



IVORY FIGURINES FROM KACHEMAK BAY, COOK INLET, ALASKA

of incised hieroglyphs, the purport of which inscription is unintelligible at present. It is one of very few known inscriptions on jade. On the breast were found the scalloped ring, which is badly broken and has not yet been restored, and two long rectangular beads; the one shown in the plate is four inches in length and is drilled throughout its length.

On either side of the skull was a large quasi-circular ornament with a short tenon at the back which was probably inserted in the lobe of the ear to serve as an ear-ornament; this is shown in the plate from the rear side. Around the forehead were twenty small ornaments of the finest jade, nine of which are shown in the plate. Although presumably attached together and used as a fillet, they are of the shape of ornaments presumed to have been employed as ear-plugs, and the fact that they consist of ten pairs of slightly different shapes indicates that they were originally ear-ornaments later used as a headband.

J. A. M.

*Three Carvings
from Cook Inlet,
Alaska*

THREE interesting representations of human heads were secured in 1932 from a site in Kachemak Bay, Cook Inlet, Alaska, of the same prehistoric Eskimo culture that produced the lamp with the human figure in the bowl, described in the last number of the *Bulletin*. The Eskimo of southwestern Alaska, both of the remote past and of recent days, carved small ivory figures, some exhibiting such life-like features and expressions that we might almost call them examples of portraiture. Such a realistic ivory head from Kachemak Bay was illustrated in the *Bulletin* for December, 1931. These ivory figures may have been dolls—for dolls are a common and characteristic element of Eskimo culture—some are said to have been used as amulets by childless women to secure offspring, and others again were used by the shamans as puppets in their magical performances.

The two heads here figured [Plate XII] are all older than the lamp with the human figure and the ivory head found in 1931, and they are all more conventionalized than the latter specimen. The first of these heads has a face on both sides, each of which is illustrated. Between the faces is a deep slit (perhaps to hold the blade of a ceremonial knife), and there are holes drilled through the head and through the neck, which is broken off. The difference in the expressions of the two faces is striking, the first being mild, the second rather forbidding. There were probably inserts in the eye-sockets of the latter, and in the open mouth we can see the tongue or the inside flange of an enormous labret (lip-plug). On both faces the eyebrows are indicated by fine lines, on the second the mustache is shown in the same way. The lines drawn from the nose down across the cheeks of both faces probably represent painting or tattooing. This specimen is from a stage intermediate between the Second and the Third of the Kachemak Bay culture. It was from the Third Period that the ivory head of 1931 and the decorated lamp were derived.

The second carving (on the right, Plate XII) is a crude little doll, cut from a porpoise or beluga tooth. The eyes, eyebrows, nose, and mouth are indicated simply by dots and lines. Below the mouth is a vertical line with three pairs of short spurs slanting down from it. This suggests the pattern of the tattooing observed by the early explorers in this region on the chins of the Eskimo women. The style of this doll is quite unusual. It is characteristic, however, of an ancient Eskimo site at Port Möller, on the Alaska Peninsula, which has a culture similar in many ways to that of Kachemak Bay. This specimen dates from the beginning of the Second Period.

From the very bottom of an enormous shell-heap, in a layer dating from the First Period, was obtained a stone head. It is simply half of an egg-shaped pebble, on the rounded side of which a face has been pecked out. Only the portion below the brows

and about the nose has been removed, but the artist has been able to suggest the slanting eyes, long nose, and high cheek-bones of the Eskimo of this region. Carving of this sort is foreign to Eskimo art. The finding of this specimen shows that even in the First Period of the Kachemak Bay culture there were already present those Northwest Coast Indian influences which were destined eventually to evolve the decorated lamps with human figure of the Third Period.

F. de L.

THE MUSEUM CALENDAR

February and March

The Charles C. Harrison Foundation Lectures—

Saturday afternoons at 3 o'clock in the auditorium:

February 4 Sumerian Art—Leon Legrain

February 11 Greek Paintings to be Discovered in Philadelphia—
Mrs. Joseph M. Dohan

February 18 To be announced

February 25 To be announced

March 4 Naples, Past and Present—Mrs. Loring Dam

March 11 Northward Ho!—Captain Bob Bartlett

March 18 New Excavations in Ancient Persia—Erich Schmidt

Round Table Talks on Chinese Art—

A subscription series, free to members, by Miss Helen Fernald, on Thursday afternoons at 3.30:

February 16 Painting

March 9 Bronzes

Junior Members' Entertainments—

Saturday mornings at 11 o'clock in the Members' Room:

February 4 How Mickey Mouse Movies Are Made. Children of Museum Members are invited to attend this Junior Entertainment, which will be given in the auditorium. Some new color films will be shown.

February 18 Digging Up the Past

March 4 People and Animals of the Arctic

March 18 In a Chinese Courtyard

Members of the Junior Studio

will meet in the Studio on Saturday mornings at 9.30.