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This issue is the last one of the first volume, of the first semester of the life, of the New Mexico Anthropologist. Therefore I presume that as the Editor I should voice some profound thoughts and make some grand prophecies. I am sorry that I cannot do this. My principal emotions are hope and thanks. The hope is that the students of the department, immediately, and the anthropological world in general, will support our publication both financially and with their contributions. There has been and always will be room for betterment of that support no matter how important or recognized the Anthropologist may become. I further hope, and suggest, that all of us work this summer to further this most facile means of putting our school and department on the map. Those who, in the summer camp or in the field or at home make contact with other students of Anthropology might do their part in widening the scope of interest in our paper by securing subscriptions or possible contributors. And, let us all endeavor to work up some original paper as a contribution next semester.

My thanks go, generally, to the whole department, to every one who has in any way supported the publication; they go, particularly, to those who have done the greatest share of typing and have otherwise given me valuable help in the office. The issues would have been impossible without them. The thanks to the contributors is embodied in the publication itself. So, may the next semester Anthropologist be better than this, and the ones after that of continuing betterment.

Douglas Osburne

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LEYIT KIN, A SMALL HOUSE RUIN, CHACO CANYON, N.M.

(abstract)

Considering the concentration of work for many years on the great community dwellings and sanctuaries of the Classical Period in Chaco Canyon, relatively little work had been done on the so-called small house ruins. Therefore, in July 1934, excavation of an apparently typical small mound was begun, the purpose being to expose such remains as might be, for careful examination and the establishment of whatever facts might justly follow. Further excavations were conducted in 1935. This paper, in presenting, as a preliminary report, the results of the work to date, hopes to contribute toward knowledge of the small house ruins in Chaco Canyon.

The name, Leyit Kin (Tfay-est Kin), in the Navajo language means "way-down-deep house", which, from the necessitated depth of excavation, is held to be a truly appropriate name for the pueblo.

The findings of the excavation have been worked up from notes made in the field, sketches and photographs, and from the catalog of specimens. All of the cultural material recovered, such as pottery sherds and fragments; stone, bone and shell artifacts; metal objects; articles of wood; burials; weaving fragments and moulded impressions; etc, have been properly cared for in the laboratory, then classified, described, and assembled for individual and correlative studies. The results of a stratigraphy test made through a refuse mound have been compiled and are presented as indicating two successive periods of de-
position.

The chronological periods outlined and agreed upon at the Pecos Conference in 1927, will, in this paper, be thought of as represented by their respective complexes as a whole - not as representing any preconceived span of time.

When a careful study was made of all the artifacts recovered, singly and collectively, and these were then viewed in relation to each other, the result was that different portions of the pueblo fell into apparent units. Considering all of the evidence, there seem to be three units, each with distinctive cultural traits. Unit I underlies the main pueblo, as it now stands, and appears to have been occupied by people using pottery now recognized as late B, M, III through early Pueblo II types. Unit II, considered as representing the main portion of the pueblo, was built at least in part over Unit I, and represents a culture of higher development, the structures being notably superior to the older ones. The sherds indicate occupation by a people using pottery of late Pueblo I, through Pueblo II, into Pueblo III times. Tree-ring data for this unit indicates 1045 A.D. as the time of constructing Kiva A. Kiva D was erected later. The unit of final occupation, Unit III, appears to have been inhabited by people with culture traits differing from those of their predecessors. While predominating of Pueblo II types, their pottery showed the transitional Pueblo II-III types to hold a close second position, and more Pueblo III material was found here than elsewhere in the ruin. For the first time, manos representative of the Pueblo III type were recovered, and a few Pueblo III metates appeared. Miscellaneous cultural remains were more plentiful in Unit III than in other portions of the pueblo; and here were found the only burial yet discovered.

In considering the cultural traits held to be characteristic of the various chronological periods, it is found that the ruin type itself and the flat-roofed houses which go to make it up, the mano and metate types, and the majority of pottery types are all Pueblo II characteristics. The masonry indicated in the underlying structures and some B, M, III types of pottery suggest that Leyla Kin saw its inception in that period. Tree-ring data is the only incongruous feature as it would indicate the ruin as belonging in that period now recognized as Pueblo III.

Bertha P. Dutton

THE JIBARO ANTHROPOMETRY

The following measurements were taken from Jibaros occupying the land between the Rio Marañon and the Rio Aipona. The Aipona is really a loop of the Maranon, dropping to the south, then joining the present stream further down its course.

The party started from Trujillo, Peru, taking the train to Cajamarca. From there a railroad blaze was followed to Limon. From Limon to our objective, dugout canoes were used.

The major purpose of the expedition was to obtain 'tsentsas', or dried heads. Four weeks were spent among the Jibarowho, though warriors by profession, are not as savage as generally believed. Although they were a little afraid of my instruments at first, presents and bribes made them see the light.