with enough knowledge. In other words, I wouldn't

be making my living at it, but I could publish, do publishable work and research and so forth. He made some remarks about that, and they were favorable remarks. He didn't say don't do it. That's where the transition took place. I finally decided, when I got my bachelor's degree in business, that I'm going to get a masters in sociology and anthropology. It was a joint department, so I had to take some sociology courses, and that's one reason I was hired Montana, originally, because it was a joint department, too, at that time. When I came here, I taught elementary sociology and social problems, in addition to several anthropology courses. From that small beginning it grew it and grew, as the university grew in student numbers. It required hiring more and more sociology and anthropology faculty members. It remained a joint appointment for quite a while. Finally, we were able to separate, which helped sociology too, because the chairman could concentrate on the one department and not after get tied down with paperwork. I started to complain then that I'm sure with the paperwork—banks, and taxes, and everything else that go—like going into a grocery store today. I'm sure glad we got a paper mill out here in Missoula. The whole place would fall apart if we didn't have that paper mill to run the University and the banks and the grocery stores. When you go into the paperwork, you find at the cash register (unintelligible). Do I sound cynical?

Anyhow it's been a great life. I've enjoyed it thoroughly. I don't regret having made the change, because I use my business experience to invest in some bonds. I usually pick state or federal bonds, and it paid a lot less interest, maybe three percent, but I learned...when I was a student of business, I took a course and we had to do some research. I decided to research Dow Jones averages and see how they got their information. I found that they made telephone phone calls around the United States. I thought, what if somebody doesn't have a telephone, how are they going to include those in the statistics? A lot of other questions that came to my mind at that time and how they got their information. I decided, because of the higher interest rates what appealed to people than getting stocks, maybe six percent or nine percent or whatever it might be, but I didn't want to have to sit watch Dow Jones averages like I did when I was researching them on the radio. They didn't have TVs in those days. Anyhow, I didn't want to fiddle around wasting a lot of time going over the statistics and newspaper reports. They had them listed every day in the papers. So I got these bonds, and it turned out I had nearly a million dollars in the bank for a while here Missoula.

Then as I got older, in my late 70s and 80s, I decided to do away with all that—the bonds and bank accounts had lowered down—because of the federal tax on estates. When a person died, thee heirs of the family would have to pay an estate tax. It was take 75 percent of the money in the estate, and then they would charge the recipients of that money taxes for their bank accounts that were increased! So, I decided to take the money and pass it out to the heirs, a lot of it, so I could keep enough so if I had some real serious medical problems I'd have maybe a 100,000 or something still. So two or three times I passed the money. But you can't give heirs, in that situation, more than 10,000 dollars at a time. So I passed out (unintelligible) dollars to the spouses too. In the case of the girl, I gave her husband 10,000 dollars too. In case of the boys, to their wives 10,000.

I was able too...it was interesting what they would do with the money. Are they're going to use the money to buy important things like putting in equipment to make their own beer down in the basement? (laughs) Other things that were regarded as necessities by people at sometimes. As I will say, without questioning it I was never dissatisfied. In economics, they distinguish between needs and wants. Now, there's an overlap between the two. Somebody will think it's need, for example, if they're in business and they have to have a house and a car that shows how smart they are, so it's got to be fancier than somebody else's house, then a Ferrari instead of a just a plain old Ford, cheap car at that time—Model-T or something those days—but they were entitled to it. It's part of the estate. So to them it was a need. So you do have that problem with who might think that what others will call what is a need.

Anyhow, it's still there, the wants and the needs, and I still have a pretty good chunk left in the bank, but then I spend all my life putting money in Medicare, and then congressmen to figure out ways of spending the money for something going on there. Things like money that's going to help some business in their state that they represent and so forth, or maybe they get their paws on some of it somehow. So I've been paying pretty huge bills, for some of the bills when I had heart attacks. Medicare and Social Security paid a lot of those things, but I still had to pay hundreds of dollars. So, takes maybe 1,300 dollars, and they just wouldn't take dental work until long after the bills passed...just some medical things—eye examinations so forth. Seems like always there's 100 or 200 dollars more the insurance doesn't take care of. So there is that problem, but I'm glad that I'm holding back still six figures. I could (unintelligible) just close to six figures, two at a time.

It's training and experiences, I think, have been very good, and it's been a lot of fun, too. I tell the students...I remember the last years I was teaching the new students that were coming University, "Oh I'm going to school of business, I want to make money."

I tell them, "Go into what you like. You have a better chance of being the best." There are some departments that are overcrowded, for example, the arts, which I pronounce the *ahts* with some of the faculty members. *Ahts*. I call them the *ought nots*, but anyhow, the *ahts*. A lot of more people enjoy painting or doing this or that, but if they're the best and really enjoy it, even if they don't make it quite as much money as they would otherwise, why, they still enjoy what they're doing. Or athletics or some of the other departments that they really go into. So, I they are finding out now more and more that they're...In other words, when I went into anthropology, I was doing the things I was going to do for hobbies, getting paid, getting money, but I got a lot of grants of federal laws, made up grants for doing archaeology. The Society for American Archaeology got a bill passed, for example, when they built some of the first dams on the rivers in the United States. Places like in Tennessee where a river flows into Ohio, into the Missouri, then down into the Mississippi, and down into the Gulf of Mexico through New Orleans, the way they pronounce it down there. The bill was passed that they had to, before they completed the dam, go over it for archaeological and historical sites that will be inundated

and destroyed forever, so that some record will be kept of these things, maybe even other things, maybe the archaeology and the biology. But the bill was passed that they had to have somebody, even if it's a private company.

When Washington Water Power, for example, when they built Cabinet Gorge Dam, I was the one that got the money to go down and study the Cabinet Gorge, which is on the Idaho-Montana border on the Clark Fork River that flows right past the University up here in the upper headwaters, toward the headwaters of the Clark Fork River. Then later the Noxon Reservoir, and I was able to pay students a little money in their expenses, and give them credit. They usually were going to get As and Bs out of it if they did a good job as archeologists, and they were also getting credit. I set up courses in it so I could give them five or six credits, and usually wound up, every once in a while I gave somebody a C, like if they spent a lot of time away from...funny excuse, "I have to go home without the digging," whatever it might be. In their reports, I had them learn how to register the information to make semi-professionals out of them, even if they weren't majors in archaeology, because I found majors from other departments useful on a trip too—biologists, botanists, or whatever. So they were welcome to register for the summer session, and they enjoyed the camping and singing songs of campfires at night, playing the harmonicas, and the camping out. The research too. How they found things, relics and so forth, in the historic sites or prehistoric sites.

It was opened up in Montana for dams, on all the dams that were built in this state—some of them through federal offices in Omaha, Nebraska. The River Basin Surveys [Project] which became a branch of the Smithsonian Institution so it included the Fort Peck Dam, Canyon Ferry Dam around Helena, some dams on, of course, the Pacific side. Even building federal highways, when they built the interstate...or built this highway, I did there between Laramie, Wyoming, on the western border across almost the entire southern Wyoming just before it got to Cheyenne, then it headed south from about 200 miles to Denver. I went along that pipeline. I had a car that I got from the company that was building it, to go along...it was a little pickup truck, and walk along. Other places I was able to get students, too, like Canyon Ferry. They enjoyed it very much. Some of the girls too, I was able to they set up a separate tent for the girls, and a system for using a tent set up for a restroom—hanging a handkerchief so you knew the place was occupied by anybody at that time.

We never had any problems with that type of thing either, but it was pretty enjoyable for me, too. I was able to get a few hundred dollars out of it. The university had to pay me, my money didn't come out of a grant money, but the grant money had to be if the university or museum or whoever had a contract to do the things (unintelligible) get paid. I could pay the passage back and forth where they first came with their vehicles, and back home, and their groceries, and the campfires. At first I thought I'd use the girls to do the...instead of taking turns at doing the campfires to cook. The girls were supposed to be cooks, but they didn't pick that up. So they just would take a turn at it, but (laughs) (unintelligible) would still keep rotating, taking

turns at cooking. So they learned how. I didn't have any problem of that, because I at first I learned getting a merit badge in camping. I was ahead on some of those things. (laughs)

What I'm trying to say here, is just about everything you learn, it's just amazing how you suddenly you find something that fits right in your experiences and interests (unintelligible). Music for example, I took some violin lessons, some piano lessons, but I think became quite expert at a harmonica. While I was still a student, I played the harmonica one summer in a dance band at Bryce Canyon National Park at night. I would wash dishes and pans in the daytime, and then go get up at six o'clock morning and play on the harmonica until midnight at the dances. So I did manage to get a little sleep in all of that. I thought I'd have a chance on my day off, but then the day off, why, somebody would be gone and I'd have to take their place. So I didn't really get to go up and down Bryce Canyon much.

Incidentally, one whole summer when I was at Columbia University, became a ranger naturalist at Grand Canyon. The first day I was there the park naturalist says, "Malouf, I want you to go from the rim, miles down to the river, and back and I want you to walk down. Don't rent or hire a horse or mule to take you down, because I want you know how big that Canyon really is." So down I went. Going down (unintelligible) like mountain climbing. It's a little wear and tear on your brake lining, but on the way out it starts zigzagging back and forth. The very last, for example, there are 75 zigs and 76 zags. You could be within, maybe, 30 feet of the rim, but you're still have another several hundred yards to go zigzagging back and forth. It was quite an experience being a ranger naturalist at Grand Canyon, because I had classes in geology and that made me familiar.

I learned a lot, too. I had to show how smart I was, and I'd use very technical terms, like earthquake faults, such as those that have the (unintelligible) where it had dropped down like a tea kettle or something. Like San Francisco Bay is one of those, they call it (unintelligible) faults. That's why the bay is there, because the land between where San Francisco is out of that big long peninsula and across the bay, is because the land there dipped down, and it discontinues where it breaks out into the ocean. The (unintelligible) faults cross...the geologist that I took a course from, a place where the Wasatch Fault, in the Wasatch Mountains in Utah in Salt Lake. (unintelligible) across an old glacial moraine, that's one of these where a glacier dumped a lot of dirt out the mouth of the canyon. Then this earthquake fault went crisscrossed it, and you can see instead of that deposition, you see where it is. I was using words like (unintelligible) faults and the language of geologists and all that sort of thing, but then I gradually learned, after getting down to the language, that a person could understand better the stratigraphic layers, periods of the geology, the five epochs of geology (unintelligible) and so forth—even biological terms—to get it down to a language they understand. Well, talking to a group of tourists, like with a wife makes a cake, she spends a lot of time, hard time, putting in layers and putting things between the layers to hold them together and frost them, and then decorating the top to make it look nice, appealing, and attractive, then the husband comes along with a knife and whacks it up. That's what happens here, the layers that are deposited, then the river

comes along with a whacks it up into slices. That type of thing, tourists would understand a little better. The geology and the erosion and terms that they might use there that you don't hear in every-day life much.

Great experience, but when I taught classes, elementary anthropology...The first time I taught anthropology, I had almost finished my Ph.D. I just had a dissertation to work on after that. I taught in Queens College in the New York system, although I was still at Columbia University. This was the summer session that I taught at Queens College, but I had to show the students there how smart I was, because they were about the same age as I was. So I was using fancy anthropological terms, and not really getting down into general description. When I taught elementary classes, I always begin to prepare myself in elementary classes to use a language that the students can understand. (laughs) Terms that we have—acculturation or whatever else, words we use, physical anthropology, so on.

I: We're getting close to the end of the tape, and I'd like to thank you for this interview today. Is there anything else you'd like to add? We have about two minutes remaining, if you want to sum—

CM: No. I'm just wondering if you have more questions.

I: I do, but we'll have to continue next time.

CM: I see. I'm sorry if I dragged this out too long, but of course, you can always cut things out.