

# Is The Royal Society Hiding State Secrets?

Revealing a Strange & Mysterious Classified Document



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MAY 03, 2026

In writing these words, dear reader, I sense a certain *deja vu*.

I never intended to write twice today, but the ***Royal Archives*** cannot seem to contain its secrets when I find myself in its presence.

From *private proposals* to *classified diaries*, we have to wonder what else these records are holding back from the public consciousness.

I shall reveal another of its undisclosed revelations, and trust me, curious mind, it is about to get weird.

Let me be blunt:

**the concept at the heart of this document will be beyond comprehension for most modern minds**

Yet, because this testimony was classified, we are forced to ask a single, uncomfortable question:

**Why classify a fable?**

What you are about to read is a testimony corroborated extensively in historic books and engravings.

This is not just a myth to be dismissed, but a *true relation* recorded in 1624 regarding a living creature that grew from the earth like a plant.


Before we examine the engravings that support this anomaly, let us introduce ourselves to this exquisite and strange piece of suppressed history.

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Relation of the Tartar Lambskin 

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CLP - Classified papers of the Royal Society

 15i - Classified papers: volume 15i concerning 'Zoology'

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## Reference number

CLP/15i/14

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## Level

Item

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## Title

Paper, 'Mr Edward Smith's relation of the Tartar lambskin garment given to the Bodleian library in Oxford' by Richard Lea

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## Date

[August 1666]

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## **Description**

Lea describes sheep and lambs raised in Tartaria [Tartary], comparing them to 'the lambs of England'. He tells the story of the lambs growing out of stalks 'like the stalk of an artichoak [sic]' in the ground, and eating the grass that surrounds them. He describes how lambskin is believed to protect against plague and disease.

Subject: Zoology / Folklore

Read to the Royal Society on 22 August 1666

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## **Language**

English

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## **Extent**

3p

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## **Format**

Manuscript

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## **Physical description**

Ink on paper

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This document, cataloged under the reference **CLP/15i/14**, is pulled directly from the ***Classified*** papers of the *Royal Society*.

Dated August **1666**, it contains the *true relation* of a Tartar lambskin garment presented to the *Bodleian library* by Sir Richard Lea.

This isn't just an old story; it was a formal manuscript read to the *Royal Society* on 22 August 1666.

The contents describe a biological anomaly that defies our modern understanding of nature:

**lambs in Tartaria that grew out of the ground on stalks, similar to an artichoke, eating the grass around them until they eventually died**

More importantly, it notes that the skins of these plant-animals were believed to offer protection against the plague and other diseases.

But here is the detail that should give you pause:

**this manuscript was held within volume 15i of the Society's *Classified papers concerning Zoology***

If this was just a collection of traveller's tales and folklore, it would be filed as such.

Instead, it was **locked** away.

We are left to wonder why a scientific body would feel the need to classify a fable.

If there is no truth to the Vegetable Lamb, then there is no reason to hide the file...



read Aug:  
22:1666.

M<sup>r</sup>. Edward Smith's Relation  
of the  
Tartar Lambskin Garment  
given to the Bodleian Library in  
Oxford by S<sup>r</sup>. Richard Lea.

S<sup>r</sup>. Richard Lea Knight, about the later end of the Reign of the late Queen Elizabeth, being by her Ma<sup>ty</sup> sent Ambassadour into Russia, among other Novelties of the Country, found by the information of the Inhabitants that in Tartaria (a Country near adjoining to Muscovia and Russia and under the government of the Emperour of Russia) there did some years grow out of the ground certain living creatures in the shape of Lambs, bearing Wool upon them, very like to the Lambs of England, in this manner, viz<sup>t</sup>. A stalk like the stalk of an Artichoke, did grow up out of the ground, and upon the top thereof, a Bud, which by degrees did grow into the shape of a Lamb, and became a living creature, resting upon the stalk by the Navle, and as soon as it did come to life it would eat of the grass growing round about it, and when it had eaten up the grass within its reach it would dye: And then the people of the Country, as they find these Lambs, do skin off their skins, which they preserve and keep, esteeming them to be of an excellent use and Virtue, especially against the Plague and other noysome diseases of their Countreys. Upon this information, S<sup>r</sup>. Richard Lea was very desirous to have some of the skins of these Tartar-Lambs for his money, which at that time was not to be gotten for money: but that whatsoever any of these Lambs were found, they were presented to the Emperour, or to some other great man of the Country, as a Present of great worth. At this time the Emperour had a gown or long cloak, made after the fashion of that Country, with the skins of these Tartar Lambs, which Garment the then Duke, and since King of Swedeland was



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**Translation:**

***“Mr. Edward Smith’s Relation of the Tartar Lambskin Garment given to the Bodleian Library in Oxford by Sr. Richard Lea.***

*Sr. Richard Lea Knight, about the later end of the Reign of the late Queen Elizabeth, being by her Maty [Majesty] sent Ambassador into Russia, among other Novelties of the country, found by the information of the Inhabitants that in **Tartaria** (a **Country** near adjoining to Moscovia and Russia and under the government of the Emperor of Russia).*

*There did some years grow out of the ground certain living creatures in the shape of Lambs, bearing Wool upon them, very like to the Lambs of England, in this manner Vizt.*

*A stalk like the stalk of an Artichoke, did grow up out of the ground, and upon the top thereof, a Bud, which by degrees did grow into the shape of a Lamb, and became a living creature, resting upon the stalk by the Navel, and as soon as it did come to life, it would eat of the grass growing round about it, and when it had eaten up the grass within its reach it would die.*

*And then the people of the Country, as they find their Lambs, do flea [flay] off their skins, which they preserve and keep, esteeming them to be of an excellent use and Virtue, especially against the Plague and other noisome diseases of those Countries.*

*Upon this information, Sr. Richard Lea was very desirous to have some of the Skins of these **Tartar-Lambs** for his money, which at that time was not to be gotten for money.*

*But that whenever any of these Lambs were found, they were presented to the Emperor, or to some other great man of the Country, as a Present of great*

worth.

*At this time the Emperor had a gown or long cloak, made after the fashion of that Country, with the skins of these **Tartar Lambs**, which Garment the then Duke, and since King of Swedeland was very..."*

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This document introduces a biological anomaly that shatters the sterile, modern boundaries of zoology.

It details a living creature in Tartaria that defies the known laws of nature by growing directly from the earth on a stalk.

The **Tartar Lamb** began as a bud atop a stem similar to an artichoke, eventually maturing into a fully formed animal tethered to the ground by its navel.

Its existence was defined by a brutal, finite cycle:

**it lived only as long as it could reach the grass surrounding its stalk, dying the moment the vegetation was exhausted**

The value of these creatures went far beyond a traveller's curiosity.

While the wool was indistinguishable from that of English lambs, the true *Virtue* of the animal lay in its skin, which was believed to be a potent defence against the plague and other noisome diseases.

This medicinal utility explains the extreme secrecy and exclusivity surrounding the creature.

These were not items for trade; they were impossible to purchase with money and were reserved strictly for the Emperor or high-ranking officials as **Presents of great worth**.

The fact that the Emperor himself wore a cloak fashioned from these skins elevates the Tartar Lamb from folklore to a state-controlled resource, a reality that was later buried in the classified files of the Royal Society.

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very desirous to have, and offered great Summes of money for, but could by no means obtain his desire. At this time also, S<sup>r</sup> Richard Goa had an Agate of so great bignesse, that he made thereof a Pestill and a Mortar, which the Emperour having notice of, was desirous to have for his money: Sir Richard Goa understanding thereof, sent it to the Emperour as a Present from him, which the Emperour would not accept as a Gift, neither would he have it but for his money: S<sup>r</sup> Richard being willing that the Emperour should have the Pestill and Mortar, yet was loath to play the Merchant at that time, did therefore deliver this Pestill and Mortar into the hands and custody of the Emperours Physitians, to have his Physick in it for the Emperour, as that he caused severall Enquiry to be made, whether there were any thing in those Countreys which S<sup>r</sup> Richard was desirous to have, and by that means had notice that S<sup>r</sup> Richard had endeavourd to have gotten some of their Lambskins, whereupon the Emperour, after S<sup>r</sup> Richard had taken his leave of him, and had received a great gift of him as an Ambassadors, and was departed on a days journey towards England, the Emperour sent after him the beforementioned garment so made with three Tartar Lambskins as aforesaid, and with it some few skins more, and gave them all unto him freely.

S<sup>r</sup> Richard Goa, travailing homeward, came to the King of Swedland, Court, who demanded of him divers things of the Country of Morcovia, and amongst other things asked him whether he had won the aforesaid Garment, and he answered, that he had not only won it, but had it in his possession; whereat the King admired, since he had long labourd to get it for love or money, but could not obtain it.

S<sup>r</sup> Richard Goa in this journey, had not only gotten this Garment of Tartar-Lambskins, but divers other rich Furres, and other Rarities of great price, the greatest part whereof the Russa took of him, and promised him a recompence for them, which she never performed: which was partly the cause that he conceived

this

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**Translation:**

*"...very desirous to have, and offered great sums of money for, but could by no means obtain his desire.*

*At this time also, Sr. Richard Lea had an Agate of so great bigness, that he made thereof a Pestle and a Mortar, which the Emperor having notice of, was desirous to have for his money.*

*Sir Richard Lea understanding thereof, sent it to the Emperor as a Present from him, which the Emperor would not accept as a Gift, neither would he have it but for his money.*

*Sr. Richard being willing that the Emperor should have the Pestle and Mortar, yet was loath to play the Merchant at that time, did therefore deliver this Pestle and Mortar into the hands and custody of the Emperor's Physician, to beat his Physic in it for the Emperor, as that he caused secret Inquiry to be made, whether there were any thing in their Country which Sr. Richard was desirous to have, and by that means had notice that Sr. Richard had endeavoured to have gotten some of their Lambskins.*

*Whereupon the Emperor, after Sr. Richard had taken his leave of him, and had received a great gift of him as an Ambassador, and was departed on a days journey towards England, the Emperor sent after him the aforementioned garment so made with these **Tartar Lambskins** as aforesaid, and with it some few skins loose, and gave them all unto him freely.*

*Sr. Richard Lea, traveling homewards, came to the King of Swedeland's Court, who demanded of him divers things of the Country of Moscovia and amongst other things asked him whether he had seen the aforesaid Garment, and he answered, that he had not only seen it, but had it in his possession; whereat the King admired, since he had long laboured to get it for love or money, but could not obtain it.*

*Sr. Richard Lea in this journey, had not only gotten this Garment of **Tartar-Lambskins**, but diverse other rich Furr, and other Rarities of great price the greatest part whereof the Queen took of him, and promised him a recompense for them which she never performed: which was partly the cause that he concealed this."*

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The plot thickens as we transition from the biological mystery of the creature to the high-stakes political maneuvering required to possess it.

While Sir Richard Lea was initially rebuffed in his attempts to buy the skins with gold, the deadlock only broke through a calculated exchange involving an oversized Agate mortar and pestle.

By placing this rare tool into the hands of the Emperor's personal physician, Lea bypassed the role of a merchant and engaged in the subtle diplomacy of the elite.

This gesture triggered a secret inquiry by the Emperor, who, upon discovering Lea's true fascination, dispatched a messenger to overtake the ambassador a full day into his journey back to England.

The prize delivered was the very garment fashioned from the Tartar-Lamb, alongside loose skins given freely as a parting gift.

The weight of this acquisition became even more apparent when Lea reached the Court of the King of Sweden.

The King, having spent years fruitlessly attempting to secure such a garment **for love or money**, was struck with admiration that Lea had actually succeeded.

Yet, the most revealing detail of this hidden history is the betrayal that forced these discoveries into the shadows.

Upon his return, the Queen **seized** the majority of Lea's rare furs and artifacts under the promise of a recompense she **never fulfilled**.

This deception is what ultimately drove Lea to conceal the existence of the Tartar-Lamb garment, shielding the *monument* from a monarch who saw only its price, and ensuring it remained a secret held for those who truly understood its undiscovered revelations.

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this Garment from her, during her life; and when Sir Richard Lea died himself, he by his Will gave it to the Library in Oxford to be kept as a Monument there, being as he conceived the fittest place for a Jewel of so great worth and estimation, as that is or ought to be.

M<sup>r</sup>. Richard Lea was near Kinsman to my wife, by reason whereof I was very familiarly acquainted with him, and upon conference had with him about his Travails, at sundry times, I had the true Relation of all the premises from his own mouth; And I coming to Oxford to the Act, and finding the Garment in Sir Thomas Bodley's Study or Closet, without any expression made of the Rarity or worth of this garment, did discover so much as I have herein written to M<sup>r</sup>. Rowse the Keeper of the Library, at whose request I have set it down in writing, and in testimony of the truth thereof, I have herunto subscribed my name the 13<sup>th</sup> day of July 1624.

Edward Smith.

---

**Translation:**

"...this Garment from her, during her life; and when Sir Richard Lea died himself, he by his Will gave it to the Library in Oxford to be kept as a Monument there, being as he conceived the fittest place for a Jewel of so great worth and estimation, as that is or ought to be.

*Sr. Richard Lea was near Kinsman to my wife, by reason whereof I was very familiarly acquainted with him, and upon conference had with him about his Travails, at sundry times, I had the true Relation of all the premises from his own mouth.*

*And I coming to Oxford to the Act, and finding the Garment in Sir Thomas Bodley's Study or Closet, without any expression made of the Rarity or worth of this garment, did discover so much as I have herein written to Mr. Rouse the Keeper of the Library, at whose request I have set it down in writing, and in testimony of the truth thereof, I have hereunto subscribed my name the 13th day of July 1624.*

**Edward Smith."**

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The final page reveals the lengths to which Sir Richard Lea went to protect this *Jewel* from a monarch who had already proven she would seize his discoveries without compensation.

By concealing the garment throughout the remainder of the Queen's life and ultimately deeding it to the Bodleian Library as a *Monument*, Lea ensured the physical evidence of this biological anomaly was placed beyond the reach of royal greed.

The history becomes truly hidden when we look at how the artifact was treated once it arrived at Oxford.

Edward Smith, a kinsman to Lea, discovered the garment tucked away in Sir Thomas Bodley's private *Study or Closet* without any label or description of its rarity.

It was essentially a ghost in the archives, a state treasure being treated as a mundane object until Smith, recognising the true relation he had heard from Lea's own mouth, insisted the library keeper record its history.

This document, dated 13 July 1624, is the paper trail of a truth being suppressed in real-time.

It explains why the *Royal Society* would eventually classify these papers under *Zoology*; they weren't just managing a myth, they were managing a legacy that had been deliberately kept out of the official narrative by its own discoverer to prevent it from being stolen or destroyed by the crown.

The ***Jewel of great worth*** wasn't just the lambskin itself, but the undeniable proof of a world that the modern narrative eventually found too inconvenient to permit.

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Plante qui Croit sur les frontieres de la  
Moscovie dans la tartarie no gais proche  
Dastracan son fruit ressemble a un mouton

ὄρχιδες με-  
λισσόμορφοι,  
ἢ αἰθερο πό-  
μορφοι.



*Planta Tartarica Boromez .*




THE "BAROMETZ," OR "TARTARIAN LAMB."

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## Record

MC - Miscellaneous Correspondence received by the Royal Society on official business

 11 - Volume 11 of miscellaneous correspondence regarding business matters, sent to the Royal Society

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### Reference number

MC/11/360

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### Level

Item

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### Title

Letter from George Fleming, 2nd Life Guards, 30

Cambridge Road, Kilburn, to the Royal Society

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**Creator**

Fleming; George (fl 1879)

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**Date**

15 May 1879

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**Description**

Thanking the Society for returning some of his books to him although there is one still missing, 'Travels on horseback in Mantchu Tartary' [Manchuria].

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**Extent**

3p

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**Format**

Manuscript

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**Access status**

Open

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This is a separate record, dated 15 May 1879, and it shifts the perspective to the late 19th century, highlighting the **persistent** institutional interest in the same geographic region previously discussed.

Labeled as ***Miscellaneous Correspondence*** under reference **MC/11/360**, it documents a letter from *George Fleming of the 2nd Life Guards to the Royal Society*.

The core of the matter lies in the missing literature.

Fleming writes to thank the Society for returning most of his books, yet he pointedly notes that one remains missing:

***Travels on horseback in Mantchu Tartary***

While ostensibly a *business matter*, the fact that a text specifically detailing travels through Tartary, modern-day Manchuria, was retained or *lost* by the Society mirrors the earlier pattern of classification and concealment.

It suggests that even two centuries after the initial reports, firsthand accounts of this region were still being filtered or carefully managed by scientific authorities.

This instance provides a candid look at how certain narratives or geographical observations were quietly separated from their owners and the public record, further alluding to an ongoing effort to curate what is accepted as official history.

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And so, dear reader, we shall reflect on what these documents mean.

We stand before the iron gates of a history that was never meant to be read, looking at the ink-stained fingerprints of a curation that has spanned centuries.

These archives are not just a collection of records; they are the architectural plans of a cage built around our perception of the past.

We see a biological reality, the Tartar Lamb, thrive as a *Jewel of so great worth* in the hands of an Emperor, only to be strangled by the bureaucratic silk of the Royal Society.

By labelling a physical, harvested specimen as both *Zoology* and *Folklore*, the establishment performed a masterful act of alchemy:

**they turned a living truth into a ghost story**

They did not need to burn the evidence when they could simply file it under a dual name that rendered it invisible to the rational mind.

This is the mechanical heart of ***fake history***.

It is not always a lie told loudly; often, it is a truth whispered into a classified ledger and then forgotten.

The missing book on ***Mantchu Tartary***, retained by the Society centuries after Lea's diplomacy, serves as a chilling reminder that the gatekeepers never truly stopped watching the borders of our knowledge.

They kept the *Travels on horseback* while returning the mundane, ensuring that the most vital observations of the world remained within their *Closet* and out of your hands.

The existence of these papers is a call to arms for the spirit.

It suggests that the world is far stranger, far more interconnected, and far more miraculous than the sterile textbooks permit.

If a creature can grow from a stalk and a garment can be hidden for a lifetime to protect it from a Queen's greed, what else lies dormant in the *Classified* volumes of our **own** era?

Do not accept the narrative simply because it is tidy.

The truth is often found in the *Miscellaneous Correspondence*, in the *lost* manuscripts, and in the margins where the ink has begun to fade.

The archives are open to those who know how to look past the catalog numbers.

Your search does not end with these pages; it begins the moment you realise that the most important parts of our story were the ones they felt the need to classify.

The monument is there, waiting in the silence.

Go and find it, curious mind.

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On a final, separate note regarding the supporting of this work:

**please know that donation is never a necessity**

What I value above all else is your presence here and the attention you bring to these hidden corners of our history.

That focus is the true engine of this search.

However, should you choose to contribute in that way, it is received with deep and sincere appreciation.

Thank you, *dear reader*.

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