Explorations Amongst Ancient Burial Grounds, Chiefly on the Sea Coast Valleys of Peru

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- From the AUTHOR.—Two Years in Peru. 2 vols. By Consul T. J. Hutchinson, F.R.G.S., etc. 8vo.
- From the EDITOR.—Matériaux pour l'Histoire primitive et naturelle de l'Homme. Vol. iv, Nos. 7, 8, and 9, 1873. 8vo.
- From the SOCIETY.—Bulletin de la Société d'Anthropologie de Paris. Tome viii, fas. 3. 8vo.
- From the AUTHOR.—Thèse pour le doctorat des Sciences Naturelles. Recherches sur les Races Humaines de la France. By M. A. Ronjou.
- From the SOCIETY.—Journal of the Asiatic Society of Bengal. Part 1, No. 2; Part 2, No. 3. Journal ditto, Nos. 5-8, 1873. 8vo.
- From the AUTHOR.—La Province de Smyrne. By M. Charles de Scherzer. 8vo.

FOR THE MUSEUM.

- From Dr. F. DALLY.—Three Flat-head Skulls from Vancouver's Island.

Photographs of Stone and Bronze Implements from Jersey were exhibited by Captain S. P. Oliver, R.A.

The following paper was read by the author:—

EXPLORATIONS *amongst* ANCIENT BURIAL GROUNDS, *chiefly on the* SEA COAST VALLEYS *of* PERU. By T. J. HUTCHINSON, F.R.G.S., F.R.S.L., H.B.M. Consul for Callao. [Second Part.]

BEFORE we proceed North of Lima—to which you have accompanied me in the first part of this paper—I purpose describing the burial places near to Chosica, which is only twenty-nine miles interior to the capital of Peru, and at an elevation of 2750 feet above the level of the sea. This is on the line of the Oroya railroad, intended to join the Pacific and Atlantic Oceans by crossing the Andes, and through the valley of the Amazon.

Not more than from six to eight hundred yards beyond the Chosica station, and behind the house of Senor García, we find a small plateau about twenty feet above the ordinary mule road, and thirty higher than the railway track. This, viewed from either of the roads just mentioned, appears to be covered with a conglomerate mass of stone wall ruins; but on scrambling up, we find it is a city of the dead. All the portions of walls seem shaken—perhaps by earthquakes; and in some places are large quantities of huge stones, tumbled over one another in promiscuous piles. Here and there appears a piece of ledge, or terrace about a yard and a half wide, covered with clay. As Mr. Steer and I get in amongst the stones, we see many holes, showing caves or grave vaults underneath—nearly all of which

have a bone or two, or some other relic of humanity within. Alongside them are flagstones that must have been displaced by human agency. Sounding with our sticks to find a hollow place, Mr. Steer soon removes a loose flagstone and descends—to see skull, arm, and other bones to correspond. Examining a few more—which had been previously rifled—they gave similar results. We then sent to the hotel for pickaxe and shovel, as it was useless to search for helping hands. Mr. Steer continued here from early morning to dinner time, and for two days, “down amongst the dead men.” We offered high wages for assistance—but it was useless. As a general rule, the natives all over South America have a dislike to hard work; and the sentiment is doubled in a case of this kind, because they do not care to have the dead bodies disturbed—more, I am inclined to believe, from superstitious fear than from veneration.

The exploring work of Mr. Steer resulted in the finding of half a dozen bodies, wrapped, packed, and tied up as in the illustration. The interiors of all the vaults, into several of which I could see, were plastered over. They were generally from seven to eight feet long, three to four feet wide, and about four to four and a half feet deep from the top. They all had communication with each other at the bases—in the shape of slits from four to five inches wide, and a foot in height. This arrangement suggested to me a possible belief of the intermingling or intercourse of spirits after death. On unwrapping several of the bodies folded up as you see here, they fell into their separated bones, as if they had been disarticulated on the spot by the power of a magnetic battery. Nearly all the faces were swathed round with cotton flock, surmounted on the top by a bag of coca leaf. Some of the females taken out had their hair plaited as perfectly as if it had been done only the night before.

In every grave, and with each skeleton, was found such things as the following: silver and copper nippers or tweezers, the same as the Indians are known to have used for plucking out hair from eyebrows, jaws, and upper lip. Small combs made of separate teeth, artistically put together, and one of which I have here; beads made of minute pieces of bones covered with red material, supposed to be cinnabar, and most likely intended to simulate coral. Of this red stuff I also got out a small bag. Varieties of coloured cloth—brown, yellow, and red; long shawl-pins made of copper, and having on them thick coats of the sulphate. Nuts, with rattling kernels inside—probably used as talismans. One of these had a small quill about an inch in length protruding from it. Bivalve and univalve shells were here too, of a species unknown to Mr. Steer, although he is an expert concho-

logist. On many of the children's teeth taken out from here were marks of copper that had been put into their mouths; a ball of cotton thread, with several copper needles, was amongst the findings.

About the same distance south of the station, and trending towards Lima, was a somewhat similar structure. The latter, however, was better defined, on a more extensive plateau, and when passing it in the train, somewhat resembled the ruins of houses. Between it and the rail track ran two of the mule roads that cross the Cordilleras, with twenty feet difference of altitude between them. The name of this place is Parara, and it is in the Quebrada or ravine of Yanacota. It occupies only a few thousand square yards of space, and may be defined to be of triangular shape, because it is thrust into what seems a corner, from each side of which the mountain comes out to enclose it. But although the form of architecture is at first sight more regular than that of Chosica it is difficult to imagine it ever was anything but a "city of the dead." There is nothing like a street, or even a narrow passage amongst the boulders, that form walls or constitute enclosures. As we scramble over them for a distance of one or two hundred yards in superficies, we see graves built of stone, one over another for three tiers, the two lower being generally under ground, like those at Chosica; and all having apertures of communication in every tier, such as I have already mentioned of the last named. Here all the graves have been opened and emptied, except of a few bones and skulls. Between these catacombs and the brow of the hill are half a dozen terraces, faced with large stones. On one of these was a square yard of modern brickwork with two ledges, one a foot higher than the other, and showing where the Spaniards had planted a cross. Amongst these ruins was one quadrilateral building, which I supposed to have been a house till I examined it. The walls were eight feet high, as I stood alongside; whilst the building measured twenty-four feet long, and eighteen feet wide. Mounting on the top by where the wall was broken, I observed that it had been a mausoleum, separated into three burial spaces, by divisions of stonework, eighteen inches thick, which went crosswise. At the bottom of each of these were some fragments of bone, and there were two openings of six to eight inches square (two in each), most probably for the same object as that supposed at Chosica. One segment of this interior was still half covered with part of the flag stones that had no doubt originally closed-in all. On the outside of the building, near the top, were projecting eave-stones—a style of architecture never before seen by me in Peru, but Mr. Steer tells me it is frequent in the Moyabamba and Chachapoya valleys of the other side of the Andes.

The only sign of anything suggesting life here was in a considerable number of grinding stones, scattered about amongst the ruins. As it is more than probable the place derives its name from these—the term *Parara*, we are told by Professor Forbes,* signifying stone for grinding corn, in the Aymara language—I am induced to have a little cogitation.

From page 52 of the Professor's paper just alluded to I make the following extracts :—

“Here I may remark that not only have the peculiarities of the country inhabited by the Aymara Indians determined to a great extent the nature of their nourishment, but particularly those of altitude and climate have also exercised a great influence upon the methods found necessary to be employed for the culinary preparation and conservation of many of the articles of food.

“Owing to the great elevation which this part of South America has above the mean level of the sea, it follows that the atmospheric pressure is greatly diminished, and consequently that the temperature of water when boiling is very much lower or, in other words, less hot than on the coast—in fact, so much so that several ordinary articles of consumption cannot be thoroughly cooked even by prolonged boiling with water in an ordinary open pot. For this reason, the dry small beans, which elsewhere in South America are almost everywhere the favourite and one of the principal articles of food, especially of the lower classes, for the reason that they cannot be thoroughly boiled in the whole state, are not used in any quantity, and are always first ground to fine powder before being cooked. Peas have to be treated in a similar manner, as also the dry maize or Indian corn ; so that before every hut there is always seen an Indian grinding apparatus, “*parara*” (it cannot be called a mill), which only consists of two rough stones, the lower being a heavy one fixed in the ground, with a flat smooth surface upwards, whilst the other is a semicircular piece, which is rocked in seesaw fashion by the Indian women, so as to crush up the substance placed beneath it.”

I give this, because in the first part of the paper just quoted, we are told “the whole of the Aymara country is situated at a great elevation, and may be looked on as an extensive table land, having a minimum elevation of 10,000 feet;” and because finding here a burial ground, as I believe it, of the Aymara tribe at a height of only 2750 feet above the sea level, I cannot

* “On the Aymara Indians of Bolivia and Peru.” By David Forbes, Esq., F.R.S., F.G.S., and read June 21st, 1870, before the Ethnological Society of London, and published in the *Quarterly Journal* of that Society, vol. ii, No. 3, October 1870.

account for all of these grinding stones being brought from the high lands to be buried with the dead.

On the lower of the mule roads already mentioned, there is one large grinding stone several tons in weight, that never could have been carried across the Cordilleras. In these graves, however, I found the bodies as they are described by Professor Forbes, to be interred by the Aymaras, namely, "the position of the body in the tomb (*chulpa* or *huaca*) or grave was also that which the infant had originally occupied in its mother's womb, the knees being drawn up to the chin, and the arms placed cross-wise over the breast—the whole usually sewed in a kind of sack, generally made of a species of grass (*ichu*) or of reeds (*Totora*) sewn together."

At Ancon and Pacha-Camac, the sewing up in this *Totora* is the invariable rule, and I hope soon to have one of these to show to the members of the Institute.

Out of one grave here at Parara, that had not been completely emptied, I got a few skulls, together with part of a sandal, that might have belonged to a belle of the period. Even these skulls I should not have brought away—for doubts might have been expressed of their not having been Indians, as possibly of their being Spaniards—but the evidence of cotton flock rolled round the faces prove that they are the right sort.

On the opposite side of the river Rimac, which flows through the valley of Chosica, within a stone's throw of the station house, and about half a mile lower down than Parara, I visited another of these ruined gatherings. This is called Cocha-huakra; and although I had not time to explore it, I saw that in parts the accumulation of boulders here was literally honey-combed with such graves as I find on the opposite side. All through this valley, as from Lima up to Coca-Chacra, a distance of 32 miles (and where, according to Senor Don Manuel Pardo, the existing President, the valley of the Rimac is terminated), the doings of earthquakes in past times are visible from the enormous masses of stone that are scattered about, as well as from the rents in the towering Cordilleras, through the rugged ravines of which the traveller is obliged to pass.

It was on the line of this Oroya railroad, at a place called Campas, that was picked up the flattened skull, here amongst my illustrations. Campas, I may add, is 12,000 feet above the level of the sea. It is of such that Professor Forbes writes about in his paper already quoted:*

"The extraordinary elongated skulls (many of which have been received in Europe and have been frequently figured as well as described) which are met with in the ancient graves on

* *Op. cit.*, pp. 12 and 13.

the islands in the Lake Titicaca, in the Aymara country, have been described and regarded by Tschudi as natural and peculiar to what he calls the Titicaca or Inca race. As before mentioned, the Inca or Quechua race cannot be correctly termed a Titicaca race, since the entire shores of Lake Titicaca have even from pre-Incarial times been solely inhabited by the Aymaras, although subsequently conquered by the Incas. Elongated skulls are not confined to this district, or even entitled to be considered natural productions; if the evidence to prove their artificial origin is allowed due weight, the partial or total obliteration of the sutures in all those skulls which I examined must be regarded as so many proofs of the application of compression in infancy; and Bolivians who have disinterred them assure me that in the same graves (family or tribal burial grounds) many other skulls of the usual form were always found along with them, and that the general opinion was that these elongated skulls belonged to the families of chieftains, amongst whom it was considered a mark of distinction to so distort the head (of the male only) in childhood."

Besides the proofs from "*Ordinanzas del Peru*," which the Professor adduces of Dr. Tschudi's error in stating there was no evidence to show that such practice of compressing the head was usual amongst the ancient Peruvians, we have the testimony of Senor Antonio Raimondi, who thus describes it: * "The Conibos (who are neighbours of the Campas) have peculiar characteristics amongst them. With others they have the barbarous custom of flattening the heads of their children with two small pieces of thin board—one of which is applied to the forehead and the other behind, in such a manner that the front of the head is pushed down, and the head is enlarged posteriorly—resembling the skulls, that are sometimes turned out of the burial grounds (or Huacas) of the Sierras. In the mission of the Sarayaco, I had the opportunity of seeing a child, which its mother had brought to be baptised, and which, besides having the head enlarged behind, had, at the same time, a rounded projection on the frontal bone—the latter being much depressed outside the prominence [as may be seen in the Campas skull here illustrated]. Not understanding how a projection could be developed in a skull flattened by a board, I asked the mother if the board used to flatten the child's head were a smooth surface, and she answered me that there was a considerable sized hole in it. Thus can be easily explained the protuberance in question—the cranium having become developed

* "*Apuntes sobre la Provincia Litoral de Loreto por Antonio Raymondi, Professor de la Facultad de Medicina en Lima, 1862,*" page 120.

in the part corresponding to the hole, from finding itself not compressed there by the flat board.”

So that what existed in the time of the Incas, and perhaps many centuries before, as proved by the excavations from Huacas, was seen by Senor Ramondi less than twenty years ago in this artificial deformity of skulls. That gentlemen does not, however, tell us if he made any inquiry as to the *rationale*—if such a term can be used in the case—of this barbaric custom.

From Lima, going northwards along the sea shore—by Ancon, Pasamayo, and Chancay; all of which are between the first named and Huacho—the traveller in the land journey gets over a ground that might almost be considered a cemetery for the whole world, if he had not previously visited other parts of Peru. Neither at Ancon, Pasamayo, or Chancay do we find the orthodox Huaca burial mound, or building of any kind in connection with sepulture, except the graves which are mentioned in Professor Busk's paper,* in connection with the skulls I sent last year to the Anthropological Institute. Of these there are as already mentioned, three classes—only one of which may be entitled a built grave. This is in the form of an inverted funnel, and is lined with stones inside. At Ancon I have walked and ridden over a sand desert of ten to twelve miles square—in every part of which were either bodies exposed, bones bleaching, or graves opened.

The double wonder that strikes me here, as in other parts of Peru, consists in the question which I have not been able to solve—where did these multitudes live when they were in the flesh and upon the earth (as there exist here no vestiges of human habitations), and who were the persons who buried them with so much care? For even in these rough graves the bodies are rolled up with cotton flock and cloth outside, then enveloped in a case of the *Totora* reed. Fishing nets, with weaving needles, and pottery are likewise put in the graves.

Ancon, a short time ago—indeed its palmy days were in 1871—was made the favourite bathing place of the late President Balta. The few thousand soldiers he always kept here, often used to go Huaca-hunting, as it is termed, and invariably on moonlight nights. In many parts of Peru the people never attempt to search for anything in the Huacas unless during full moon. At all other times they believe hidden treasures sink too deep into the ground. The soldiers of President Balta, in their zeal for gold, silver, or pottery, did not think it worth while to restore the

* *Vide* Proceedings of Anthropological Institute, April 1st, 1873, or Appendix A, in Author's "Two Years in Peru." Sampson Low and Co. 1874.

bodies back to their graves after they had turned them out; for with the searchers for treasure it is believed that all such is deposited under the corpses. Thus, having unrolled the swathings, and whether they found anything or not, it was considered no harm with men who had no ideas of sacrilege to leave the dead scattered about. I have been told of some valuable gold treasures having been found at Ancon, and I know of a considerable amount of pre-historic crockery ware being excavated there. The Ancon pottery resembles that of the next locale, Pasamayo, and both are of an inferior quality to what is obtained further northward, as well as that from Canete described in my previous paper.

Professor Busk (in his Memoir already referred to by me), commenting on the hoof of a mule, sent amongst the things from Ancon, remarked: "It could only have been introduced by the Spaniards at the time of the conquest, or by Peruvians at later dates, when searching for treasure."* This appears to me a question not yet fully decided. For I observe in a Report made by the Reverend Father Woolf to the Government of Ecuador—the neighbouring republic of Peru—that there are extensive fossil remains of the Tertiary and Quaternary epochs on the coast of Manobi and near to Punin. Besides the Mastodon, the fossil horse is found, proving that in pre-historic times such animals existed in that part of South America, although they became extinct, and the present race of horses was doubtless introduced by the Spaniards.

The burial ground of Pasamayo—ten miles further on than that of Ancon—can only be recognised in its true character by the quantities of skulls and bones that are lying about. It is situated chiefly on the face of a sea-cliff, which rises by an inland slope to a summit of about four to five hundred feet above the level of the sea. In fact, the railway from Ancon to Chancay is all built on the front of such a slope, from which the loose sand is constantly trickling down, as regularly as in an hour glass. Near to the Pasamayo station the railway track runs through the graves, and the white bones, with skulls, extend from the sea beach to the top of the hill. Here I obtained pottery of shape, pattern, and material similar to that at Ancon, skulls with the frontal suture open, and teeth stained with the copper obolus as in Pacha-Cámac. The same wonder as to where the people lived, and who brought their dead bodies to be buried here, is generated as was at Ancon. They could not have fallen in battle, as I have heard it suggested, for if they did they must needs

* Proceedings of Anthropological Institute, before alluded to, or page 310 of vol. ii of "Two Years in Peru." London: Sampson Low, Marston, & Co. 1874.

lack the trappings of grief and respect, which are characteristic of every grave.

Five miles further on, at Chancay, no mounds exist more than at Ancon and Pasamayo; although in the neighbourhood are extensive burying grounds like those already described. The country from this to Huacho, a distance of about thirty miles, has similar graveyards in every valley. At Huacho the large mounds called Huacas again commence, and continue several hundred miles up the coast—to the knowledge of my personal exploration as far as Chatuna—four miles north of Lambayeque. Of some products of these mounds at Huacho, specimens of art in feather helmets, lent to me by Senor Raimondi, with native spun cloth, are wonderful things. Dr. Tschudi records his having passed six weeks in Huacho, but tells us nothing about such as these.

From Huacho northward by Supe, Guarney (or Huallmi), Casma, Samanco, Chimbote, the Guanape Islands, Huanchaco (for Chan-Chan, the capital of the Chimoo territory, long before the time of the Incas), the Macabee Islands, Pacasmayo, Eten, Pimentel, and San José, the Port of Lambayeque,—wherever I went, it was the same in burial fashions, in works of art disinterred, and in architecture, of which we have but the shadow—everywhere we find the persistence of type, such as Professor Busk identified in their skulls.

At Chan-Chan, to which you enter by the port of Huanchaco, was the capital of the old Chimoo kingdom. Near to this city Pizarro founded Trujillo, which takes its name from the conqueror's birthplace in Spain. These specimens of pottery ware, and this silver work of art, were taken out of burial grounds at Chan-Chan. They were given to me by Mr. Blackwood, who was British Vice-Consul there, and a gentleman of long experience, as well as high standing. It may be observed that the face on this water jug is symbolic of that serpent worship about which our associate, Mr. Harrison, has written so exhaustively. The silver badge, with a cross and twelve dots transversely, is of a similar model to that got at Ica (mentioned in my former paper). This may remind us not only of the multiples of twelve in the architecture of the Huatica Valley, but might suggest a knowledge of the Zodiac before the vaunted time of the Incas. Of valuable excavations at Chan-Chan I saw proof in copy of a paper from the municipal archives at Trujillo, detailing minutiae of the worth of 4,450,784 golden dollars taken out of a Huaca there, that had been annexed by a Senor Toledo, in the year 1577. This, when the King of Spain's royal fifths were deducted, consisting of 985,953 gold dollars and a few reals, left Senor Toledo the tidy sum of 3,464,830 dollars of the precious metal. Yet

this gold must have been hidden there ages before the Incas were known in Peru.

At Talambo, up the Pacasmayo railroad (which is a branch of the direct line to Cajamarea), I obtained from a native gentleman, Senor Salcedo y Ruiz, some excellent specimens of pottery ware excavated in his neighbourhood. They were from a locality called Huaval. Out of the same explorations were procured agricultural and other implements, of which I here present illustrative photographs, the originals not having yet arrived. When passing through Chiclayo I was presented with somewhat similar implements by Mr. Hindle, C.E. In fact, as far as I went—to the old fortress of Chatuna, about two leagues north of San José, in lat. 6 deg. 40 min. S.—I found the same types as at Arica in lat. 18 deg. 23 min. S.—along a coast distance exceeding 1,200 miles,—not only in the skulls, which I leave to Professor Busk, and to Dr. Barnard Davis, but in the clothing, the architecture of houses as well as graves, the pottery ware, and the works of art disinterred from the burial grounds.

I am, therefore, inclined to believe that the ancient Peruvians, whose remains we are discussing here to-night, were of a race very much anterior, not only to the Incas, but to the Yuncas, of whose subjugation we are told so much by the Spanish historians. But before it is possible to get all the information that can still be gathered, it seems to me indispensable to have made with the mounds in Peru a far more searching investigation than has hitherto been attempted. "The mounds and their contents," observes the eminent North American archæologist, M. Squier, "as disclosed by the mattock and the spade, serve to reflect light more particularly upon their customs, and the conditions of the arts amongst the nations who built them. Within these mounds we must look for the only authentic remains of their builders. They are the principal depositories of ancient art, and hide from the profane gaze of invading races the altars of the ancient people."

I believe, therefore, it is only by searching out the works of art in these mounds, and tabooing the idea of "profane gaze" amongst the world of scientific explorers, who come not to "invade altars," or attempt any sentimental nonsense of that kind, but to enlighten the history of these pre-historic ages, we may be able to glean some glimmer, however feeble, on two points that impressed me during my inquiries.

1st. That no implements of warfare except the sling were found in all my excavations. Of these having been extensively used we have proofs in the many skulls with perforations.

2nd. That no small amount of the pottery ware exhibited on the accompanying illustrations, and to all of which I can bear

testimony of its having been excavated in Peruvian territory, bears an exact resemblance to that excavated by Dr. Henry Schliemann from the ruins of Homer's Ilium.

DISCUSSION.

Sir DUNCAN GIBB remarked that the author quoted a sentence from Mr. Forbes's work, to the effect that owing to barometric pressure at certain high elevations in the localities stated, boiling water would not readily boil vegetables, and that great difficulty was experienced in having them properly cooked. As Mr. Forbes himself was present, he would like to have an explanation of this, as it struck him forcibly that mere barometric pressure alone could scarcely account for the difficulty in properly boiling vegetable aliments, as the temperature of the boiling water would necessarily be still 212 degs. Could there not have been some of the salts of lime in the water which thus impaired its properties when brought to the boiling point, more especially as the vegetables had to be reduced to a state of fine division to get boiled, and then even with unsatisfactory results.

Senor G. DE LA ROSA pointed out that the language, architecture, and art of the Chimú race, if not precisely *pre-historic*, were *older* than those of the Incas. He considered that the student of Peruvian ethnology would find much valuable information in the archæological remains, but he would greatly err in neglecting the study of the early historians. There is no reason to suppose that they deliberately altered the Indian traditions. Although Garcilaso and Cieza speak too frequently of "the devil", it would be a mistake to discredit *on this ground* all their statements. It must be remembered that they lived *three hundred* years ago.

The PRESIDENT referred to the fact mentioned by Mr. D. Forbes that, in some parts of Peru, elongated deformed skulls of the Titi-caca type were found mixed with brachycephalic ones at the sea-level, although it would appear the latter largely predominated. In the numerous collections made by Mr. Consul Hutchinson in the burial-grounds in the neighbourhood of Callao and Lima, it would, however, appear, that not a single instance, so far as the President was aware, had been noticed of the occurrence of an elongated deformed skull amongst brachycephalic crania collected by that gentleman. A circumstance, which he thought might be regarded as in some degree confirmatory of the opinion that the two races practising such opposite modes of deformation were really quite distinct, those of the long form belonging more especially to higher altitudes, and the latter to the lower country towards the sea coasts. The intermixture of the two forms in some places merely indicated a certain amount of intercourse between the two races. In reply to a remark that had fallen from a member, the President stated that so far as his observations had gone, the process of deformation, at least of the flattening kind, had no tendency to cause an early closing of the sutures of the skull. And with reference to a hint that had fallen from the author of the

paper, he explained that the equine hoof that had been found amongst the skulls sent by Mr. Consul Hutchinson was undoubtedly that of a mule, and not of any species of true horse. And consequently that it was quite certain that the animal had been introduced since the epoch of the Spanish invasion.

Mr. Consul HUTCHINSON, in reply said, with reference to the question put as to whether any of the corpses disinterred by him were with their faces turned to the east, as implying Inca worship, that he found no corroboration of this idea ; in fact, his experience led him to disbelieve nearly all the stories told him about the Incas, which he regretted to believe were no more than fables. In his recently published work, "Two Years in Peru", which he had that evening the pleasure of presenting to the Institute, would be found the proofs he adduced of what he saw. He had shown many of the skulls and other materials taken out by him to the late Professor Agassiz when that eminent man visited Callao, and the Professor stated his belief of the impossibility of fixing the age of these things. But added that he entertained no doubt of all belonging to an age very far anterior to the time of the Incas. The author further showed how the ancient Spanish writers, from Polo de Ondegardo, and Garcilasso de la Vega, had stated as facts many things which every day's investigation was pointing out to be the grossest of fictions. The work of Don Pedro Cieza de Leon, which as a labour was a wonderful production, showed in a recent translation of its first part by Mr. Markham, that many chapters were unfit for translation, and probably from its indecency not reliable. Part of this author's work, that had been lost, was recently discovered by one of their illustrious Peruvian members who was here present, Senor Don Gonzales de la Rosa, to have been published under the name of another Spanish author, Sarmiento—one of those who are so often quoted by Prescott. This was an act of misappropriation not unfrequent amongst Spanish writers, as he himself was a victim to a like proceeding in his second work on Africa—when the Governor's Secretary at Fernando Po copied and translated from "Impressions of Western Africa" more than three-fourths of a pamphlet published in Madrid by order of the Queen of Spain. This, too, without any acknowledgment. In fact, he believed the Inca delusion to be one well worthy of further investigation. Although Mr. Forbes had mentioned bows and arrows found at Arica, the only implements discovered by the author were slings, and of these evidences could be seen in some of the skulls on the table. The Bosina, or shell-trumpet, referred to by Colonel Lane Fox, seemed to him to be different from those spoken of as brought from the Marquesas island, inasmuch as the Peruvian ones were encircled by a neat leather work almost as fine as lace. He concluded by informing the meeting that all the things exhibited there, as well as five cases on their way to England, would soon be placed *in situ* for exhibition at the Bethnal Green Museum.

Mr. FRANKS, Mr. FORBES, Colonel FOX, Mr. TOPLEY, and Mr. TYLER, also joined in the discussion.