

**Description of and remarks upon an ancient calvaria from China, which has been supposed to be that of Confucius / by George Busk.**

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MR. HYDE CLARKE said, with reference to the age of the kitchen-midden in Guernsey, that it did not follow, because the pottery was of the class called by us Samian, that the period was Roman. He had found the like pottery in the kitchen-midden pointed out by him on Mount Pagus, at Smyrna. It was possible that the pottery might have been imported earlier than the Roman period. He thought it very desirable that the theoretical matter in the paper should be turned to account. He considered the Council might endeavour to get the States of the Islands to extend their protection to public objects, and to give greater facilities for the conversion of these monuments into heirlooms. With regard to the favourite assignment of these megalithic remains to the Celts, he knew of no justification for it. Their distribution is not conformable to the Celtic area, and the Celtic nomenclature is not distinctive or historical, but meaning only "long stones," "great stones," &c., which forms usually imply that the monuments belonged to a much earlier population.

COL. A. LANE FOX observed that he had found hand-bricks of the same kind as those mentioned by Mr. Flower in a pit near St. Peters, Broadstairs, associated with Roman pottery and with evidence of the fabrication of flint implements: the contents of this pit had been described in the first number of the Society's Journal for the year 1869. He did not concur with Mr. Hyde Clarke in thinking that Samian pottery, in this country, could be attributed to pre-Roman times. He thought that the occurrence of Samian ware, wherever found, might be regarded as a proof of Roman occupation. It was not, however, to be inferred from the presence of this class of pottery in the kitchen-middens referred to by Mr. Flower, that other kitchen-middens were Roman, but only those in which the Roman pottery occurred. A kitchen-midden might be of any date; the period could only be determined by the characters of the associated remains; and many were proved to belong to the early stone age. At Richborough, in Kent, examples of kitchen-middens might be seen belonging exclusively to the Roman age.

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ORDINARY MEETING, DECEMBER 21st, 1869.

13,

PROFESSOR HUXLEY, LL.D., F.R.S., *President, in the Chair.*

*New Members.*—REV. JAMES SIMPSON; GEORGE CAMPBELL, Esq.; DR. THOMAS NICHOLAS, M.A., F.G.S.

The following paper was read by the author:—

VIII. DESCRIPTION *of and* REMARKS *upon an* ANCIENT CALVARIA ~~from~~ CHINA, *which has been supposed to be that of* CONFUCIUS.

By GEORGE BUSK, Esq., F.R.S.

AMONGST the various curiosities of the Great Exhibition of 1862, there was scarcely any more striking and interesting, of its kind,



than an object in the "Department of Goldsmiths' Work and Jewellery," in the Chinese Court. This consisted of the upper portion of a human skull, richly mounted in gold and jewels.

The object is briefly described and figured in Mr. Waring's 'Masterpieces of Industrial Art' (vol. iii. pl. 291). "The skull is placed on a triangular stand of pure gold, and rests on three very roughly shaped gold heads; the cover, also of pure gold, is richly ornamented with minute patterns in low relief, and is studded with small precious stones. The ornament [ornamentation?] itself presents nothing peculiar, the principal portion of it being formed by the usual conventional mode of representing clouds or sky, typical perhaps of the region to which the soul of the deceased had flown."

In the same work it is also stated that the object was taken from the Summer Palace of the Emperor by one of Fane's Cavalry, and at the time of the Exhibition was the property of P. M. Tait, Esq.

Of this extraordinary and beautiful piece of Chinese workmanship nothing now remains except the portion of skull upon whose preservation and adornment such great pains and art had been bestowed. With the most astounding stupidity the gold has been melted down for its mere weight as bullion, and one of the most interesting and curious relics of Chinese art and history has thus been irretrievably lost.

The remaining relic has lately come into the hands of my friend Mr. Mummery, with whose permission it is now laid before the Society.

From such a small portion of course little can be deduced as to the general characters of the entire calvaria. But it is sufficient to show that the individual to whom it belonged was a man probably advanced in life, and, so far as his bones were concerned, of delicate make. The cranial bone generally is thin; and scarcely any appearance of a diploë remains. The sutures, though distinct enough, are closed, and the lower portions of the coronal on either side completely obliterated.

1. *Norma lateralis* (Pl. XI. fig. 1).—On the side view the skull presents an elevated vertex, the summit of which corresponds to about the middle of the sagittal suture. The upper part of the frontal bone is somewhat depressed.

2. *Norma verticalis* (Fig. 2).—The vertical aspect presents an oval outline, slightly compressed at the situation of the coronal suture.

3. *Norma frontalis* (Fig. 3).—In the front view the outline is somewhat pyramidal, a form that is still more manifest in the

4. *Norma occipitalis* (Fig. 4) or occipital aspect.



The dimensions of the *calvaria* are as under:—

Length . . . . .	6".8
Breadth . . . . .	5".3
Height . . . . .	3".0
Least frontal width . . .	3".6
Greatest frontal width . .	4".5

As the skull has been sawn across in a plane running above the glabella and through the upper part of the squamous bones and of the supraoccipital, something should be added to the above length for that of the entire skull, which I consequently estimate at about 7". This would give a latitudinal or cephalic index of .757. Comparing this and the other measurements above given with those taken from nine Chinese skulls, I find some important differences.

For instance, the mean cephalic index of the Chinese skulls is .807; the maximum being .868, and the minimum .746. The mean width of the nine Chinese skulls is 5".71; the greatest being 5".8, and the least 5".4. The mean anterior or least frontal width in the Chinese is 3".72, the greatest being 4".0, and the least 3".5; whilst the mean of the posterior or greatest frontal width is 4".7, the widest measuring 4".8, and the narrowest 4".6.

The present *calvaria* therefore would seem to differ very considerably from the average or typical Chinese skull, although it may in all respects but one, perhaps, be comprehended within the limits of variation of that form.

It is, in the first place, dolichocephalic, whilst, with one exception out of nine, the Chinese skulls may be termed brachycephalic, the only other exception being that of a Chinese pirate, whose cephalic index is .770, and who may not improbably have been of a more mixed race than the inhabitants of the interior.

It will also be observed that in the frontal transverse diameters the *calvaria* only equals the narrowest among the Chinese, and is notably less than the mean of them. In its extreme or parietal width, again, it is absolutely narrower than any of the Chinese skulls.

On the whole, therefore, it appears to me, if any reliance can be placed on such scanty data, that the so-called skull of Confucius must have differed considerably from that of his fellow-countrymen, and that it is not improbably of foreign origin.

But besides the craniological characters there are some other points in the specimen which appear to me worthy of remark in an archæological or antiquarian sense, and which may eventually perhaps be found to lead to its identification.

The interior offers nothing of remark, except that it exhibits



here and there small thin patches of what appears to be wax, or some similar substance, by which, doubtless, the gold with which it is said to have been lined was cemented to the bone.

The outer surface is everywhere highly polished; and to effect this, some thickness of the outer table of the bone has apparently been removed. The skull seems to have been very carefully sawn, in the plane above described.

The sawn edge, also, has afterwards been ground, as it would seem, on a flat surface, so as to be quite true. This was doubtless done to ensure the close fitting of the gold lid.

But the most remarkable circumstance, as regards the outer surface, remains to be described, and which, so far as I am aware, appears to have been hitherto overlooked. It consists in the existence, in three places, of figures in faint relief, which, though easily escaping observation on the bone itself, are very distinctly seen in a plaster-cast of it, upon which, indeed, I first noticed them. One of the figures is placed at about the middle of the frontal bone, and the others on either side, just behind the parietal eminences.

The frontal figure (Pl. XI. fig. 5) is obviously a written character of some kind, whilst the others can only, I should imagine, be regarded as ornaments. That on the left side (fig. 6) is very distinct, and of a trefoil shape; and that on the right side, though nearly obliterated, is seen on close inspection in a plaster-cast to have been of the same form. There also appear to be traces of a figure (fig. 7) of some kind on the back of the skull, just above the termination of the sagittal suture. These are so faint, however, that it can only be doubtfully surmised that the figure was originally of a horse-shoe shape, with the points of the crescent expanded into more or less circular disks.

These figures, as before said, are in slight relief; but whilst that on the forehead is apparently altogether raised above the general surface-level, the others seem to have been produced by a mere local excavation of the immediately surrounding surface.

As the chief interest of the relic in its present condition appears to lie in these curious markings upon it, I had recourse to my friend Mr. J. Fergusson for an explanation of their meaning. He took much interest in the matter, and has kindly bestowed considerable pains in its elucidation. But although he at once recognized the Sanskrit character of the frontal inscription, and was assured that it was not of a Chinese type, he was unable to define its exact significance. He thereupon consulted two distinguished oriental scholars, who are especially skilled in the interpretation of ancient inscriptions—Mr. E. Thomas and General Cunningham,—who both agree in regarding the frontal monogram as representing an initial *A* of the



Tibetan form of Sanskrit in use about the seventh and eighth centuries of the present era. The correctness of this determination will at once be obvious to any one who regards the character placed above fig. 5, and which is copied from General Cunningham's letter to Mr. Fergusson. And I may remark that the letter appears in precisely the same form in plate xxxix. vol. ii. of Mr. Thomas's edition of 'Prinsep's Essays on Indian Antiquities;' and from another plate in that volume it would seem that the same letter, or one scarcely distinguishable from it, is in use in Tibet at the present time. Mr. Thomas has also pointed out that a similar form of *A* occurs in an ancient Mongol inscription, of which an account is given under the title of "Versuch über eine alte Mongolische Inschrift," by V. H. C. v. d. Gabelentz, in the 'Zeitschrift für die Kunde des Morgenlandes,' vol. ii. p. 1, and plates 1 & 2, where it is stated that the inscription in question was discovered, with several others of the same kind, in China in the year 1618; and it was assigned, by the Chinese antiquary who attempted to decipher it, to the age of the Mongol Emperor Youan, who reigned from 1260 to 1294, and who appears to have been the first to provide an alphabet for the Mongolian language. In order to carry out this object the Emperor, it is stated, applied to the Pag-pa Lama of Tibet to furnish him with suitable characters, who complied with the request by sending the Tibetan alphabet then in use. It is to be presumed, therefore, that the inscription in question was rendered in these characters; and we are thus enabled to trace the direct connexion of the frontal monogram with a Tibetan origin.

Presuming therefore that the significance and origin of the letter is placed beyond all reasonable doubt, the next question arises as to what it means. But as to this I fear we are at present much in the dark.

General Cunningham has suggested that it might probably be intended for the initial letter of the name of Ananda, who is said to have been the nephew and devoted disciple of Buddha (Gotama), and to have been with him at the time of his decease. And, in support of this surmise, General Cunningham adds the interesting remark that the relic-bones of Sâripûta and Magalâna, found at Bhilsa, were similarly inscribed with the initials of their names; and he goes on to observe that it would be interesting to find that any relic of Ananda had been taken to China, as he does not remember the notice of any *relics* except those of Buddha himself, although *statues* of several disciples are recorded. He has no doubt, however, that many relics of the principal disciples must have found their way to China at the time of the persecution and final dispersion of the Buddhists.



"The Tibetan letter," he adds, "cannot be older than A.D. 600-700, and is probably later."

With the utmost deference to any hint from so weighty an authority, it seems to me that a great difficulty lies in the way of the above supposition, from the circumstance that Buddha, or the Buddha with whom Ananda was connected, died at the latest between five and six hundred years before Christ; and consequently the inscription must have been placed on the skull eleven or twelve hundred years after the death of its owner,—a circumstance that, of itself, would tend to cast great doubt upon its authenticity, although, as we know from evidence much nearer home, doubts of this kind, as regards relics, do not weigh much in the theological mind.

Mr. E. Thomas, on the other hand, has thrown out the suggestion that the letter might have been intended for the initial of the word *Aum* or *Om*, which, as Mr. Fergusson informs me, though sometimes used to express the Deity, is also equivalent to the exclamation *Ave!* or *Hail!* But as an objection to this interpretation it might perhaps be urged that the same Tibetan alphabet in which this form of *A* occurs contains also a slight modification of the same character, answering to *au* or *o*, as well as one signifying *am*, and it might reasonably have been thought that one or the other of these two characters would have been employed to represent *om* rather than the simple *A*. But on the present occasion it would be useless for me to speculate further on a matter upon which I cannot pretend to give any opinion.

A second interesting subject of inquiry is that of the probable object or purpose of the specimen when entire. With respect to this, however, I am unable to offer anything beyond the vaguest conjectures.

We may regard it either as a simple monument of piety or veneration (without any special use or purpose), as a drinking-vessel, or as a sort of mortuary coffer or reliquary.

Of these, the supposition that it was intended to be used as a drinking-vessel, or perhaps as a libation-chalice, though at first sight not very probable when we regard the weight and form of the setting, becomes less improbable when we consider that the skull itself does not appear to have been in any way fixed upon its stand, but simply to have rested on the three golden heads, from which it could, consequently, be readily lifted to the lips. On the other hand, that its destination might have been for some such purpose is rendered still more probable by what we know of the very general prevalence, throughout the ancient world and amongst the most widely separated peoples, of the custom of using the skulls of their enemies, or of their friends and relatives, as drinking-vessels, on high and solemn occasions. The



custom, in fact, has survived, it may be said, to our own day in Australia\*.

But as regards ancient times, to pass over the mythical accounts of the banquets of the gods in the Scandinavian Valhalla, which nevertheless in all probability represented the actual practice of the warriors, whose valour was stimulated by the prospect of joining at some future day in the sacred feasts, I would briefly refer to some of the more definite accounts given by ancient writers of the use of skulls, artificially prepared as drinking-vessels†. Amongst the first of these is Herodotus, for a reference to whose 'History' I am indebted to Mr. Fergusson. And since the passages therein contained relate to Asiatic tribes whose descendants are more immediately involved in the present inquiry, they seem to me of very considerable interest.

The Father of History mentions two nations or tribes amongst whom the custom in question obtained.

In his 'History' (book iv. chapter 26) we read, in Mr. G. Rawlinson's translation, that the "Issedonians are said to have the following customs. When a man's father dies, all the near relations bring sheep to the house, which are sacrificed, and their flesh cut into pieces, whilst at the same time the dead body undergoes the like treatment. The two sorts of flesh are afterwards mixed together, and the whole is served up at a banquet. The head of the dead man is treated differently; it is stripped bare, cleansed, and set in gold. It then becomes an ornament on which they pride themselves, and is brought out year by year at the great festival which sons keep in honour of their father's death, just as the Greeks keep their 'genesis.'"

The second place in which Herodotus refers to the custom is in the same book (chap. 65), where, in speaking of the Scythians, he says:—"The skulls of their enemies—not, indeed, of all, but of those whom they most detest—they treat as follows:—Having sawn off the portion below the eyebrows, and cleaned out the inside, they cover the outside with leather (ox-hide). When a man is poor, this is all that he does; but if he is rich, he also *lines the inside with gold*; in either case the skull is used as a drinking-cup. They do the same with the skulls of their own kith and kin if they have been at feud with them, and have vanquished them in the presence of the king. When strangers whom they deem of any account come to visit them, these skulls are handed

\* [At the following Meeting, Col. Lane Fox exhibited two Australian skulls which had been used as drinking-vessels in the manner described by the author.—SUB-ED.]

† The Scandinavian custom appears to have extended into Thrace, as Ammianus Marcellinus relates that the Scordisci, who are supposed to have been of Teutonic origin, "*Hostiis captivorum Bellonæ litant et Marti, humanumque sanguinem in ossibus capitum cavis bibunt avidius.*"



round, and the host tells how that these were his relations, who made war upon him, and how that he got the better of them, all this being looked upon as a proof of bravery”\*.

Mr. Rawlinson seems to be of opinion that the above-mentioned Issedonians inhabited a country west of the Ural chain, in N. lat.  $54^{\circ}$  to  $56^{\circ}$ ; but Major Rennell, whose opinion I presume must be regarded as of great weight on such a point, places them in the neighbourhood of Bootan, which brings them not far from the Tibetan frontier†. And he states that he “has seen, brought from Bootan, skulls that were taken out of temples or places of worship; but it is not known whether the motive to their preservation was friendship or enmity. It might very probably be the former. They were formed into drinking-bowls in the manner described by Herodotus, by cutting them off below the eyebrows; and they were *neatly varnished all over*.” It is curious to remark that the lining with gold and the polishing of the exterior, which is perhaps what Major Rennell terms varnishing, are both exhibited in the present skull.

It is, moreover, worthy of note that, in Major Rennell’s opinion, the modern descendants of the Issedones are represented by a Mongol tribe, the *Oigurs* or *Eluths*, a people occupying a tract in the centre of Asia, who were conquered in the last century by the Chinese. And he says that it seems to be understood in Asia that these Oigurs furnished the Mongols with their alphabet; while M. Souciet, who is quoted by Major Rennell, says that no Tatar nation besides them had the use of letters in the time of Jinghis Khan (13th century), and also remarks that the characters used by the Eluths were the same with those in use in Tibet. This latter statement, though not admitted by other writers, appears to be in accord with what is above related concerning the Mongol inscription found in China.

As an instance of the same mode of using the human skull, in a widely remote region, may be cited the account given by Livy‡ of the defeat, by means of a very ingenious stratagem, of a large Roman force under L. Postumius, by the Boii, a tribe of Gauls, where we find that “*spolia corporis caputque ducis præcisum . . . . templo quod sanctissimum est apud eos intulêre: purgato inde capite, ut mos iis est, calvam § auro cælavêre. Idque*

\* The Celtæ, according to Strabo (iv. 65), were also in the habit of embalming with resinous substances the heads of distinguished enemies, which they exhibited, as marks of prowess, to visitors. These heads were kept in wooden coffers.

† Geographical System of Herodotus, p. 144.

‡ Book xxiii.

§ I do not know when the word “cranium” was first employed as a Latin term for a skull. Though so universally admitted it is not to be found, so far as I can discover, in any Latin author or dictionary. The earliest citation of its



sacrum vas iis erat quo solennibus libarent; poculumque idem sacerdoti esse ac templi antistitibus." Here we are left to conjecture as to the form or mode in which the embossing with gold was carried out; but the instance shows that the same vessel might be used both as a sacrificial chalice, and as a drinking-bowl for the priests and their assistants. But there is still another point which may be adverted to. It would seem from the worn condition of the exterior surface, as shown in the nearly complete obliteration of the embossed figures on the occiput and right parietal region, that the skull had been subjected to frequent handling, and perhaps for a long period anterior to its being so carefully encompassed with gold and, as it was supposed, securely lodged amongst the treasures of the Imperial Palace. With reference to this subject it is interesting to learn, as I have from Dr. Hooker, that the Tibetans at the present day use human skulls divided as the present one is, and having membrane or skin stretched across them, as a sort of drum or timbrel in certain religious ceremonies; and it seems by no means improbable that the present *calva* was originally applied to that purpose.

From the above it will be seen that it would at present be premature to regard the skull as having any direct connexion with Buddhism or any other form of religious faith. It might quite as probably, perhaps, be related to some of the more ancient legendary customs above alluded to.

There is no reason whatever, but quite the contrary, for believing that it has any thing whatever to do with Confucius\*.

#### EXPLANATION OF PLATE XI.

Fig. 1. Lateral aspect of a *calvaria* from China, which has been supposed to be that of Confucius.

2. Vertical aspect of the same.
3. Frontal aspect of the same.
4. Occipital aspect of the same.
5. Figure in faint relief on the frontal bone.
6. Trefoil figure on the left side of the skull.
7. Traces of figure on the back of the skull.

use, in 'Ducange's Glossarium,' is in a barber-surgeon's report of a case in 1380; and here it is spelt "craneum," evidently a latinization of the French *crâne*. The proper Latin term for the naked skull is *calvaria* (in one instance *calvarium*). In the above passage from Livy it seems that the classical term for the upper portion of the *calvaria* is *calva*, a term which it may, on occasion, perhaps be useful to retain.

\* Since this paper was read, Mr. Mummery has informed me that Mr. Lockhart has suggested to him that the skull may be that of a revolted Mongol prince, not improbably Ichangir.



## DISCUSSION.

Mr. FERGUSON said that he remembered this skull and stand in the Great Exhibition of 1862, when it belonged to Mr. Tait. The speaker had no hesitation in saying that it was the most exquisitely beautiful specimen in oriental goldsmith's work which he had ever seen. The price then put upon it was one thousand guineas.

Mr. FERGUSON was afraid that the Buddhist theory must be entirely abandoned. We are too familiar, both from description and experience, with the mode in which Buddhist relics were preserved, to be mistaken on this point. They were preserved either in miniature dagobies or caskets like bon-bon boxes, or in metal cases; had this skull been a relic, it would have been turned upwards, fastened to its stand, provided certainly with a covering of some sort, and placed so as to be admired and worshipped. On the contrary, it was lined with gold, fitted with a jewelled lid, and laid loosely on its tripod so as to be easily removed and handled; and its worn and polished appearance shows how frequently this was done.

It seemed to him, on the other hand, very clear, that the passages which Mr. Busk had just quoted from Herodotus and Livy contained the true explanation of its history. It must have been the skull of some revered ancestor or dreaded foe of the present Tatar dynasty of China, and was consequently honoured, and used (as we find it was) in the summer palace at Peking.

Mr. MUMMERY, the owner of the *calvaria*, said that it had been given to him by a medical friend, Dr. Millar, who saw it lying, uncared for, at the house of a Jewish gold-dealer in Houndsditch.

The speaker had received a letter from Dr. Lockhart, founder of the Hospital at Peking, who expressed his decided opinion that the skull was never supposed by the educated Chinese to have been that of Confucius, although it has usually been assigned to that philosopher by Europeans. He believes that the skull belonged to some Tatar prince who was a tributary to the empire, and who had rebelled—his overthrow and death having been commemorated by this costly work of art and an ancient Mongolian initial engraved on the frontal bone. He adds that the trefoil is probably the emblem of the Buddhist trinity.

Dr. A. CAMPBELL said, with reference to Professor Busk's remarks on the objects for preserving this skull, that Buddhists made some strange uses of human bones in religious observances. The thigh-bone was used as a trumpet for calling to prayers; and Dr. Campbell had a lama's rosary which was composed of circular pieces cut out of a human skull.

Dr. DONOVAN observed that this could not be the skull of a man of note in any civilized country, or even of a man at all. It was far too small for an ordinary male skull. The sutures showed that it could hardly be the skull of an educated person; for they were very simple and not at all serrated.

Dr. OPPERT stated that skulls were used both as drinking-vessels and for religious purposes in much later times than had been mentioned.



In A.D. 574, Alboin, the King of the Longobards, was killed at the instigation of his wife, Rosamunde, the daughter of Kunimund, the last king of the Gepidæ, who had been beaten and slain in battle against Alboin. Out of the skull of Kunimund a drinking-vessel had been made, and used as such at the great festivals of the Court. At one of these feasts the intoxicated king compelled his wife to drink out of the skull of her father, which atrocity enraged her so much that she assassinated him\*.

But as the skull in question is brought into connexion with East-Asiatic customs, an interesting instance may be cited from oriental writers. When Ong-khan, the chief of the Keraites, had been slain, in the year 1203, Tayanuk-khan, the chief of the Naymans, ordered the head of his late friend to be enchased in gold and silver. When, on one occasion, the head moved, as Tayanuk-khan addressed it in a jesting manner, this was regarded by the Tatars as a bad omen; and soon afterwards the Nayman chief was slain. The Persian chronicler Mirkhond says that the Nayman chief was a Butperest, or heathen, which word *But* is, without doubt, derived from Buddha†.

Major F. MILLINGEN, F.R.G.S., then read a paper "On the Koords and Armenians."

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IX. *On the WESTERLY DRIFTING of NOMADES, from the Fifth to the Nineteenth Century.* By H. H. HOWORTH, Esq.—Part III. The Comans and Petchenegs.

(Part II. was published in Vol. I. pp. 378-387.)

I SHALL now return to the consideration of an area much more connected with European ethnology. Here we shall meet with greater difficulties and complications. South of the Jaxartes we can with some approximation discriminate Turkish invaders from Persian settlers. They belong to two separate divisions of the human race in the classification of modern science. Religion, manners and customs, physique and language, all present features assisting the division. North of the Jaxartes, in the great deserts of the Khirgises, and in the steppes of Little Tataria and of Siberia, we meet with much more complicating circumstances. There the difference is one of degree rather than of kind, and we only multiply difficulties in multiplying dif-

\* [These "Longobards" may very well have been the descendants of the *Boii* above noticed, to whom the foundation of Bologna, Parma, Reggio, Modena, &c. is assigned.—G. B.]

† [At the Meeting of the Society on the 22nd February, 1870, Mr. Busk exhibited a second *calva*, lined with copper, which had been kindly forwarded to him by Mr. W. Lockhart; and at the same time read some additional remarks on the subject, the substance of which was derived from communications from Mr. Lockhart, Mr. Wylie, and Mr. R. Swinhoe. These will appear in the next Number of the Journal.]



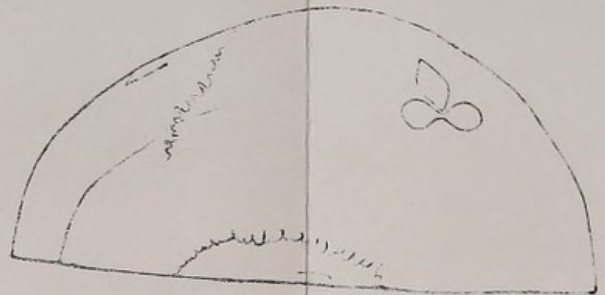
ferences. Turan, the complement of Iran, is used as the collective name of a congery of clans and families rather than of races or states, all nearly related, and having common traditions. They all speak languages of the agglutinative type, and as we recede from our own times they approximate more closely to one another, and it becomes impossible to classify them rigidly.

Greatly as I respect the name of Latham (and I have some occasion to respect it), I cannot believe in the artificial weight he attaches to names and distinctions, nor in the sharply defined races which his arguments require. I believe Ugrian, Turk, and Mongol to be of much more geographical than ethnic value. If by Ugrian be meant those tribes living under hard conditions along the borders of the Frozen Sea, and having their typical idiosyncrasies in Lapland, and by Turk those prouder races which, having been frontagers of a series of civilizations in the plains of Great Tatory and Turkestan, have received from them grafts of a more energetic blood, and have had their language, manners, and appearance altered, and of whom the type is the Turkish race of the Ouigours, I am content with the classification; but between these extreme types almost every possible intermediate form exists, having more or less common features, as, for instance, the Bashkirs, who, in their indigenous name and their physical forms, are very Ugrian, while their language is *very* Turk, &c. Bearing this in mind, every one can appreciate the almost superhuman difficulty of reconciling the thousand contradictory statements of the Byzantine, and the often empirical nomenclature of the Arabian geographers, and may also find ample reason for the confusion which still reigns in this somewhat repulsive and uninviting field of ethnological inquiry. Few have traversed it with even moderate success, nor do I claim to be better than my neighbours. I have had the assistance of their ingenuity, and I have consulted every authority within my reach, among whom let me especially name the often-forgotten Strahlenberg, the plodding Zeuss, whose great work on ethnology this Society ought to translate, and the ubiquitous Klaproth; with these materials I have endeavoured to give a connected theory, on which I humbly invite criticism.

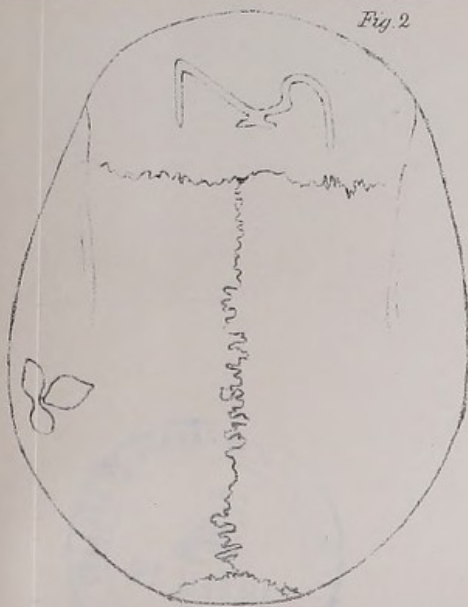
First I must say a few words about the Mongols. As is well known, they are divided by geographers into two great branches, the Mongols proper in the east and the Kalmucks in the west of Mongolistan. I have already given an account of the separation, about the beginning of the seventeenth century, of the European Kalmucks from their mother race in the little Altai, when they drove many of the Nogay hordes from between the Tobol and the Jaik before them. The Kalmucks of the Altai, known as Olöt, derive their origin from Tangout, the country



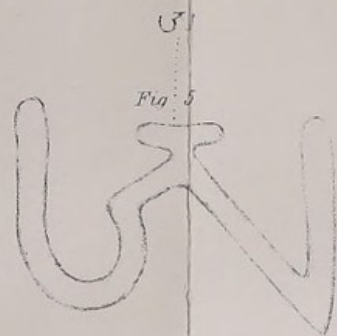
*Fig 1.*



*Fig 2.*



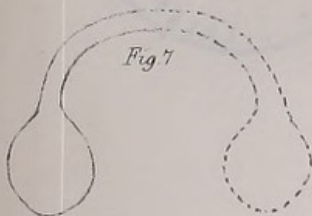
*Fig 5.*



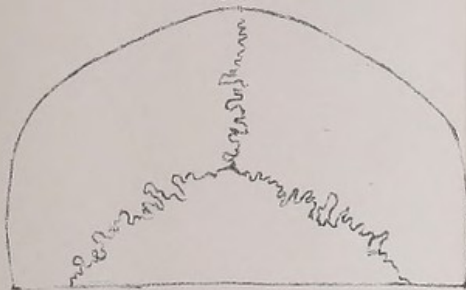
*Fig 6.*



*Fig 7.*



*Fig 3.*



*Fig 4.*

