

*Pocket Registrar for Anthropological Purposes*, by Francis Galton, M.A., F.R.S.—The author exhibited a small instrument a quarter of an inch thick, four inches long and one and three quarters wide, furnished with five stops, each communicating by a ratchet with a separate index arm that moves round its own dial-plate. The registrar may be grasped and held unseen in either hand with a separate finger over each stop. When any finger is pressed on the stop below it, the corresponding index arm moves forward one step. Guides are placed between the stops to insure the fingers occupying their proper positions when the instrument is seized and used in the pocket, or when it is slipped inside a loose glove or other cover. It is possible by its means to take anthropological statistics of any kind among crowds of people without exciting observation, which it is otherwise exceedingly difficult to do. The statistics may be grouped under any number of headings not exceeding five. If it should ever be thought worth while to use a registrar in each hand, ten headings could be employed. The instrument that was exhibited worked well, but it was the first of its kind, and might be improved. It was made by Mr. Hawkesley, surgical instrument maker, 300, Oxford Street, London. The author also drew attention to the ease with which registers may be kept by pricking holes in paper in different compartments with a fine needle. A great many holes may be pricked at haphazard close together, without their running into one another or otherwise making it difficult to count them afterwards. The mark is indelible, and any scrap of paper suffices. The needle ought to project a very short way out of its wooden holder, just enough to perforate the paper, but not more. It can then be freely used without pricking the fingers. This method, however, requires two hands, and its use excites nearly as much observation as that of a pencil.

Dr. Phené, F.S.A., F.R.G.S., read a paper *On the Retention of Ancient and Prehistoric Customs in the Pyrenees*. He said he could now repeat more confidently the peculiar features which indicate beyond question that the customs of the Gallic population of the South of France agreed, so far as they might judge from their lithic monuments, with those who came farther north and settled in Britain. On the crests and sides of the mountains on both sides of the Pyrenees, *i.e.* in Spain and France, are found sepulchral arrangements of stones somewhat different to any distinctly recorded amongst our antiquities. These consist of a number of circles adjoining each other; in the centre of each is a cist with an urn, having burnt bones, and the form of the circle is that of a wavy or serpentine cross. The quaint old customs of early Celtic life are kept up all along the Pyrenees, but not in the towns, in the plains, or champagne country. One of these, which he described last year as still existing in Brittany, that of a wooden tally, in lieu of a bill or account, on which the baker marked by notches the number of loaves he supplied, and which attracted the attention of the President of the section last year, was also existent in the Pyrenees. He purchased a baker's bill at Perpignan a few months ago, and though not so rustic as that of Brittany, it approached more to our old Exchequer tally, and to the Welsh stick of writing described in "Bardas," as well as to some elaborate and really wonderful calendars, still to be seen in the Cheetham Museum at Manchester, than to the rustic tally of Brittany. On crossing into Spain and prosecuting inquiries, he found the serpent or dragon emblem everywhere prominent, and even learned that the Tarasque, the ceremony of which is performed at Tarascon, in Provence, was a well-known dragon with the Spanish people. He was told that, though used as a popular diversion at *jûtes*, it had always a religious meaning. At Luchon living serpents are consumed in the flames. The youths of the village had miniature cloven pines which they burn. These they brandish while flaming, in serpentine curves, and cry loudly, "hilla-hilla"—pronounced "ella." But the Basque *l* often stands for *v*, and if we used it here, we had the old classic cry of the Bacchanals, who with serpents in their hands rushed about wildly crying "Eva, eva." The place where these cries are mostly practised has most remarkable sculptures of serpents. After the burning of the pine a rush is made by the more powerful, and the burning embers carried off in their hands regardless of pain. Pieces are then distributed to every household, and kept religiously during the year, as was the custom with the ancient Britons.

Mr. Thomas Plunkett contributed a paper *On an Ancient Settlement found about Twenty-one Feet beneath the Surface of the Peat in the Coal Bog near Bohoe, County Fermanagh*.—

This interesting discovery consisted of the remains of two log huts found in a primitive crannage. Flint implements, hand-made pottery, and other objects, but no metal of any kind, were found in connection with the huts, which, the author was of opinion, were formed before the age of bog pine, as no pine occurred below the level of the site on which the huts stood. The fact that twenty-one feet of dark, compact peat had grown since the structures were formed was substantial evidence of their great antiquity.

Prof. Dawkins remarked that this discovery did not stand alone, but in connection with others showed that in various parts of Ireland we might look for log houses in this way, pointing back to a series of ancient wooden houses which belonged to the Neolithic people.

Prof. Rolleston read papers *On the Structure of Round and Long Barrows*, his remarks being illustrated by a number of diagrams. Premising that one of his objects was to preserve barrows from being spoilt, and thus to prevent the destruction of certain links in the history of our species, he described the construction of barrows which he had explored, and urged the absolute necessity of very great care being exercised in such exploration. Speaking of urn burials in round barrows, the Professor briefly referred to the question of the cremation of bodies, and the idea of it. Why did the people burn their dead? He believed the idea was this—that all savage races, when they had to deal with an enemy, were exceedingly prone to wreak certain ignominies on dead bodies. Burning the bodies put it right out of the power of the enemy to do this, and the urn enabled people to carry away their friends who were so burnt. In time of pestilence it became actually necessary for sanitary considerations to burn the dead, and it was only in time of plague or war that we found that cremation or burning became the order of the day, and that was readily explicable by the fact that men always did what they could on the principle of least action, because burning was a troublesome process. Any universality of burning was explained by the fact that ancient history was simply one great catalogue of plague and pestilence and war and the like. Of course he was an enemy to cremation, because it did a great deal of harm, preventing us from knowing what sort of people our predecessors were. Prof. Rolleston chronicled the finding in a barrow of the Bronze period of a man laid out at full length, the general rule being that of burial in a contracted position. As regarded the date to be assigned to these things, he might give it as his opinion that no Roman ever used a bronze sword, nor crossed swords with an enemy using a sword of that material. As regarded the long barrows, that mode of burial stretched all the way from Wales to the Orkneys, and in them was found not a scrap of metal. His opinion was that the idea of the construction of these barrows was taken from limestone mountain headlands projecting into the sea, such as might be seen by a little trip in their immediate locality. The men lived in caves, and the idea for the place of burial was taken from the place of living, it being often found that a man made the house in which he lived his burial-place.

A short discussion having taken place on Prof. Rolleston's paper, Dr. Schaaffhausen, of Bonn, exhibited the Neanderthal skull which was found in 1857, and which, he submitted, was not the skull of an idiot, but of a man of the lowest development. Prof. Rolleston agreed that the man whose skull it was was not an idiot, and said that the abnormal development in connection with it consisted in the frontal ridges.

A paper by Miss A. W. Buckland *On Surgery and Superstition in Neolithic Times* was read. Miss Buckland said it had been proved by the late Dr. Broca that the system of trepanning prevailed in Neolithic times, and the paper was to show the extent of the practice, the superstitions associated with it, and its connection with the use of cranial amulets. The surgical operation known as trepanning consisted in making an opening in the skull (chiefly of infants) in order to cure them of certain internal maladies, and the individuals who survived were considered to be endowed with properties of a mystic character. Dr. Broca stated that the custom died out with the introduction of bronze. Miss Buckland said the custom still existed among the South Sea Islanders, the Kabyles of Algeria, and the mountaineers of Montenegro. The other papers read in this department were: *On Bushmen Crania*, by Prof. Rolleston; *The Salting Mounds of Essex*, by Mr. H. Stopes; *The Hittites*, by Mr. W. St. C. Boscawen; *Further Researches on the Prehistoric Relations of the Babylonian, Chinese, and Egyptian Characters, and Languages, and Culture*, by Mr. Hyde Clarke;