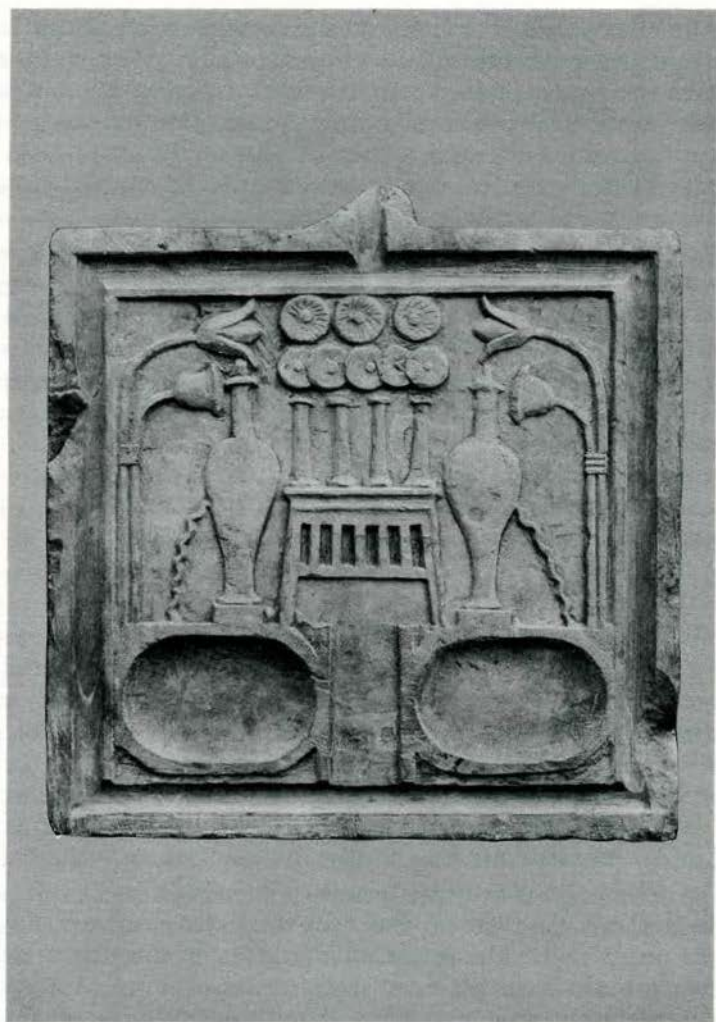


centimeters high, seems to belong to a large group of figures peculiar to both the Cataract District and the Stanley Pool Region of the Lower Congo. Also on exhibition in the African section is a figure (shown at the right in Plate VI) identified as coming from either the Basundi, in the Cataracts District, or from the Bateke, in the Stanley Pool Region, and the similarity in type of these two figures is evident. The *Annales du Musée du Congo*, Brussels, figures a series of carvings from a variety of tribes within both regions, among which the newly acquired figure seems to take its place. As far as the general style is concerned, both figures seem to be of Bateke origin or at least of Bateke inspiration. However, the attribution of a definite tribal type to a definite tribe is problematical, since within a single tribe can be found figures possessing divergent elements (as for example, the use of the pointed headdress and the rounded headdress among the Bateke, or the use of the pointed and of the trapezoidal beard at Leopoldville, Stanley Pool, as shown in several carvings in the Congo Museum publication).

Many of the figures, including the two now in the Museum, have an opening in the abdomen, made to receive 'medicine,' without which the figure had no magical power. The new figure bears on its head a mass of resinous substance in which are embedded two cowrie shells. Similar material is found on the bodies of other figures from the Lower Congo and bears a magical significance. The significance of the iron ring with a small work knife and a typical Congo bell suspended from it is unknown. E. H.

*Objects from
Meydûm*

THE objects received from the Meydûm excavations of the season 1931-1932 are, although chiefly of the later periods, very varied in character. Largest in bulk is a great quantity of pottery ranging in date from the Fourth Dynasty to early Christian times. In addition to the normal types of pottery sent us by Mr.



OFFERING TABLET FROM GRÆCO-ROMAN
TOMB AT MEYDŪM, EGYPT

Rowe are interesting decorated vases, vessels with short incised inscriptions, a jar inscribed as containing embalming-resin, seemingly from the royal stores, and a number of Græco-Roman lamps. The Egyptian Section, it may be mentioned, now possesses a large and representative collection of dated pottery of all periods from the predynastic onwards, of great importance to students of Egyptian fictile products. Other vessels from Mejdûm include decorated cosmetic-jars and some glass. Of stone objects we have an inscribed slab from the tomb of Prince Nyhep of the Fourth Dynasty, the sculptor's exercise or 'trial piece' of the same period, and bearing perhaps a picture of King Snefru, described in previous numbers of the *Bulletin*, and a fine offering-tablet. A good wooden mummy-case will take its place in the room shortly to be installed for mummies and their equipment.

As previously, Mejdûm has yielded a number of small objects, of which the most attractive are perhaps the amulets (including two fine sets in stone, Ptolemaic) and a quantity of beadwork. Among inscribed objects are Coptic ostraka, and parts of papyri written in Demotic and Greek from the 'cartonnage' masks of mummies. There are some pottery figurines of Greek type, and finally a number of miscellaneous small things connected with adornment, the toilet, household concerns and the dead—in the last category a golden tongue, found in the mouth of a mummy, being a very unusual object.

The limestone offering-tablet which has been selected for reproduction here [Plate VII] is an excellent specimen of its kind. It is from the tomb of one Hôr, of the Græco-Roman Period. Something on which to place the funerary offerings was perhaps the most important feature of the superstructure of the Egyptian tomb; in predynastic times it was a reed mat (the primitive form of dining-table), but this was early replaced by a stone tablet. This was placed before the 'false door' through which the dead man was believed to enter the offering-chamber from his burial

place below the ground; and upon the tablet a relative, or the 'soul-servant'—a person formally appointed to maintain the funerary rites—placed the food and drink deemed essential to the welfare of the deceased. Water, and sometimes wine and beer, were poured into the two depressions, which are surrounded, perhaps as a purely decorative motive, by the 'cartouches' in which royal names were written, and any overflow was carried by the surrounding gutter and drained away on the side furthest from the 'false door.' Upon the remainder of the tablet were placed offerings of food and flowers. On the Meydûm tablet, as regularly in the later periods, some of the offerings to be made are represented in relief; we see two tall vases with their liquid contents issuing into the depressions, circular loaves, lotuses, and—a less usual feature—a small wooden table bearing four vessels. Two fine examples of 'false doors' are to be seen in the Egyptian Section: that in the offering-chamber of Kaipurê in the Memphite Hall; that of Ptahyerti in the Hall of Statuary. Two offering tablets, earlier than that of Hôr, are also to be seen in the Section. B. C.

*Two Incense-burners
from Beth-shan*

THE discovery at Tell Billa and Tepe Gawra of several interesting incense-burners, the most notable being the painted example now on exhibition on the upper floor of the Museum and illustrated in the *Bulletin* for December, 1931, calls attention once more to similar incense-burners from the Museum's excavations at Beisan, Palestine, the Biblical Beth-shan. Two of these from the Rameses III level are reproduced in Plates VIII and IX. They both date from approximately 1200 B. C., thus being of somewhat later date, but having, in general, the same characteristics as the Tell Billa object.

Of the many incense-burners found at Beth-shan, the majority have representations of birds and serpents upon them. In a few cases, these birds are painted on the sides of the objects, as in