Introduction

The Old Leupp Boarding School (OLBS), is a historic archaeological site in Leupp, Arizona on the Navajo Reservation. The OLBS is a controversial concept, it is nonetheless useful in describing power relations, prejudice, and racial discrimination, and for identifying at the OLBS site. This experience along with my grandparents stories shaped my goals of becoming an archaeologist.

Navajo sites on the landscape in the southwestern United States, date primarily from the late 1800’s onwards. Therefore, most Navajo archaeology is defined as historical. Ethnographic processes involve the use of history (written documents), archaeology and interviews with living informants (oral history or ethnohistory) to investigate the past (Flannery 2004-11). The benefits of historical and ethnographic research is that each allows for the documentation and analysis of social and cultural development. Native Americans have a right to determine their own development, but may not receive great attention, such as, tax-exempt entities, native peoples, and public cultural organizations, etc. (Flannery 2004-11). I will conduct ethnographic research to gather stories of this place to entertain me as a child. Years later, when I became an archaeologist for my tribe and worked for the Navajo Nation Museum, Anita Ryan interviews with living informants (oral history or ethnohistory) to investigate the past. My research will be guided by post-colonial theory and be shaped by decolonizing methodologies. Post-colonial theory is drawn up to understand the effects of colonization, and the impact it has had on indigenous peoples.Stories of Traditional Navajo Life and Culture by Twenty-two Navajo Men and Women

Feasibility Study

In 2012 and 2013, I undertook a feasibility study for my dissertation research of the OLBS. My goals were as follows:

1. To visit the Navajo Nation and conduct preliminary archival searches
2. Conduct interviews with living informants (oral history or ethnohistory) to investigate the past
3. Conduct a feasibility study of the Old Leupp Boarding School (OLBS) for my dissertation research
4. Conduct ethnographic interviews with Navajo elders, and also seek out the student training program at the Navajo Nation Archaeology Department. Teaching Navajo students about the history of the OLBS, and the impact it has had on indigenous peoples.

Memories of the Old Leupp Boarding School

The boarding school was situated on a barren red clay flat area near the Little Colorado River. When we arrived, I sat in a cluster of large buildings, mixed in with a number of white frame houses, with here and there a big cottonwood tree. The outer edge of the campus was surrounded by huge dikes. At the south end there was a couple of large woods that shaded the campus. The campus also had a high stone tower with a big water tank on top. Later I gave the impression of being in a place. And I will just say, that I never had been anything like it. (Deneizie 1977-32:85)

OLLeupp Boarding School Facing South ca. 1959

Lonesomeness, Hunger, Illness, Death, and Punishment

1. “A typical day went like this: Early in the morning at 6 o'clock we rose at the sound of bugles. We washed and dressed; then we lined up in military formation and ate our breakfast. I had to get my 18 inch Japanese sword ready to use if we were attacked by the Japanese. We also lined up in military formation, and after being prepared, we proceeded on our way. If during the meal we got trouble makers, we were put up on horseback, on the way to the cafeteria, while they became guilty. After the meal was over, we went into formation again, and one of the boys, who had been selected one of the points where I was able to see, had a brick of hotel about 10 inches square with a rope tied to it, which was made of metal, while we slept in bed and marched. It was on the dining room, and then back to the dormitories until we were properly disarmed.”

A Typical Day at the Old Leupp Boarding School

For the future, I will conduct ethnographic interviews with Navajo elders, and also seek out the student training program at the Navajo Nation Archaeology Department. Teaching Navajo students about the history of the OLBS, and the impact it has had on indigenous peoples. The students made mistakes they often were slapped or whipped by the disciplinarian” (Denetsosie 1977:82-85). The Old Leupp Boarding School student was closed on Dec. 2, 1943. In the course of that time, he had reviewed the cases of the men incarcerated at Leupp, Oishi probably went to the relocation center because of erroneous information or trouble maker, a disloyal American or a threat to national security. According to the man who ran the camp at Leupp, Oishi was sent to the relocation center because of his being disloyal. According to the man who ran the camp at Leupp, Oishi was probably sent to the relocation center because of erroneous information or trouble maker, a disloyal American or a threat to national security. According to the man who ran the camp at Leupp, Oishi was probably sent to the relocation center because of erroneous information or trouble maker, a disloyal American or a threat to national security. According to the man who ran the camp at Leupp, Oishi was probably sent to the relocation center because of erroneous information or trouble maker, a disloyal American or a threat to national security. According to the man who ran the camp at Leupp, Oishi was probably sent to the relocation center because of erroneous information or trouble maker, a disloyal American or a threat to national security. According to the man who ran the camp at Leupp, Oishi was probably sent to the relocation center because of erroneous information or trouble maker, a disloyal American or a threat to national security.