

## NAVAJO CODE TALKERS

LLOYD HOUSE and JUDGE DEAN WILSON

House: This reserved character is very good for the tourists, but it doesn't get [unclear]. You know, that's why I'm glad, I'm glad I took after my mother, you know.

Unidentified Female: Do you have this on now? Very good.

House: She always maintained that the only way to get ahead was to speak up. However, the topic that we'd like to discuss now, of course, is the code talkers. Now, I was raised entirely in Navajo boarding schools. I went to school at one time or another with almost every one of the code talkers. They were several years older than myself, but I do know almost every one of them personally.

In 1941, when the Japanese attacked Pearl Harbor, the Navajo could have been in all of his existence up to that point, he was no more prepared for introduction into the American way of life, because very few of them spoke English. Even today I always remind the people it is not ignorance; it is illiteracy. Because there have no people that could have started with 13,000 of them with nothing and increase to 125,000 in less than 100 years. In addition to being terrific, the Navajo's prolific.

Unidentified Female: You made a poem. [Laughter]

House: Yes, this is the one thing that especially has characterized the Navajo. He has been able to adapt to any situation. When the Marine Corps through a Mr. Philip Johnston--you've met Mr. Johnston?

Unidentified Female: We've spent hours with him in Albuquerque the other day, and I have read all of his materials and have been in the museums. I have the background. Now, just go ahead, though, and act as if I don't know anything. I know who Philip Johnston is and I know what the clan was.

House: The Marine Corps apparently contacted--or Mr. Johnston contacted the Marine Corps. I'm not too sure about that.

Unidentified Female: I think that's the way it was.

House: At any rate, he told them, he said, "Why don't you use the--" At that time there were about 60,000 Navajo. He said, "They have a lot of young men that could serve in this capacity of code talkers in their language," that was the only one that couldn't be broken. Many of the Indian tribes' languages could be broken, but they didn't have so many within their tribe concentrated as we had.

Of course, I always point out that in 1868, Manuelito, at that time the signing of the treaty between the United States of America, and there was no such a thing within the country where the country signs the treaty unless it's another country, and this is further indicative that we're a separate nation.

Unidentified Female: That's right.

House: Because you only sign treaties between nations. Well, at any rate, this is neither here nor there. We have never acted as aliens; we've always acted as Americans and answered whatever call was made of us.

Well, at this time everyone came out of the hills when they heard about the Japanese attacking Pearl Harbor. They came with their rifles, their old hunting rifles. They came with bow and arrows. They offered to go into the service, but many couldn't speak English, and so they were turned away, many of them. But Philip

Johnston came out here and started talking to the government officials, with the Marine Corps. I believe he was given the rank of master sergeant--

Unidentified Female: I think that was it. That was it.

House: --in the Marines, and he contacted the Navajo out here because he was very familiar with them. However, he contacted them up here and he told them--I explained this to the Marine Corps. Anyway, they contacted them and the government went to the schools, to the boarding schools. We had a large one at Fort Windgate which was the first platoon, came out of the boarding school at Fort Windgate, out of the vocational high school.

Unidentified Female: That's where we went the other night [unclear].

House: Of course, the buildings were a lot older than what they are now. I went to school there at the old school. I graduated from Fort Windgate, from high school in 1949. So you can see that I was a little behind. Oh, I was dying to get into World War II.

Unidentified Female: You weren't old enough, were you?

House: No, and when I got into the Korean War, I was dying to get out. I almost died. I had a brain concussion. I was unconscious three months, and that's the reason for my way of talking.

Unidentified Female: Well, it hasn't hurt your way of talking at all.

House: At any rate, they volunteered, and the Navajos answered the call right away. They all went into the Marines. Slinky, Beegaze, Yahseez [phonetic spellings], they all volunteered for this. It was unique, because it

gave them a chance to remain together as a platoon and as a group after they got into the Marines. Generally, like with myself, when I joined the Marines, I was mixed up with everyone. There were all kinds.

Unidentified Female: And you were not a code talker.

House: No, ma'am, but somehow this was in 1950 when I joined the Marines. This was four years after World War II, and on my record I indicated I spoke fluent Navajo. I could read and write it. Of course, they pulled me out and put me in a radio platoon, they said in case they would have to use the code talking again, but they never did. All I did was lug around an eighty-pound radio. But then, of course, while I was in the Marines, I won the all-service boxing championship.

Unidentified Female: Oh, so the eighty pounds didn't bother you too much.

House: No, the eighty pounds didn't bother me. It helped me. But, at any rate, they kept waiting to use it again, but they didn't use it. They haven't used it since. But World War II against the Japanese. They tried it in World War I. I don't know if you're familiar with this.

Unidentified Female: Well, I read about one paragraph, saying it was tried in World War I and didn't they give it up because the men didn't know military terms?

House: Right, right. And the same thing could have happened against the Japanese, but we were prepared again for a long war, so they took the time to teach them English. They taught them English and the military terms and, of course, probably Philip pointed out to you--I was very close to this language. Even though I was in school back here, I studied the language under Dr. Young, never knowing that one day it would be--I think it's a very

valuable asset to have. You see, I read and write in three languages. Oneida, no, excuse me--four languages; Apache, Spanish, Navajo, and English.

Unidentified Female: Can we digress just a minute here?

Wilson” Yes, ma’am.

Unidentified Female: I’d like for you to say something in Navajo and then say it in English. Well, I’ve heard the Navajo language described in a number of different ways. I want to describe it in my own way.

House: Well, I think it should be pointed towards what the code talkers may have used then.

Unidentified Female: All right, yes. You might say that the enemy is attacking on the left, or, you know, just anything of that sort.

House: Yes. What I will say is that the enemy is attacking on the left and that they’re coming up with tanks. I’ll use the word “bear” for tanks, which is what I’m sure they used, I’m not positive, that they’ve got three bears, three tanks are coming up with, and that I notice that they have three rainbows. No, we’d best use something like “three foxes,” which would mean that they have three mortars also coming up with them.

“Ko-da-hay-chi-que. Dies-nof-ah. Ah-eno-wat-tens-al-zu-o. Na-da-ohs-day-eh-chee.

Shash-kah-ah-day-tal-tay-pah. Eh-toe-mah-eh-yah-ge-ee. Kaw-esh-to-ada-tay-oh-chay. Ba-da-oh-thay-al.

Ay-dah-ah-say-pah-ah-de-nada-ah-shee-kay-eh.”

And that’s more of what it would have, something like what it would have sounded. What I said was that to the left the enemy is attacking. They called the “narrow eyes,” “na-da-oh-se.” They’re attacking on the left, and they’re very--the word “bad-ha-tse” means that they’re like ghosts, or it’s something that you should fear.

They're coming around on that side, and they're bringing three bears with them, which refers to the tanks. At the same time they noticed that they were bringing three foxes, which are mortars. Then I said, "Be prepared for them, men, and let's do it together."

Unidentified Female: That's marvelous.

House: You can imagine how much the Navajo must have been amazed. Perhaps it didn't affect him at all, but I, having been raised in both cultures, the thought came to me immediately, "How come they tell us not to speak our language and then all of a sudden they say they want to use this language?" You know, this was very puzzling to me because all the years. Nowadays they stress, learn your own language, speak so that you can relate it to both cultures, which is what they should have done years ago. Of course, there's the Germans went through the same thing in Philadelphia, the Italians in Chicago and New York. The Puerto Ricans, the Poles, the Czechoslovakians. However, their children were born here in the country in a community that already spoke English. My wife is a Spaniard, and her father came to this country about 1898. Her mother came to this country in 1908. Of course, they spoke only Spanish, and the mother still speaks very little English, but the father--

Unidentified Female: Your wife speaks Navajo, does she?

House: Oh, no. I speak it to my children. The interesting thing is that for years my children ate in Spanish, they went to the restroom in Spanish, and they came here in Navajo, but they did everything else in English. I think it's important for all of my children that they learn as many languages as they can. I am at home. I campaigned among the Apache. I was the first Indian ever elected to Arizona's legislature.

Unidentified Female: I knew that you had been in the legislature.

House: And the only thing that got me in--you know, jealousy between tribes, and I'm talking about the Mexican people, too, because they're part Indian, but there's jealousy among tribes. This is the one thing, why we never stuck together. A person reading history would think, well, gee the thousands of Indians, and the white man conquered it with a few groups here and a few groups.

The only time of united resistance of one sense was at the Little Big Horn, and this wasn't planned. The Sioux, every spring--you see, in the Sioux--I just want to give you a little of this background because I think it's interesting. There has never been organized resistance to the movement of the invader from Europe in his moving West. Of course, today, we're all Americans. But at that time the Sioux, that is, "hoc-ka-pa-pa," the Oglala, the Sansark, the "Two Kettles," the "Mini Konju," the "Burlies," and the "Burnt-eyes" [phonetic spellings], every year they had this one area below the Little Big Horn, where they collected. They had a regular type of government, and they met there to discuss mutual problems. It was just then that Yellow Hair came over the hill, and he was aiming for the presidency, if you will remember.

Unidentified Female: I don't remember this.

House: Yes, Custer was the young general that was really going to become president with what he did against the Indian. He was wiping out villages of old men, old women, children, just as many as he could to get him into the White House. Well, this kind of backfired, because Crazy Horse took out a bunch of the men and they were all there at that given time, so they were hit by the entire Sioux nation. In fact, I think there may have been some Cheyenne there and there may have been some Comanche. They don't really have a history. But to get back to the Navajo, their history goes way back.

Unidentified Female: Yes, I have pretty much of that history, I got before I came out. Now, I wonder, you were here. You were just too young to go at that time. When I saw you when I came to the door, I thought, he's too young to have been in that conflict. But there are things like this that I would to know of the men who went. Now

I'm thinking particularly of the code talkers. If leaving the reservation and going to a foreign country, if it wasn't difficult, wasn't psychologically difficult for them, what kind of a change did it make in these people? Can you answer that?

House: Yes, I can. There's one thing I pointed out a little earlier, is that the Navajo has always been adaptable to any situation. He has survived when no one could survive. From a raider, he became a sheep herder. He's even become a farmer. Now they're in cattle. No matter what society asks of them, they adapted.

Unidentified Female: And now we saw them in General Dynamics yesterday, doing these little fine machine skills.

House: They have terrific manual dexterity, and they're to do this minute type of work.

Unidentified Female: So that meant that they did adapt better on the battlefield than maybe some other Indians.

House: Maybe some other tribe, definitely, because for one thing, they went as a group and that they knew they could speak their own language, and they did this. They enjoyed it.

Unidentified Female: You know, Wilson, that they had--of course, I have done more of the research of this--they had one whole Indian platoon in the Marines. I mean, they had proved themselves so apt and that they decided to have a whole regiment or whatever, I've forgotten what size group. But now the code talkers were just mixed around among their white brothers, weren't they?

House: After they took them up. Each division took so many.

Unidentified Female: Yes, that's what I thought.



House: They went to the various divisions.

Unidentified Male: It probably helped them to know that they had a special mission that nobody else could do, didn't it? Was this psychological help?

House: Right. This undoubtedly was point out to them, especially by Philip Johnston and the other Navajo working with them.

Unidentified Female: There was one thing that I have asked a couple of people, and they didn't have the answer. I was just referred to, in one place. I wondered, do you know whether or not any of these men carried out any of their traditions, their Indian traditions, any ceremonies or anything, other than what we would do? I read of one place where they had a ceremony, a war dance, and they were asking that the strength of the Japanese be sapped as they tried to make their landing. That's the only place I ever read anything. I wondered if you had any knowledge of any other time that they did anything of the sort. The thing is, I'm writing a book for children about twelve to fifteen, and they would be very receptive to anything of the sort.

House: Well, I do know the boys, like when I was in the Marines, the other boys from back East, from all over the country, they would always ask us to sing or to dance for them. Now, like I tell you, I wasn't there, so I can only assume. Because there were three or four of them, they wouldn't have been so reticent, so hesitant to perform for any of the boys, and undoubtedly it was done. I don't know of it personally. I wrote this article for Lee Cannon [phonetic].

Unidentified Female: My good friend Lee Cannon. He's the one who got me started.

House: I didn't get to see him. He was here Monday, I understand.

Unidentified Male: Yes, we came over together.

House: I definitely wanted to see him, but I had to go to a chiropractor. [Tape recorder turned off.]

...whole end of it.

Unidentified Female: Oh, you did.

House: I have some pictures of it.

Unidentified Female: Now, you were there. Did you go to Chicago?

House: Yes, ma'am. You might be interested in-- [Tape recorder turned off.]

Unidentified Female: Now, Mr. Hobbs, [unclear].

House: Yes, Carl Gorman.

Unidentified Female: Carl Gorman.

House: He was a teacher at the colored school up here.

Unidentified Male: We heard about him--

Unidentified Female: Oh, yes, where we ate at that little cafe.

House: That's the place, and he moved back to California. [Tape recorder turned off.]

Unidentified Female: What did you do?

House: John Benally would be a--

Unidentified Female: What did you do? How did you use the code?

Unidentified Male: Now, he's here in town.

House: He's in Fort Defiance. That's at the hospital where you'd be going. He works for the Bureau of Indian Affairs. If you'd go over there at eight o'clock, you'd be able to catch him while he's still in.

Unidentified Male: That's this evening?

House: At the Fort Defiance--no, in the morning. But what I would suggest is that you call at home this evening and let him know what you're doing.

Unidentified Female: What is the name again?

House: John Benally. B-E-N-A-L-L-Y. Here it is. John A. John A. Benally, 729-2332. [Tape recorder turned off.]

...all raised in boarding schools, but me, because of my complexion, I had to learn how to speak Navajo in order to know which grunt meant "run" and which grunt meant it was all right to stick around, because, you can imagine, the Indian in a white community, there's bound to be a little prejudice. We're all human beings, and it was the same way with me in the school. Because of my light complexion, I was ostracized, and so this made a great big difference. [Tape recorder turned off.]

...and become acculturated.

Unidentified Female: I really don't care. I mean, if--

Unidentified Male: If they'd be willing to talk about it.

Unidentified Female: If they'd be willing just to tell what kind of thing they did, and if there could be somebody there who would, if they want to even speak in Navajo, and then just let me what they say. That's all. I don't care how literate they are. Call Pete Sandoval [phonetic] collect. If he's not there, then they'll say, well, he's not in.

House: Well, Pete would be a good one [unclear], but--

Unidentified Male: What's his last name? Pete--

House: Sandoval. It's indicative of the names of, you know, of the Navajo. [Tape recorder turned off.]

Unidentified Female: I'd like to know anything.

Unidentified Male: Just your experiences.

Unidentified Female: How it worked out. I know, according to what I read, how it is supposed to work, the teams of the code talkers and how they maybe went on the ship and one in the landing party but all that. But anything, just anything that would come to your mind. I just wrote down a few questions, but that might not help at all. But can you remember any particular messages that you transmitted or received in an important strategic spot, or where did you serve? Saipan, Iwo Jima? Just anything that you can remember, any reminiscences that you can have, whether they're pretty or not. Even if you remember anything amusing, anything funny that happened. This will be read by children.

Wilson [? Not identified]: Well, they asked us this, those same line of questions when we were in Chicago.

Unidentified Female: Oh, did they?

Wilson: And a fellow from the *Times* magazine came, but we didn't, couldn't think of anything that was we said that was funny, you know. Of course, most of it was all secret tribal messages, you know. You know how they're classified. Some are just routine stuff that maybe the general wanted to know where he could have his coffee break with so-and-so over there. But if it had to do with combat operations and certain other movements of troops and all that, those were strictly confidential or top secret.

Of course, we were so obedient in not relating any of this messages to even our best buddies, non-Indian. Of course, among our own code talkers we don't even discuss it. While we're at the radio sets, we used several types of radio sets at that time during World War II. Of course, they improve a lot on some of those sets and have come out with newer sets since then, especially during the Korean conflict and again during the Vietnam. But in those days, they were mostly crude type of sets that we had to lug around on our backs.

Unidentified Female: How did they work? Did you fasten them? I read in *Guadalcanal Diary* one paragraph how something was fastened to a tree and then the generator was cranked up or something.

Wilson: Well, that particular set is what we call a TBX unit. There's two sets, yea long, and one is the transmitter while the other is a receiver. They're connected with these jump cable. Then the generator is usually set on a bench that can be dismantled, set up, and you had to straddle the bench and crank the thing. But that doesn't work in some locations where it's sandy. So coconut trees became very handy. Swing the chain around it, you know, and hook the generator. It's quite heavy. They're about like so. Stick the handles in there and just start cranking away. When the transmitter presses your mike, you know, that puts the juice up, and when it does this, see, that's when there's a guy cranking really has to struggle, because you've got more strain on there.

Unidentified Female: Does it take one man to do that while another one--

Wilson: Yes, it takes two. So two can work very well with that particular set. I remember one place where we had set up, it was up closer to the front lines. That's where we're always located, those that work with the line companies, because they get the information maybe off the ships, off the destroyer or battleship or even the transport. So it's one of those things that they teach in transmitting, is not to be on the air so long. So we'd have to cut these messages so far apart.

Repeating one word, for instance, or maybe several words in a sentence, is something that we learn not to do, so it's got to be accurate the first time, because if we repeat it over and over, then we're afraid that it's too much air time and the possibility of the enemy locating the position, these are some of the things that we have to--of course, I remember one instant where we had just moved out. We had just moved our communication equipment out, and they started shelling the very spot where we were.

Unidentified Female: Where was this?

Wilson: Guadalcanal, yes. Sometimes it takes a little while for these enemies to locate radar, each trying to jam each other's air circuits, you know, and all that, I guess, is the reason.

Unidentified Female: Did you do any telephonic messages? Did you have telephones?

Wilson: Oh, yes. See, that comes under wire section, they call it. They have a separate group. We're all communicators, but we have a wire section, we have a radio section, we have a message center section. Then, of course, we have the big boys who deciphered. Usually a message center could do all the deciphering if some of the message come in on a coded type of language, letters and numbers and those things. They decipher that and then they hand it on to the CO [commanding officer] or whoever it's going to. So in the telephone, of course, it's just a matter of, just like our everyday telephone here, it's still a voice. They call it a voice communication. The other one is coded. It's a wireless type of communication where key, Morse code, is used. See, they taught us every phase of the communications before we left, right after we came out of boot camp training.

Unidentified Male: So you had to know the Morse code also?

Wilson: Yes.

Unidentified Female: Now, this is something I didn't know, you see.

Wilson: See, the Morse code, and then there was one that--it's a long pole with a flag. It's what they call wigwag [phonetic]. One of the ways is dit and the other way is dash, and so you can be standing there, you know, all day long. Then another one is semaphore. That's what the Navy boys used, you know. We have to learn that.

Unidentified Male: You had to learn all of these. You really had a lot to learn.

Wilson: Plus our own language. Of course, they taught us also the English. That's what we called the voice communication. We have to learn how to transmit message in English.

Unidentified Female: Then every code talker had to be fairly fluent in English as well as in Navajo.

Wilson: Yes. So for these reasons I know quite a few Navajo boys that went in later couldn't qualify. There was a fellow somewhere, he's an Indian trader at that time, then later when he came out of the service, he became an insurance agent or something. Anyway, just because he understood and talked Navajo, they were trying to get him into code talker.

So after we learned all these, it's just a grueling thing, you know, every day out there in the hot sun just outside of San Diego. Anyway, they gave us the test. We'd go out with the troops on the ground and then we'd go into vehicle type of operation where they have radio sets in the vehicles. Some are in tanks, trucks, jeeps, and so on.

Unidentified Female: You sent messages from one to the other.

Wilson: Yes, and then some, of course, went on the ship to test that out, from ship to shore.

Unidentified Female: That was all in San Diego?

Wilson: Yes. Then some of them went up in the airplane, flying around up there and transmitting to the ground or to the ship. See, all these were tested out there in San Diego in 1942 from about May, June, July, August, about September. Between the latter part of September and October is when we completed all this training and all up here, you know, nothing in writing. We didn't keep nothing in writing.



Unidentified Female: Mr. Johnston, you see, we talked to Mr. Johnston, and he said after boot camp it took about eight weeks. How could you learn it all in eight weeks?

Wilson: Well, we didn't know this Mr. Johnston at the time, because we have always been curious who Mr. Johnston was. Apparently he came here later.

Unidentified Female: I think he's the one who started it. I thought he started it.

Wilson: Well, he might have sold the idea to the Marine Corps back in '42, because we went in, and there's twenty-nine of us went in. They send some recruiters out here, Marine Corps, Fort Defiance area, Fort Windgate area. These were all Indian boarding schools.

Unidentified Female: That's what I read.

Wilson: And Shiprock. From these three areas they selected these twenty-nine volunteers. Of course, at the time they didn't tell us what it was all about. They just said Marine Corps, that's all. They didn't say we were going to be specialists in code talking. So after about a week of running around here getting physicals out here at Fort Defiance, we finally got started. This was about the first part of May '42, May 4th or 5th. We all hopped on a Greyhound bus and went on to San Diego.

Of course, once we got there, we thought we were in a penitentiary, one of these Marines, you know, cap on and big baggy dungarees. At that time they didn't have to tuck this into the--you know, just [unclear]. They didn't tuck these in; it was just hanging down. Kind of a shabby arrangement. And that's how we started, just the twenty-nine of us. Our regular--

Unidentified Female: Now, this was the first class, wasn't it?

Wilson: This was the first bunch.

Unidentified Female: Well, I thought that Philip Johnston--

Wilson: No, we didn't know him, see. According to his stories, we found out a little bit more about him in Chicago a couple of years back, or was it last year?

Unidentified Female: Last June, 26th or 27th.

Wilson: And they seem to--well, they mentioned in a couple of their interviews that he didn't start till '43. That was a year later. Ours was in '42.

Unidentified Female: But you had a code?

Wilson: See, we were the bunch that devised this whole thing. In fact, it was set--every day, "What are we going to call this word here and that word." So, alphabet.

Unidentified Female: Now I can't understand this because, you know, I--

Wilson: When we draft this thing up, see, they must have sent it to Washington for review and check or to see if--I don't know who would interpret it over there, but, anyway--

Unidentified Female: But who was in charge of this unit?

Wilson: We had a regular Marine communications officers and staff. See, they have those.

Unidentified Female: Well, you know, this is something I am going to have to straighten out, because the book has to be accurate, and the way I understood it--

Wilson: See, this is what we don't understand, you know, the twenty-nine of us that went. But like we always said, a lot of this could be clarified through the Marine Corps Headquarters communications.

Unidentified Female: I'm going to Washington.

Wilson: They could check with the training, communications training officers there at--this was Camp Elliot.

Unidentified Female: Yes, that goes right along with it. Camp Elliot and then onto Camp Pendleton.

Wilson: Of course, it's a nuthouse for the Navy now. [Laughter] Should have stayed there. We were just attached to this communications group there at Camp Pendleton. They were training other communicators, but we were sort of special because we were being trained along with the rest of communications area. We were there also primarily for this language.

Unidentified Female: Well, you see, I have correspondence that he gave. It's in the museum. Now, I'm having copies made now in John Claw's office. Correspondence between Philip Johnston and the U.S. Marine Headquarters, suggesting the Navajo tongue and the whole--

Wilson: What year was this?

Unidentified Female: Well, of course, I can't remember now because I just sent it over. And they gave to the go sign, and then he speaks, here it is, and it's in the newspapers also of his organizing this thing at Camp Elliot, sitting down with the men and figuring out what words, "clan" for division and all of those things, you know, and I have the code. You know, this I cannot understand.

Wilson: No, we set, we wrang our minds dry trying to figure out what word we were going to use, and they kept telling us, "You've got to use something that's not too long or lengthy." We went through the military, the alphabet of various terminology that's used--

Unidentified Female: "And bear can't [unclear]."

Wilson: And then names of ships and other machines that militaries used, and then the phonetic alphabet. See, we made that up, but later, see, after we left, they divided us up into different divisions. At that time, 1st Marine Division was the only one in existence. They were already overseas. The 2d Marine Division was just now being formed. So some of us went with that as a replacement--or reinforcement, rather, not replacement, reinforcement. The 3d Marine Division, I suppose, was formed later and then the 4th and 5th and 6th. Anyway, in October we left.

Unidentified Male: Which division were you in?

Wilson: I went with the 6th Marine Regiment, 2d. Ten of us went into that. Then the other ten went to 1st Marine Division. Another ten, or eight, maybe six--two they sent back over here. They gave them corporal stripes. Boy, they told them to come back and recruit some more Navajos for this same type of work. So after that, several weeks and months later, see, some of them, they went in at different times, but after they finished boot

camp, see, then they separated them and just kind of gathered them over there somewhere before they run them through these training, and those came later. But the other twenty-nine, they went out and they were the first group to actually put this language into operation out there. At that time, they were down Guadalcanal.

Unidentified Male: Do you remember your commanding officer in the training division?

Wilson: No. I was only sixteen years old. Of course, I lied about my age at the time. I told them I was eighteen.

Unidentified Male: A lot of boys did that.

Unidentified Female: Then in order to perpetuate this training, did they work it this way, that some of the men who had graduated from the course taught new classes? Or how did they do that?

Wilson: The two that went, that came back, they were corporals. After they returned from their recruiting venture, they were instructors for a while.

Unidentified Male: Do you remember who it was?

Wilson: One was James Manuelito [phonetic], or Johnny Manuelito, and the other was Johnny--they were both Johnny--the other was John Benally. He still works around here.

Let's see. A year or a little over a year later, they called all of the code talkers throughout the Pacific area to assemble there at Pearl Harbor.

Unidentified Female: When was that?

Wilson: This was about a year later, in '43. There they added more to what we already had, and they revised some of that, and with that information, they went back to their units, and they used it through the rest of the--

Unidentified Female: Because I have all of that information about the addition to the codes and so forth. So that fits right in with the--I didn't know that they had gotten together in Hawaii. That's very interesting.

Unidentified Male: You must have had a very large group there.

Wilson: Well, yes, they had quite a large representation.

Unidentified Female: Well, I believe there were 380 or something like that, all told.

Wilson: Not all of them were actually code talkers. They were just members of the communications.

Unidentified Female: Message clerks and that sort of thing?

Wilson: Just communicators, Navajo. Well, they called us code talkers at that time.

Unidentified Male: But all of your first twenty-nine were code talkers?

Wilson: Yes.

Unidentified Female: And then classes afterwards, there were quite a number of them afterwards.

Wilson: Yes. See, it's kind of a tedious thing, you know, and sometimes they're just ashamed to talk their language before. Then at the same time, it's kind of a tiresome job, and some of them switched--like myself, I switched to a regular communications. That's voice, English, and this Morse code. So when I did that, then they had to change my what they called specification number. I was no longer a code talker, but I went to what they called low-speed operator. Then you have a high-speed. That's where you get to those keys, you know, that sends out--

Unidentified Female: I should think that this code talking would take a very good mind. I mean, they had to be very smart men to remember.

Wilson: It does, but--

Unidentified Male: More strenuous than the other.

Unidentified Female: I should think it would be very strenuous.

Wilson: You know, some of our boys, they liked their liquor, you know, and that kind of screwed up some of them. When you get into that area and you're not a good communicator, even using English. Can't go out there with a hangover, you know, and give the wrong message.

Unidentified Female: Have the enemy or having your own allies bombard your lines or something.

Unidentified Male: When you were shifted over, did you go into another area then geographically?

Unidentified Female: You just stayed with your company, didn't you?

Wilson: No, I stayed, see, about close to thirty months, about twenty-eight months, to be exact, before I returned to the States. After we finished Guadalcanal, see, we relieved a bunch that was there--

[Begin Tape 1, Side 2]

Unidentified Female: It's be all interesting, but any specific instances that might be of interest to a child reading the book. This will be for teenagers. It won't be for little children. And for adults, too.

Unidentified Male: More or less adults.

Unidentified Female: Well, no. For instance, I do have the one instance--I've read it--where a landing party was pursuing the enemy back, the Japanese back, and our lines had gone farther than the ship thought they had and they were bombarding our lines. And they kept sending messages back, "You're bombarding your own lines." The Japanese had retreated. They thought that the Japanese were making this up, and so they said, "Do you have a Navajo?" and they said, "Yes." So the Navajos then talked after this message got through that this was true. Then the artillery went over farther into the Japanese lines. I just wonder if you can think of anything similar to that kind of thing.

House: No, we didn't have any of those things happen in our operation.

Unidentified Female: Yours were more or less routine?

House: Yes, everything went according to Hoyle, and--



Unidentified Female: Well, that's good. [Laughter]

Unidentified Male: You didn't get into a big crisis?

House: No. Like, after our New Zealand retraining and all that re-equipment and stuff, we moved on to Tarawa. Some called "Tar-awa." Some called it Beechouit [phonetic] Atoll. Anyway, it's just--

Unidentified Female: Tarawa is what I've heard.

House: I think the name of the island used to be Helen Island, too. That's where we stormed the shore, and it was what made the history as to the one of the bloodiest on the Pacific. Seventy-two-hour operation.

Unidentified Male: Were you with the group that went ashore?

House: Yes. It was one of the earlier waves. That's about the only place, area of the Pacific where I really got my head knocked off, so to speak. Got too far into the front line. This one lieutenant we had as a squad leader, or a platoon commander, rather, kept pushing us to go. So that's all we could do is just obey and kept going. We discovered that we were right up between the crossfires of the enemy, and we saw some Marines all scattered around, you know, dug in and so forth. Here we were, just came off these rubber boats. That rubber boat that we came ashore on, it got punctured. You know, in the water they had those things sticking out. The water was kind of down. The tide wasn't up. So I guess one of them punctured it. We just had to try go so far and then we had to wade ashore the rest of the way. Anyway, I fell into this one shell hole and there was a Japanese laying there.

Unidentified Female: Alive?

House: No, just had been shot, I guess, but it looked like he was real, you know, alive. Well, I was just hoping and praying that he don't stab me or come on with something all the time that we were pinned down. But after a while, what seemed like hours, you know, they finally cleared the way and we were able to get out of that position.

Unidentified Female: You were not asked during that time to send a message?

House: No, we had another--the headquarters group were the ones. See, we were just attached to a unit then, in that way. But after we all got off the ships, of course, we all assembled there and told of all these incidents that we came across--the Navajo boys, that is. So after we secured the island, of course, we had to leave and go back to Hawaii, the big island, Hawaii. We set up camp there. We called it Camp--I believe the name was Kamuela [phonetic], was the name of the area, Camp Kamuela. But later they changed it to Camp Tarawa.

Of course, when the 2d Marine Division was ready to make a spearhead into Saipan and the Tinian operation, for that they brought eighteen of us, got pulled out of that to go to Oahu, near Pearl Harbor. There was a base camp there. I don't know why they pulled me along with the group. They must think I needed recuperating.

Unidentified Male: You looked tired. [Laughter]

House: Anyway, we spent a couple of months over there. In the meantime, my outfit moved on to Saipan, Tinian.

Unidentified Female: And you didn't get to go with them?

House: I didn't get to go. What they figured enough time, they sent us back. By that time, the 5th Marine Division had just pulled off Iwo Jima, and they were at our camp. We rejoined them there, see. They had some code talkers in there, so I had to join back with them, and we trained there again. We'd go out every day, these TBXs, you know, these junkie radios.

Unidentified Female: This was the 5th Division?

House: Yes. So we were all set, and, of course, I guess all the big planners were planning to invade Japan itself. This was what we were being readied for. So, of course, we all got combat loaded and everything, and away we went on our way to Japan. Halfway over somewhere past the Iwo Jima vicinity, we saw the VJ peace talks, but we went ahead with the operation as planned. Nothing was changed. The only thing was that we were not to fire one shot. So the area that our group hit was just on Kyushu Island. That's on the southern part of Japan itself, where they had one of their larger naval bases. We went to this one bay where we were to storm the shore, but we could have probably just been floating around out there the way they had that--around the edge of the bay, you know, it was all wall, about as high as the door, by the water. Certain place there [unclear], and all around in the hills, it was all gun emplacements. So when we went in there, they could have just--

Unidentified Female: So you didn't go?

House: But we went ashore there and we went up to where the ramps were, you know, and boats, these landing boats. There we walked ashore, you know, and marched on over to this naval base. That's where we camped for about three months.

Unidentified Female: But these gun emplacements didn't come alive then?

House: No, this was after peace treaty.

Unidentified Female: After VJ. Oh.

Unidentified Male: This is while they were on their way.

House: See, they sounded the--

Unidentified Male: Not to shoot.

Unidentified Female: Not to shoot. I know that.

House: So all these Japanese had left.

Unidentified Female: They had left their gun emplacements.

House: They left for the high ground, see, and that's where after about two weeks later they started coming down a few at a time. Finally, in about a month's time, most of them had come back down to their villages and they were going about their business, you know, and, of course, when we go and went to look around, we had to carry our own water and everything and lunch and so on. We were not to eat anything. Carried our weapons around.

Then after about three months, of course, they called for all personnel that had been overseas the longest. They used to go by a point system then. So I had been out about twenty-eight months, and I was one of the first to go, come back. We learned later that the skipper that maneuvered this transport back with us, he was getting out, too, so he had made kind of a side trip around near the Aleutians. [Laughter] It took us nineteen days to come back home to San Diego.

So up in the Aleutians, you know, I saw a lot of whales, you know. Oh, it was cold up there. Used blankets, you know, to even stand to chow. We used to go up on the top and then come down. Then they made a passage through the passageway to go to the mess hall on the ship. It was cold up there. We were going to come

into Seattle, but this was near Navy Day, so all the ships had come in, you know, all the ports along the West Coast.

So the only place we had to come in was San Diego.

Unidentified Female: Back where you started from.

House: Of course, not too long after that, we were all discharged, about November, I guess, '45. I headed straight out to a place to Lawrence, Kansas, Haskell [phonetic] Institute and applied for this GI training. I wanted to finish my high school. See, I had left just finishing my ninth grade out at Shiprock.

This was in November. About February the following year, '46, I got kind of restless. They had put me in a sophomore class. There, of course, they gave us books, you know. They just happened to be reading about China, and some of those areas out there. I wanted to go out there instead of just reading about it. So another buddy and I, we went to Kansas City and we re-enlisted over there in the Marine Corps.

So, sure enough, after I got back to California, they sent me all the way out to China. The 1st Marine Division was there then. They were occupational forces there. So I joined up with the Headquarters Battalion, 1st Signal Company. See, I was still in communications. See, once they brand you with that communication, you're stuck with it. Boy, I had a heck of a time trying to change it, but they never did.

Unidentified Female: Well, did you enjoy it? I would think you would enjoy that, that particular area.

House: Well, they put me on this detached assignment with the Army they called a cease-fire team. They were way up north China, Peiping, up in that area. So I took a radio jeep and all my, what little supplies I had in my own personal, went up there and worked with the Army up there. They were mostly colonels and lieutenant colonels, you know. That one barracks that they all stayed in, they used to call it the Temple of 1,000 Colonels. [Laughter]

We worked all the way to the Great Wall, from there down, and I was a communicator and com tech with division headquarters there, Peiping, and their own Army there.

Then, of course, just about that time, the Communists were beginning to activate their forces up there. So eventually they pushed us out of there, and we moved back down to Tsingsin, China. It was a little south from Peiping. Of course, later they pushed us all the way back down to Tsingtao. All these times, of course, we were in China, and code talking, we just plumb forgot that, you know. I was in the regular communication business then.

Unidentified Female: They didn't use the code talking over there at all?

House: No. I guess the largest net I've been on is what they called Pacific Net. We were in contact with Guam and I think some unit in Shanghai and then China and one other location. These were all wireless key type of communication.

Unidentified Male: Did Taiwan tie into that?

House: I don't think so.

After spending about two years, of course, I came back. Well, two times there, while I was stationed over there, I came back as a rifle and pistol shooter. See, that was another area I got interested in. I got to the highest accomplishment you can in there, is individual marksmanship, distinguished, they call it. That's in all phases of the military. You either get distinguished with a rifle or a pistol. So that's what I did after competing with other Marines from other units out in the Pacific area there at Pearl Harbor.

Unidentified Female: Isn't it true that the Indians were particularly good at marksmanship?

House: If they weren't drinking, they were good. I stayed away from it. I know one Navajo boy that came out with me from China. He died after he got out, in an auto accident. He likes his liquor. Boy, he'd go out--and I

told him, I says, "You're going to have to stay away from that if you want to get back to the States." Because the only ones that will make the teams is these medal winners. See, they used to put out maybe two or three gold medals and maybe five or six silver and maybe eight or ten bronze. Shooters that win these are the only ones eligible to make up a team representing the Pacific area. Plus those that are distinguished, you know, they can either go or not if they want to.

So we used to go through all this training, dry runs, [unclear], they called it. By God, he almost beat me out. He was about one point behind me. So we came back, and, of course, once we were in the States, we didn't have to worry about trying so hard. So out in California he used to go down to San Diego and wind up way down in Mexico, Tijuana, and get drunk all he can. Then they used to--I guess they still do, they hold their what they called Western Division matches there. It used to be at Camp Matthews. That's right next to Camp Elliott. Of course, it's all--is it Southern California--

Unidentified Male: Yes.

Unidentified Female: Yes, I think it is.

House: --University. Now it's all Camp Pendleton. They hold their matches there, Western Division matches. Then all the winners, they go to Eastern at Quantico, Virginia, and they hold their Marine Corps matches there. Then all the winners from there goes later, they begin going to Camp Perry. It's kind of like a World Series of the shooters.

Unidentified Male: Did you win out [unclear]?

House: Oh, yes, I won some all through. The last time I shot there was, I guess, around about '56. That's when I injured my back, and that was it. Couldn't do any more of those, going into those strenuous positions, you know.

Unidentified Female: So, now, look. We don't want to take anymore--he's a busy man. We don't want to take your time.

House: No, I'm not too busy.

Unidentified Male: We're having a wonderful time.

Unidentified Female: The only thing we have, we have to go back and pick up these copies that were in Mr. Claw's office. Did you have some questions that you--

Unidentified Male: I was just wondering, did the Navajo boys tend to exchange experiences much when they got together?

Unidentified Female: After the war, you mean?

Unidentified Male: After the war.

House: No, this is what--

Unidentified Female: They want to forget them.

House: No. This is what Mr. McKenz [phonetic] is trying to do. Of course, no one has really given that a thought until this Chicago event. Then he's laid on to several of the boys that were there. Of course, after they



got back over here, they tried to rouse interest among some of the others. But, no, they didn't want no part of it.

In fact, they never really elaborate on some of these things. I don't know why.

Unidentified Female: Did they want to forget the experiences that they've had?

House: I suppose.

Unidentified Male: There's a tendency for that, I think.

House: My dad always said, I remember him saying that at one particular time that his boy, you know, meaning me, "He never said anything about what he did overseas or in the service, never told." This was after I got back. Of course, when I was still in, I wrote letters, you know, and all that. I really don't--of course, nobody really asks about it, so I just feel that, you know, that nobody's really interested in it.

Unidentified Female: Well, I, in order to get into the feeling of the whole thing, I read *Guadalcanal Diary* and another book called *This was Your War*, and it's terrible, really. It was just a terrible thing.

Unidentified Male: Anybody involved in that probably wanted to forget and not remember.

Unidentified Female: Just the kind of thing where you're falling into this hole and finding a dead Jap there. You know, that's not a pleasant--

House: Well, we used, they used to just cover wherever they lay, you know, especially--oh, very rarely we'd have a hot meal, and they'd call us over in one area and we'd go over there in mess kits and get served, and we'd have to sit on something mushy, and here they'd be dead bodies. The stench, well, you just have to live with it.

Unidentified Female: In talking with Mr. Johnston, see, Mr. Johnston lived on the reservation from the time he was four, and he spoke fluent, still speaks fluent Navajo, and he's had a lot of experience. He told us the other day that, of course, the tribe is so enlightened now and there's so much education, that they don't think as they used to, except probably some of the very elderly ones, but when he was a little boy, they were very afraid if they were close to a dead body. They thought that there was a spirit that would strangle them or something, you know. This was years ago. But I wondered, you know, sometimes these things trickle down through the generations and we have certain feelings. Did the Navajo men, did they have any fear? I mean, like this, of the dead bodies that they had to--I mean, more than the Caucasians, more than the whites.

House: Apparently not, because those that I served with, you know, they didn't care one way or the other. They just acted like everybody else.

Unidentified Female: This was just war.

House: Of course, after they returned, most of them had this ceremonial for them. They call it the squaw dance.

Unidentified Female: Tell me about that.

House: This is more or less to purify an individual from any contact with an enemy. This began way back when, I guess when the Navajos used to raid these other tribes around the area or fought with the cavalry and other troops around. Those were the enemies, anyone shooting arrows at them. So when they contacted that, they were to have this ceremony for them. It's kind of like purification, a curative-type ceremony. Runs three days and three nights. And whatever part of an enemy that they brought back, this was used. If it's the hair or a piece of the clothing,

that was used in a certain part of the ceremony, it's taken away and it's buried there with ashes and shot at with a gun, a rifle. This was to show that it's been ridden of.

Unidentified Female: Gone. In the past.

House: Yes.

Unidentified Male: Did you bring or did the boys tend to bring back for the--

House: Yes, for this very purpose. I brought some hairs back and we used it when they had a ceremony for me.

Unidentified Female: Is this an individual ceremony? I mean, for one person?

House: Yes, individual.

Unidentified Female: Not a group. Just one person. A squaw dance. Now, who takes a part in a ceremony like that?

House: Mostly relatives. That's within the confine of the medicine man, whether he has to administer to the patient and so forth. Just the relatives are involved there. Of course, outside of this enclosure, usually a hogan, you have the general public there.

Unidentified Female: Anybody can come.

House: They all take part out there. That's more of a kind of a social type, with dances, but it's also part of the ceremony.

Unidentified Female: Does this still go on? I mean, it's still part of the--

House: Oh, yes. It's a summer--in fact, they already had a couple as early as February, first part of part of February this year.

Unidentified Female: Of course, you're having veterans now of the Vietnamese War, aren't you?

House: Well, yes, they still have those. Whenever they return, they'll have these dances for each of them. Of course, it depends on the individual himself. If he doesn't want to, they just won't bother. But they seem to think that it'll eventually bother him either physically or visually or mentally.

Unidentified Female: Do you think it really does help?

House: I don't know. I've never--

Unidentified Male: Psychological [unclear]?

House: I've never felt the effects of anything. In fact, on my account, quite of a few of them were jailed for drinking.

Unidentified Male: You have something else on your conscience. I would think that this psychologically might make a fellow forget and disentangle himself from some of the experiences.

House: I think so.

Unidentified Female: But the fact that all of his family are with him is, I should think that it would be--

Unidentified Male: A reuniting.

Unidentified Female: Yes. This came up, something like this, the other day, and I said to him, "You know, it wouldn't be a bad idea for us, who have different ideas, to have some sort of a ceremony in times of sorrow and so forth where we have a feeling that everybody is on our side and want to help us and to help us forget all of the sad things."

House: See, one thing, our so-called leaders that are up here are members of the Navajo Tribe, more particularly during '68 when they were celebrating the centennial, no one thought of the Navajo servicemen, particularly if they thought code talkers were so important at that time, nobody even brought it up until the 4th Marine Division. See, they each year for the last twenty-some-odd years now, have been honoring certain ones in their division, maybe a corpsman, maybe a doctor, maybe a CO, or maybe someone killed. It just so happened last year that it was code talkers--

Unidentified Female: Yes, Lee Cannon.

House: --that served with that division. There were fifteen of them, I think. So instead of just honoring those boys, they thought it would be best to invite those that served with the other divisions. This is where we came in.

Unidentified Female: Oh, yes, you were not in the 4th Division. You were in 2d.

House: See, I was with the 2d, I was with the 5th, and I was with the 1st.

Unidentified Female: That's right. Well, I remember his saying--of course, I've read all about the reunion and he's told me. Representatives came from the other divisions. But since it was the 4th Marine Division reunion, but then they had a larger of their own.

House: See, they could only have ten [unclear]. So in place of the other five, they picked one more from each of the other groups, so there was two from each. So there was twenty of us that went there.

Unidentified Male: You don't know of any code talkers that would be in range of Window Rock, do you? You might also have description [unclear]?

Unidentified Female: Maybe just a ten-minute or [unclear]?

House: Well, Carl Gorman is one.

Unidentified Female: But he's left. He's gone back to California.

House: Eugene Crawford.

Unidentified Female: Now, that's a name I do not have.

House: He works with heavy equipment up here at Fort Defiance.

Unidentified Female: We're going to Fort Defiance tomorrow.

House: You come to the junction. You go north toward the sawmill. About a mile or so, after you leave the junction, there's a huge development there. You go into one of those turns off. There's heavy equipment. He's there. Eugene Crawford.

Unidentified Female: Eugene Crawford. Maybe I could call him.

House: Then John Benally, he's, of course, working with the BIA Roads Department.

Unidentified Female: I have that one. Yes. We're going to call him. Now these, Mr. House suggested a Peter McDonald.

House: No.

Unidentified Female: No?

House: I mean, this is the original group I'm talking about. Of course, he may be have been later, but I never knew or met him out there.

Unidentified Female: Is it Thomas Begay [phonetic]?

House: He was with a later group, but he's [unclear].

Unidentified Female: Well, then, Eugene Crawford--

House: See, he's the one that Mr. Cannon is trying to work through to organize something out here. Let's see.

Who else?

Unidentified Female: Mr. House was trying to think of people, and he said, "Well, he's not very cultured." I said, "We don't care if a man is--" Of course, a man--

Unidentified Male: No, he said acculturated.

Unidentified Female: Acculturated.

Unidentified Male: Doesn't make any difference to us if we can communicate with them and they're willing.

Unidentified Female: Yes, it's very easy to talk with you because you have risen to a high position and you've been with a lot of people and you just talk to us across the borders as he and I would talk. But it might be that some of these people would be afraid that their English is not good and so forth. We don't care. If they could say, "Well, I served at Saipan, and I served as a--"

Unidentified Male: We need another Navajo to work with us, you see, to do that, to give them a feeling that we're not trying to take advantage of them [unclear].

Unidentified Female: We're not trying to--I know they have been exploited some many times, and what I want to do is to honor the Navajos for what they have done in this particular--

House: See, [unclear] farms, NCC, there's a Peter Sandoval [phonetic] there.



Unidentified Female: Yes, that name was mentioned to us today, and he's in guidance and I think he is at a conference for guidance people at Ann Arbor, Michigan, about sixty miles from where we live.

Unidentified Male: If he's there next week, we'll see him.

Unidentified Female: Yes, and if he's there next week, we're going to go to drive over and try to see him. Now, the names have been given to us are Peter McDonald, John Benally, Judge Dean Wilson, Thomas Begay. [Tape recorder turned off.]

...and where does he live?

House: He's head of maintenance department. He's right adjacent to Crawford over there.

Unidentified Female: At Fort Defiance? Now, what is his name again?

House: Frank Thompson. He lived out over here. Let's see, I think I've got his number, 5702.

Unidentified Female: Now, 5702, is that his phone number?

House: 729, the prefix. That's Fort Defiance. You can dial it from here.

Unidentified Female: Yes, 720-7502. Very good. Now, you wouldn't have Eugene Crawford's number, but we could find it in the telephone book.

House: Yes. It's heavy equipment, motor pool, motor pool. It's probably in the phone book.

Unidentified Female: All right. Now, Mr. Link [phonetic] said that he would like very much if we could get a group of these people just to come down to the museum and just sit around the table, so that not just one person would have to talk like you--you're used to it--but some of these people when, might feel a little more at home. Well, I wonder if maybe Mr. Link might help us on this one and somehow get some names--

House: I gave him one of the original pictures that they took of us at boot camp, this first twenty-nine. They were trying to gather some materials for what they call capsule, a long barrel. They were going to put all this in there and bury it over here somewhere, and the Navajos raised one of the biggest stink over there. So he's just going to leave it down here somewhere. I don't know--

Unidentified Female: Were they superstitious about it or something?

House: --if it's still there or not there. Place it in an archive or something, you know. But *Navajo Times* last year borrowed that picture from him. They used it in the *Navajo Times*.

Unidentified Female: I've seen several editions of the *Navajo Times* before and after the--

House: But I had a negative made out of that, and I had one enlarged that big. So I have still have the negative somewhere.

Unidentified Female: I wonder if I could get a picture from it, just for the book. I'm getting my other pictures.

Unidentified Male: Or if you just borrow the negative, or else get the picture--

House: Well, if you leave me your address, I could probably send the--

Unidentified Female: I sure will. Give him your card, Wilson. Do you have one? I'll write--

House: I can locate that film, negative, rather.

Unidentified Male: You just write--

Unidentified Female: My name on the back.

Unidentified Male: --your name on the back, because this is my professional card [unclear].

Unidentified Female: And it's the last one? All right.

Unidentified Male: I didn't think to replenish before I left home, and I was low.

Unidentified Female: I must have some cards made myself. I do have some, but they're--I used to be in a little--my background is music and writing, and I managed a pianist, and so it was Doris Paula Management. [Tape recorder turned off.]

House: --cultural activities now.

Unidentified Female: That's what my husband's business is.

House: See, [unclear] adopted me into their dance society [unclear]. It's Blackfeet society group, and I take part in their dances. Of course, around here, Albuquerque and Ignacio, Colorado, Shiprock, Gallup, and some of these areas around the reservation, they hold Indian dances and call it powwow each weekend, and we all go over there and take part and dance, sing.

Unidentified Male: [unclear]?

House: Who?

Unidentified Female: Forrest Cogan [phonetic].

House: Never heard the name.

Unidentified Male: He's been very interested in the dance and preservation of the dance [unclear] Michigan, and he's been down here with somebody at the University of Arizona. They have an organization, and they're trying to get money for this type of thing.

House: Well, there, the Indian club there, they call it a Dow-a-chin-dee [phonetic] Indian Club. But I don't know if they're even active now. They used to hold annual dances there at the school, and Tucson is the head. There's two.

Unidentified Female: This man is really going into it seriously and has foundations and so forth.

Unidentified Male: He's just incorporated.

Unidentified Female: International--

Unidentified Male: Tax-free. Teatro Internationale, that was the organization.

Unidentified Female: And when he found out that I was coming down to the Navajos, he said, "They are my beloved people."

Unidentified Male: And actually, I'm not on their board, but actually I'm listed as an advisor.

Unidentified Female: Patron and advisor. See, my husband at the university-- [Tape recorder turned off.]

House: I have the Navajo events for several years and we were invited to this National Folk Festival several years now and I have been receiving this annual Burl Ives Award. They have also asked me to serve on what they call advisory capacity, but I never gave in. Of course, I lived here about eight years until last October when I went up to Chinlee [phonetic]. We have our annual Navajo Tribal Fair. I don't know if you--

Unidentified Female: Oh, yes. I know of that. Labor Day.

House: I've been ramrodding the Indian dances evening entertainment.

Unidentified Female: You know, I would like very much for us to come back for the Tribal Fair.

House: You should.

Unidentified Male: It's a long way and very expensive.

Unidentified Female: It's expensive. You know, it's costing us around five hundred dollars or so to come down here, just to get this material, but--

Unidentified Male: Of course, we're college professors. [Laughter]

Unidentified Female: And I won't make much money off the book.

House: Well, I hope it's worth your while.

Unidentified Female: Oh, it certainly has.

[End of interview]