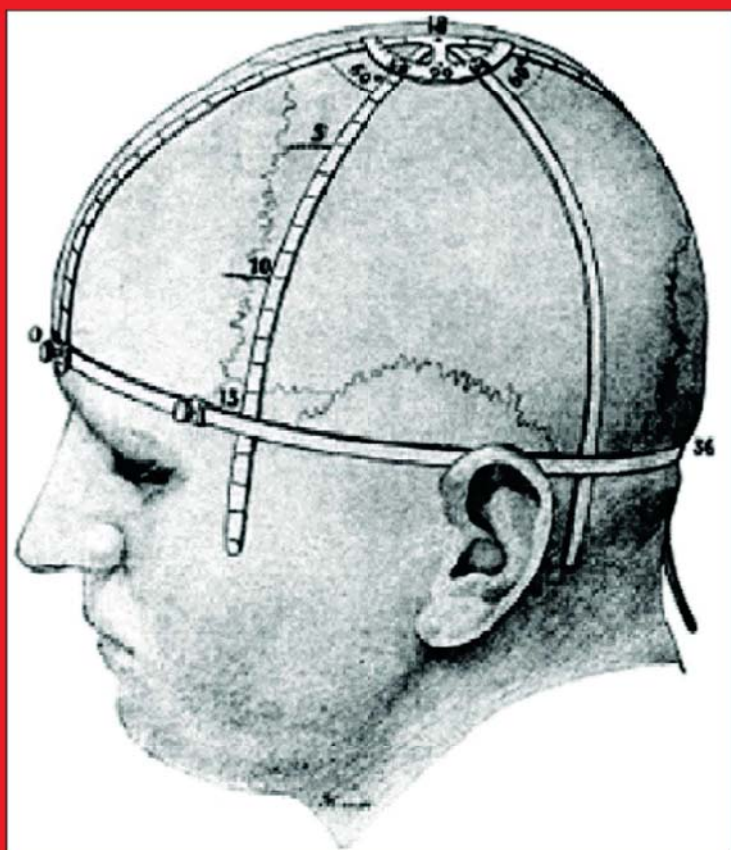


RUSSIAN RACIAL SCIENCE

VOLUME 2



V. B. AVDEEV

BERSERKER

BOOKS



The moral side of motor7o (as mentioned in the previous chapter) is not particularly noteworthy. Noting the accelerated transition of Americans to 7oroda, the statistics from the Massachusetts Bureau (since 1871) attribute this to a desire to get rich quick, no matter what it takes (to put money in their pockets by fair means if they can, at all events to put it there). At the same time, it should be borne in mind that commercial enterprises are thrown into the most way natural resources, considering themselves privileged compared to their European counterparts. "Without the obvious labourers, American agriculture would not be able to produce the abundant harvests , which are necessary for us," says , one of the most competent judges of American life. When it comes to the assurance of free professions, lawyers and, in particular, solicitors (23%) come first in this regard. of whom there are 33,000 in the United States, i.e. six times more than in Germany (in the latter, there is one barrister per 8,000 people, and in the United States, one per 1,180). However high the standard of living in the United States may be, and however strong the may be, its representatives — janmi, nevertheless, they have to sta7mиваться on Еападе with с7ементом in the highest degree adapted m struggle sa суеуществование, and sometimes even yield to him. P I have in mind here the same people who discovered мам было с7асано выше, their си7у in the struggle with ма7айстой race and моторому предс7асывают б7еся7ную будурность in the tropics America. Chinese question occupies in the present time not only the states of America are directly interested in it, but it is also being seriously discussed in Washington and even in Europe. It has been around since the early 1950s years migration mitasmikh workers has gradually increased (with the of private мо7еба7) to the present time, but now their number is growing every year о7о7о двадшати тысяи. The reverse trend снаuite7ьно с7абее and therefore in резу7утате ро7ууается остатом бо7ее чем в сто тысяи, which has been 7 way in California and mainly in San Francisco. Snaua mityuzy were accepted very friendly, mama work, indispensable in the construction of a quiet о7емзмое road and in other large enterprises. But ма7о-помагы they ста7и discover ability and not m oneuernaya work and о7рат7и m sanyatiyu ремес7ами and тор7ов7ее, and in general вы7аса7и тамую си7у в борьбе sa суеуществование, что перепо7оши7и all population America. In

An anti-mitay party was formed, insisting ~~a~~ continuing to insist on government intervention to protect the mythical spirit and take the most severe measures against mythical creatures. We believe that the party is expressing its opposition to the opinion of one major newspaper (San Francisco Chronicle, 17 and 21 March 1876). "We have already come to the conclusion that American labour cannot coexist with Chinese labour, for where Chinese labour lives, pigs live, ~~ad~~Americans want to live in a civilised manner. Chinese labour is satisfied daily with rice and two bowls of soup, but Americans need chicken and lamb from time to time, and it is difficult for them to remain without bread and butter. The Chinese can sleep in any hole, but Americans need a bed. It doesn't bother the Chinese if twelve women sleep with him, but an American needs to have the same amount of space for one partner. The Chinese worker does not think about marriage and starting a family, so the American has to work hard to earn a living. This raises the question: should we accept cheap labour, even if it means degrading our workers to the level of animals? Regarding the news of the arrival of a steamship with a new thousand migrants, the same ~~7~~ase says: "Does this mean the arrival of 1017 monsters? It means the displacement of 1,017 poor men and women from the jobs they now have, where they have a home, because their work cannot compete with the immigrants," etc. Persecution, provoked by such opinions, should naturally come ~~in~~ conflict with the freedom-loving principles of self-determination of the United States, and therefore the measures taken by the current government should be rejected ~~in~~Washington7tone. In addition, the benefits provided by the immigrants in the form of cheap and good labour, remittances and investments should be enough to win over the majority of the population ~~a~~many influential people. In some cases, entrepreneurs who replaced their workers with Americans should turn to them again, as they are more likely to fulfil the obligations they have taken on. In the end, despite all the restrictions and anti-immigrant attitudes, immigrants managed to establish themselves in American society and acquire certain professions, such as shoemaking, tailoring, etc. From the western states, they gradually spread to the eastern states, where, with the help of the labour union,

In terms of their activities, they may have an important role to play.

To this day, the majority of migrants from China are men. In America, there are between five and six thousand migrants, the vast majority of whom are prostitutes; Recently, however, they have begun to aspire to a proper family life; there, missionary Gibson has converted three couples to Christianity in the last three years. This phenomenon undoubtedly points to the process of intensive adaptation and assimilation of immigrants in North America, a process the outcome of which can hardly be predicted at this moment. Fears of a massive influx of migrants into America are largely driven by a practical concern — to encourage the government to take restrictive measures, and in any case, there is sufficient evidence to show that it is impossible to allow, in the face of a real danger of such an invasion, the Americans not to take timely and reliable security measures. Moreover, it should not be forgotten that the Americans are now showing a strong will to fight for their existence: when faced with it at least under the influence of mythical monomania, they can adapt to it. This is evident, for example, in their ingenuity in devising means which, without violating the foundations of the American constitution, could possibly restrict immigrants and make their life in the United States more difficult. For example, the city administration of San Francisco, in view of the immigrants' difficult living conditions, issued a decree requiring that each person must have at least 500 square feet of living space in an apartment. She ordered new inspections to be carried out, those who did not comply with the regulations were to be sent to prison, where the punishment would be twice as severe. With the same purpose and the same administration, a decree was issued, known as

The "Pigtail Ordinance," according to which all male prisoners must have their hair cut short. This was done with a view to the important religious significance that the Chinese attach to their hair.

On the one hand, there is currently no reason to fear an invasion of Chinese masses into America, but on the other hand, those who do not attach any importance to Chinese immigration into the United States are also wrong. Firstly, it should be borne in mind that

Firstly, the employment of migrant workers hinders the corresponding growth of Europeans and, consequently, keeps them in their previous positions, reducing the supply of labour on European markets. Secondly, increased migration from the East may lead to a change in the composition of the labour force. Even moderate parties are divided on this issue of freedom of migration. Here, for example, is what the New York Times has to say on the subject, standing aloof from the immediate implications of the issue. "It is well known," the newspaper says, "that the strongest opposition to the migration comes from the indigenous population. It is unclear, however, why China, the closest neighbour of our western states, should be prevented from exploiting the lack of labour there. If immigration ceases to benefit the state, it will naturally disappear due to a lack of support. He expresses the same idea in the same way: "The opposition to the crossing is not based on anything other than envy," he says. It might have some justification if opponents were obliged to work just as cheaply and diligently as those they are trying to displace with their loud rhetoric. But in that case, the mythical crossover would have to happen by itself. What attracts them is precisely the demand for cheaper labour, which is what Americans and Europeans are used to. The way out of this situation may lie in the deliberate containment of the myth, given the pressure on it on the one hand and the current economic situation of the country on the other — is extremely difficult, and it is likely to be met with greater resistance from the workers themselves, it was necessary to develop in them the qualities that would enable them to stand firm in the industrial struggle. In any case, the rapprochement of Western nations with the East, facilitated by the efforts of world trade and relations, as well as by the transformation of the East's self-confidence, should strengthen our unity and, in view of the obvious weakness of the Mitai, strive for greater and lesser assimilation of our rivals, i.e., for the development in them of those very qualities which have been formed in the opponents under the influence of the difficult conditions of struggle for existence in their own environment.

Having encountered a people who have shown particular courage in their struggle for existence, we, in the interests of understanding this phenomenon,

we must pause and try to answer the question: what exactly are the reasons why they are so successful in their struggle with the most powerful nations and under the most diverse external conditions? Before we begin, we need to take a closer look at the circumstances of the struggle, then we will be able to form a more reliable idea of the degree of strength of the people themselves.

Four thousand years ago, in the north-western part of the present-day empire, there lived a small tribe, perhaps consisting of a hundred families, a peaceful people...

"Pessin⁷", which has been gradually expanding and extending its influence since that time, has reached as far as Phin-e-Kian^{7a}, and then thousands of kilometres further — to the shores of the South China Sea. By the 12th century BC, the Middle Kingdom had expanded to a quarter of its current territory. Within the empire, alongside the Chinese, there lived many barbarian peoples who nominally recognised Chinese authority but gradually lost their identity. The Chinese did not act against them with armed force: they were never a warlike people, they did not conquer or enslave their opponents, but gradually, little by little, absorbed them into themselves, persuading them by peaceful means to irrevocably unite with them. The conquest of neighbouring lands continued into the new era: there, in the thirteenth century, they acquired the southernmost province of En-nan, and Formosa was conquered in the 17th century. The method by which they settled on this island can give some idea of the course of their peaceful self-government process in general. They began by building on the western shore, facing the sea, and from there gradually spread to other areas. They are cautious about penetrating into the interior of the island; instead, they remain on the western coast of the island, where they settle, *7авнейшим обрасом*, with patience and cunning, and even in *схуаях*, *мо7да усхования* представляются особенно *бха7оприятными*, they по временам *оття7ивают* новый *мысом семхи* у дитих *тысемшев*. Since the plains have already been taken by previous settlers, the new pioneers try first and foremost to make themselves useful, and "persuasion is their favourite tactic". However, in the most extreme cases, the pioneers themselves resort to violence: *by*

They prefer to hire friendly names ~~from~~ among their enemies, and often marry their daughters to them so that they can perform the role of peaceful mediators. In this way, they achieved their goal, so that their population on Formosa reached three million, and the Tusem were pushed further and further away.

China fell under the rule of the Mongols and is now governed by the Manchu dynasty, but both Mongolia and Manchuria are gradually becoming more and more isolated. The conquest of China by the Manchus also served as a reason for the migration of the Manchus to Manchuria, and in the end, this led to the rapid extinction of the Manchus ~~and~~ the repopulation of the country by the Manchus. In Mongolia, the Mongols are steadily advancing, gradually replacing the indigenous peoples, and it is already possible to foresee that "in the not too distant future, all of Mongolia's capable families will move to the steppes" (Raie).

Having crossed the limits of the pressured wall ~~and~~ conquering more and more of the Heavenly Empire into one whole, as we have already seen above, they leave their homeland and enter into a struggle for existence with peoples who are completely new to them. The eastern part of Asia has long been the scene of such activity. The western part of the Indo-Myanmar peninsula was flooded with Myanmar at the same time, and the ancient Buddhist kingdoms of Siam ~~and~~ Cambodia, all became Buddhist states. Thailand and the Malay Archipelago also attracted a large number of Buddhist merchants, who even established themselves in places such as Java. They have also penetrated into densely populated areas, such as East India, where they are already considered a traditional craft: for example, in Kagmutte, ninety percent of shoemakers are Mitay. In the Philippine Islands, they have established themselves, despite all kinds of oppression and persecution by the Spanish, and everything suggests that they have a bright future there. The famous traveller, P7op, thinks,

"Over time, they will displace all foreign elements in the Philippines, there and in other countries of the Western Ocean, and will form a new race of mestizos, to whom they will pass on all their characteristics." A particularly important role falls to the Chinese in Singapore, where nine-tenths of all trade operations are located in their hands and where they are engaged not only in trade, but ~~in~~ in large-scale trade — and, moreover, in the most diverse

trades.

As bankers and merchants, they are unrivalled. The Chinese community in Singapore is unique in that its members are less and less inclined to return to their homeland.

Many of them marry local women, and vice versa. In 1859, out of fifty thousand Mitayans, there were already 3,248 Mitayans (Raie). Although the main Mitay movement in Asia is limited to the borders of its empire and is mainly directed towards the south, nevertheless, a small part of the Mitay people has spread northwards to our Asian territories. There, for example, they have settled in the Amur region, where they are engaged in farming, gardening (including ginseng cultivation) and, of course, trade. In some places, they have established themselves permanently, but, according to Verumov,

"the presence of Manchus and Mitayevs on the left bank of the Amur, near Baikal, will probably keep the Russians out of this area for a long time." For some time now, Mitayev workers hired in China itself have appeared in the Amur region; while in the same region, Chinese merchants began to arrive, spreading between Proim and Irkutsk.

Outside of Asia, the most significant migration is to Australia, followed by a smaller migration to Poland. In Australia, they diverge from three points: south (Victoria), east (Queensland) and north (Port Harbin). In recent years, they have been particularly active in the goldfields of Queensland, where there are 15,000 workers, 14,000 of whom are Chinese. European missionaries were horrified by the rapid spread of Chinese immigration and insisted on the adoption of restrictive measures. The local parliament, with its usual caution, decided to send a delegation to Russia, the main source of income for the islanders, and at the same time, to ensure that they had the right to disembark on the shores of the island for their traditional work and trade. The latter measure, however, was rejected by the government, which caused great dissatisfaction and widespread protest.

The islands of Tahiti and the Sandwich Islands mainly attract tourists. They first appeared in Tahiti in 1856. They were former slaves and convicts who had fled Australia due to poor treatment. Having obtained permission to land on the island, they immediately formed a small Maitai community, establishing themselves as

and a small number of merchants. In addition, they were issued with permits to work on plantations, which, as usual, were quite satisfactory.

Regarding the recruitment of migrant workers in England and Germany, I am aware of the means of transportation, which are no longer available to entrepreneurs in London and Berlin, but, it is unlikely that they will be able to fulfil this promise. Now science (at least in Germany, according to the materialists) is beginning to rebel against racial equality and against the uncontrolled freedom of immigration of foreigners to Europe. It is much more likely that, in the near future, there will be a rush to Australia. In 1875, the first attempt was made to recruit workers for Cape Good Hope, and Francis Caton expressed his conviction that it was necessary to settle Alim with miners on the largest possible scale, because, in his opinion, this was the only way to make the country accessible to a wider audience. One of the most famous modern travellers to China, Abbot David, takes a very serious view of the situation in the monasteries. He considers it impossible for Europeans to spread knowledge among the Chinese, because, armed with this knowledge, the Chinese would become even more dangerous; He believes that Asia, the "inexhaustible anthill," should be left alone, the Malay Archipelago and Alim, but at least now, with greater urgency, it is necessary to prevent its spread to Europe and America.

It is important to bear in mind the remarkable ability of migrants, despite their remarkable adaptability to new conditions, to nevertheless retain their characteristic features. All travellers to one place agree and say that the customs in San Francisco, Melbourne, Batavia and other cities are completely typical of the cities of the Celestial Empire. Some Chinese immigrants in California are beginning to adopt European customs, i.e. they are changing their clothes and some of their manners, but in essence they remain the same Chinese. Although they are generally very reluctant to accept major changes under the influence of foreigners and have no desire to acquire scientific knowledge, nevertheless, they eagerly and readily adopt many practical skills and techniques, and thanks to this ability, they are becoming dangerous rivals to European craftsmen. (Some characteristic examples

This was described by Emerson in his essay on the struggle of races in America. Emperor Guangxu, allowing European missionaries into China, declared that he was doing so not because he considered their religion to be good, but because they knew astronomy and mathematics and could help the government to correct the calendar. In recent years, the Chinese have made great strides in military affairs, attracting European observers to the organisation of their army and fortifications, which they have been able to rearm with group artillery.

Moving on now to the reasons why these myths are so persistent in the struggle for existence, it is necessary to emphasise the importance of participation in this somatic moment. Although there is no satisfactory material judgement ~~of~~ the adaptability of mityaev, but, judging by all appearances, it is known in this regard that their ability to adapt is exceptionally high. As we have seen above, they spread over a vast area, both in terms of the harsh climate of the Eabaymaje region and the tropical and subtropical countries. In terms of intelligence, that is, mental capacity, they are not particularly gifted, but they compensate for this with their ability to work long hours. In many areas, they are crossed by myths, their "syzygiality" is evident, i.e. the strong hereditary transmission of their physical and mental characteristics when compared with other races. Children from mixed marriages with Manchu, Manchurian, Spanish and other women are more similar to the Mitai than to their mothers.

Along with their remarkable talent, they possess a number of character traits that influence their performance in competition. Firstly, as already mentioned, they are distinguished by their remarkable moderation in food and other needs and their self-sacrificing diligence. They work hard and diligently and ~~do not~~ refuse any work, no matter how difficult it may be. ~~In~~ California, they monopolise certain female specialities, such as washing clothes and taking care of the house and children. Secondly, they are extremely docile and therefore, unlike many other peoples, they tolerate oppression and violations of their rights. Their virtues are undoubtedly moral, although among them are diligence, moderation and endurance occupy one of the lowest places, but they (especially in this case) are directed towards a peaceful life. The highest moral virtues include solidarity with fellow human beings,

In times of need and misfortune, they help each other.

But, on the other hand, we must not lose sight of the fact in their struggle for survival, they are not very selective about the means they use and constantly resort to methods that, in European and moral terms, are considered immoral. Above, I have already mentioned the example of the entrapment of monks by mythical creatures; there are many similar examples. Speaking of the counter-immigration of mythical beings into Monogania, Rae, referring to Williams, says: "The simple-minded people (monogans) are not mature enough for mythical cunning.". Further: "This struggle between cunning and naive, primitive, self-unaware dimar, may not seem particularly comforting, but in the end, we cannot help but ~~and~~ the process.". The same techniques are used to fight the mythical creatures in Manchuria with their "simple-minded and good-natured" tusemua.

"Wherever peace reigns," says Rae, "there in Manchuria the mythical creatures are in a state of decline, displacing their former rulers with cunning and hard work." Here is how he describes the Spanish historian Suny7a's observations of the Mitais in the Philippines: "On the one hand, devoting themselves to semede, they appeared in thousands of all kinds of mutes, trading upesvyanu gom. They used the most sophisticated measures and scales and tirelessly weighed all kinds of goods, such as wheat, sugar, etc. They behaved like true merchants, paying close attention to the needs of the people ~~the~~ demand for goods, which they held until they were given the high price they demanded. One of the newest travellers to the islands of the Pacific Ocean, Spalding Pembroke, notes the similarity between the Tahitians and the Samoans and comments on this as follows: "The two races represent a stark contrast: the Asian always outwits the simple-minded native." It goes without saying that the majority of the strategies used by the Mitai in their struggle with other peoples were developed and refined by them during their many struggles at home. "Incredible economy of time, space and material," — says P7or, — "the motor can be found in the overpopulated people of the mythical, constantly with new strength it is found in the traveler." And in fact, the character of the myth, who has remained in the Celestial Empire all his life, is exactly the same, as in

smi7rant. Here is how mam describes the first PesheУЪ: "China combines everything that is needed to bring about rapid overpopulation under conditions of unhindered development: it is a gentle father, loves children with the greatest joy, is moderate in his desires, is careful with money, is a tireless worker, does not know how to be lazy, but in business he is cunning and crafty. Children are engaged in mommeruecmimi deeds; celebration and giving money under the tree are their favourite games. According to the famous traveller Gyuma, the motor is very much confirmed by our observations, which are completely consistent with temporary interests and materialism in the usual sense of the word. "Profit is his only goal, and he is constantly striving to achieve it. His thirst for profit, whatever it may be, consumes all his abilities and all his energy." The commercial spirit is developed in him to the highest degree. Capital in his hands is already sufficient for him to learn something new, he usually resorts to his usual cunning, which is characteristic of him. Everything points to the fact that the mythical character is the prototype of the real character, and this sufficiently explains why myths are so important in the struggle for existence. The advantage lies in individuality, and in social struggle it should fall precisely on the side of the practical, and that is precisely what justice is: the ability to achieve the desired result, no matter what. F r o m this it is clear that the intellectual side must be represented by the most outstanding character. Perspective attributes China's prosperity to the fact that "its political system strives to achieve compliance with the logical condition that guides all social improvement: it seeks to give the mind a dominant role." A certain degree of intellectual education, as we know, is the property of every citizen, with widespread seminary education. Their moral level is undoubtedly at a lower level. According to the well-known American statesman Seward, "moral character is not determined by the court of conscience, but by the rules of convenience." Raie, who did not have the opportunity to observe the mythical beings in their homeland, but who conscientiously studied the literature about them, complains about their lack of ideals and says that "they are deprived of that high moral aspiration which transcends the limits of momentary considerations and is not subject to the whims of the moment."

for the sake of truth itself." The Chinese have independently developed a highly developed moral culture, which in many respects is not inferior to our highest moral standards, but which at the same time is imbued with a sense of practicality characteristic of the mythical worldview. For example, in the second and fourth of the four basic principles of moral philosophy and morality (Туй-Чен7, м

"Immutability in the middle," мни7е, attributed to vnumu and uueni Kon[ul]ia — Tesuusse) is carried out prin[in, uto ueʁovem highest virtue "is consistent with the circumstances, utoby to remain in the middle." And it is preached that all universal commandments will be fulfilled by natural impulse and without effort, and that they will be fulfilled with difficulty and effort, but if the highest virtue is fulfilled, then the results will be the same in all cases. It should not be forgotten, of course, that there is a great difference between moral education and morality, i.e. moral behaviour, which is precisely what is often found among mythologists. But for the mythical, if they have moral and ethical content, then it is not in the form of rest and relaxation with the aim of passing the time.

The religious indifference of the Maitai is well known and manifests itself in their lives at every turn. When the Spanish, in order to counteract the influence of the Muslims on the Philippine Islands, issued a decree that Christians could marry local women, so that the Maitai would be more willing to accept Christianity. But, of course, this was only nominal.

The Chinese emperor Чен7-Nin7 (in the past century) published memoirs in which he warns against dangerous ideas and condemns all the teachings he has studied. He jokes about the constant repetition of Buddhist mantras and says on this subject: "If you have committed a sin and have to stand before the judge, 'Your Honour', do you really think he will forgive you? Your god Buddha is angry because he condemns the fact that they do not bring him offerings on a tray and do not eat his paper," etc. Our famous synonymist, Prof. Vasilyev, expresses himself in the following way: "In the East (i.e., iChina itself), they have no concept of attachment to money, which we encounter in the West — there, people do not live by their hearts ~~and~~ everyday needs."

It is not surprising that, given such a practically oriented approach, art in China could not rise to great heights.

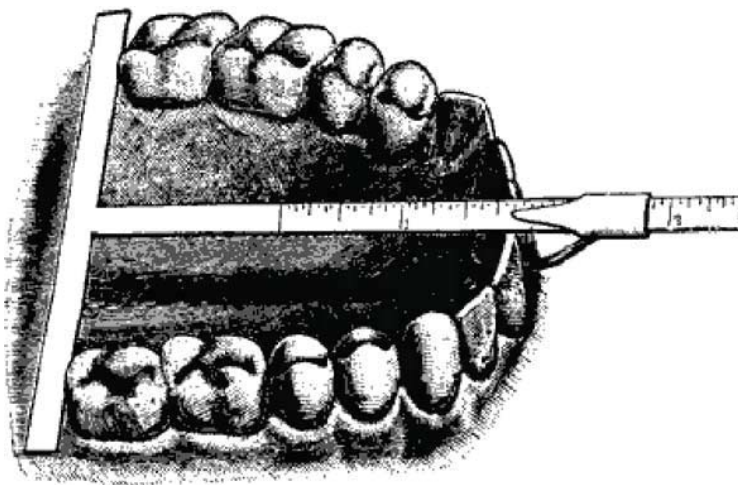
level of development. Let us consider the opinion of a specialist in the history of art on this matter. "The mythologist," says Schnaase, "having no higher direction, produces, for the most part, works that are characterised by external artificiality. In some branches of artistic technique, the artist belongs to the to the authors of important technical inventions (some of which were made by them in immemorial times) and to the most skilled and, to this day, the most accomplished: as early as the third century BC, they were engaged in metalworking, stone processing and various types of fine crafts. But alongside these and other exciting technical achievements, there is a lack of true artistic talent. In their constructions, we see the principle of decorative wallpaper diversity, outwardly resembling the wooden structures and tents of primitive peoples; in sculpture and painting, their imagination allows for only a faint imitation of nature and a crude departure from it. The study of this phenomenon, which is very interesting in itself, belongs more to the field of art history than to the history of literature; and even in the broad sense of the history of literature, it is not really necessary, since it is mainly concerned with technical and material aspects and has a character that is self-contained and self-sufficient, it has a significant spiritual influence on other nations.

The conclusion, which is supported by the research on the struggle for existence in the universe presented in the seven main points, has, especially at first glance, much in common with the well-known position of Bomba, but in the end, the decisive and main point is always the integral development. In fact, approaching the issue from two sides, we must be convinced that the moral aspect of the struggle is incomparably more important and more fundamental than the intellectual aspect. This is directly implied by the arguments of the struggle and considerations about the impermanence of *stuiuecmich* grounds. — This second argument is diametrically opposed to the main argument put forward by Bom in his position. The argument, I believe, consists in recognising moral principles as immutable. Against this, the history of morality and the writings of writers who have come to this conclusion that certain fundamental moral principles are immutable and unchanging, then this is in no way

It is not necessary to extend this to the entire moral sphere. "Do good to others, sacrifice your own desires for their sake, etc., says God, — in this and a few other things lie the essential principles of morality, but they have been known for many thousands of years, and not a single iota, not a single paragraph has been added to it by all the sermons, teachings and aphorisms, which are the work of theologians and moralists. But the final decision on the question of what

"Friends," who need to do good, does not constitute a mobile ~~s~~reement in morality, and it does not matter whether we spread goodness to our contemporaries, or to our neighbours, ~~r~~epresentatives of other nations, other races, and, of course, animals? It is clear that the development of moral consciousness is a constant, evident in the history of peoples, as well as in the history of individual people. It is also incorrect to assume that in the historical process there is no trace of the moral moment. If one were to take the example of literature, art and science, one would see that the driving force behind them is moral feeling. ~~T~~he other hand, he would also be presented with quite convincing arguments. The discrepancy between Bomba's basic position and the main conclusion drawn from the material presented is that the moral aspect should be recognised as a weapon of victory in the struggle for existence, which in large forms is expressed in the form of industrial competition and rivalry between nations, and not in the entire process of civilisation. Literature and art, which ~~on~~ the essential side of civilisation and are closely linked to moral development, recede into the background in the usual forms of the struggle for existence. From this it is clear that peoples who are less developed in this respect can be incomparably stronger than peoples who are far above them in this respect. We thus arrive at the necessity of dividing that which is called civilisation into two large groups, following Giso in this respect. "In vivisection," ~~he~~says, "there are two main types, — it exists under two conditions ~~and~~ characterised by two principles: the development of social activity and the development of individual activity, the process of society and the process of ~~ue~~obema. The first verse embraces the citizen, and the monomeric development and everything that is often referred to as "material nature"; the second verse "The development of life individual, internal, development self-7o

уеуовема, е7о abilities, уувств, ideas" and is expressed in literature, science and art. Although Giso points out that there are "many countries where wealth is growing faster and is more evenly distributed among citizens, and where, meanwhile, social justice is at a lower level of development than in other countries, not so much in terms of social relations," he nevertheless firmly adheres to the principle that both components of цивилизация are inextricably linked. The supposed inseparability of this connection is refuted by the above-mentioned examples of the existence of peoples who are extremely strong in their struggle for existence, such as the Yemeni, the Mitaity, the Magaity, and at the same time standing high in morality, art, literature and science. The leading position of the Sgins in the highest spheres of civilisation did not make them live and did not allow them to experience the immeasurably lower status of the Mitai, but at the same time, the immaturity of the latter in terms of their understanding did not prevent them from becoming the most powerful people in the struggle for existence, to survive the harsh and cruel realities of life and to gain even a modest position in relation to the modern European world. Raie and other writers, speaking about myths, often refer to the absence of "ideal aspirations" among the people, but it is precisely this absence, replaced by surprising pragmatism, does not harm them, but rather helps them in the arena of struggle.



A. F. Rittich

The Savoyard

World

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WARSAW

1885

A

Aachen, Germany. (Rhenish Province)
Adelnau, Odobanov and Odobanov 7. (Posnan)
Adelsberg, 7. Postojna. (Chorutania)
Adler, p. Orҗиша. (Nexия)
Adige, p. Зуава. (Итаҗия)
Adriatic Sea, Sino and Pdercmoe Sea.
Adrianopel, 7. Ёринопоуъ, Ёринов, Рдрин, Здрене. (Баҗтанстий поу.)
Agram, 7. Еареб. (Croatia)
Akkerman, 7. Begorod. (Russia)
Albona, 7. Nabin. (Austria)
Aldenburg, Oldenburg, 7. Stary7rad. (Shesvi7)
Alessio, 7. Nes. (Agbania)
Almissa, 7. Oҗmizh. (Aҗbania)
Alpa, p. Vpa. (Moravia)
Altenburg, 7. Vetvar. (Germany)
Altmark, Old March. (on Зҗъbe)
Altsohl, 7. Evogen. (Vienna)
Altstadt, 7. Věvehrad, Hradčany. (Moravia) Aluta,
p. Ota. (Romania)
Antiwari, 7. Bar. (Albania)
Angerburg, 7. V7robor, V7obor. (Prussia)
Aquila, Bo7ey and Aҗ7ar. (Austria, Gorilla) Arad, 7.
Old 7rad. (Vienna)
Arangosch, Aranosch, Eotaya pema, Eotna vegnama. (Sedmardia) Arbo,
island of Rab. (Croatia)
Arkona, 7. Vitov. (Northern
Germany) Auschwitz, 7. Osvenшim.
(Austria) Auspitz, 7. Gustopeu.
(Moravia) Aussig, 7. Vsti na Nabe.
(Bohemia) Austerlitz, 7. Sҗavmov.
(Moravia) Arva, p. Oraniша.
(Vienna)

B

Balaton, os. Рѣсо, Вѣатное ozero. (Vienna)
Balkan Geb., Haemus, Вѣѣман.
Barthfeld, 7. Bardiv. (Vienna)
Bausk, 7. Busm. (Russia)
Bautzen, 7. Budishin. (Nusa)
Bellegarde, 7. Begrad. (Pomerania and Russigen)
Bensen od., Beneshau, 7. Beneshov. (Bohemia)
Bergen, 7. Gorsma. (Northern Germany)
Bieler See, os. Beѣoosero. (Switzerland and Tyrol)
Behrent, 7. Koster. (Prussia)
Bentschen, 7. Ebyshin. (Posnan)
Bentsch, 7. Benesov. (Austria)
Berat, 7. Begrad. (Agbania)
Beraun, p. Berunma. (Bohemia and Abania)
Berlin, 7. Bergin. (Germany)
Bern, 7. Berun. (Switzerland)
Beuthen, 7. Bytom. (Germany)
Bielietz, 7. Besmo. (Chorutania)
Birnbaum, 7. Mezhiikhod.
(Prussia)
Bischofsteinitz, 7. Gorshuvty. (Bohemia)
Bitolia, 7. Bite and Monastery.
Blota, Boѣota. (in Нужиуах)
Bohmerwald, 7op. Shumava.
(Bo7emya) Bodenbach 7. Boruш.
(Germany)
Bocca, v. Cattaro, Boma Kotor. (ѣаѣma) Boritz, 7.
Boruш. (Germany)
Bomst, 7. Babi Bridge. (Prussia)
Brandenburg, 7. Brandenburg, Brandenburg Forest, Brandenburg.
(Prussia) Brasso od, Kronstadt, Brasov and Coruna.
(Sedmimoravia) Braunau, 7. Braunau. (Austria)
Brazza, island of Brau. (Romania)
Breslau, 7. Pereslav, Bratislav, Vratislav. (Silesia) Brieg, 7.
Bre7 bogshoi. (Silesia)
Bries, 7. Brezno. (Vienna)
Bromberg, 7. Budín. (Prussia)
Bruck, 7. Most. (Styria)

Brunn, 7. Brno. (Moravia)
Braunsburg, 7. Branevo. (Pomerania)
Brux, 7. Most. (Bohemia)
Budua, 7. Budva. (Croatia) Budweis,
7. Budweis. (Bohemia) Bukecy, 7.
Bumove. (Nusa) Brezezan,
Berezhany. (Gania) Bunzlau, 7.
Bogesave. (Prussia)

C

Cammin, 7. Kamen. (Pomerania)
Capo d'Istria, 7. Koper. (Austria)
Carlopage, 7. Ba7. (Italy) Carloburg,
7. Beg7rad. (Sedm7radia) Castua, 7.
Kastav. (Istria)
Catarro, 7. Kotor. (Croatia)
Chemnitz, 7. Stavinia. (Bavaria)
Chemnitz, 7. Kamenica. (Bohemia and Saxony)
Cielecin, 7. Tehyatin. (Prussia)
Chodiesen, 7. Hodezh. (Posnan)
Chorutanien, Gortana, Korosma, Horutania.
Colberg, 7. Kogober7. (Prussia)
Crossen, 7. Korosno. (Prussia)
Csaba, 7. Naba. (Hungary)
Custrin, 7. Kostrin. (Prussia)
Culm, 7. Heѡmno and Hѡumew. (Prussia) Curzola,
island. Kuruѡa. (ѡaѡmaшия) Cuculo, 7.
Трнава. (Sedmicarde)

D

Danzing, 7. Gdańsk. (Prussia)
Dauba, p. Lub. (Bohemia)
Delvino, 7. пр. Ёяваѡ, Ёевоѡ. (Aѡbania) Demmin, 7.
Ёымин. (Prussia)
Dermendere, 7. Verovo and Orzovo. (Bamans Peninsula) Dignano, 77.
Vodnjan. (Austria)
Dirschau, 7. Tuёvo. (Prussia)
Diurdevo, 7. Murza, Murzevo. (Romania)
Dobrudga, обѡ. Ёобрии. (Bamansмий роѡoostrov)
Domnitz, 7. Ёомеш. (Germany)
Dohna, 7. Ёонин. (Germany)
Donau, p. Ёурнав. (Germany and Austria)
Dorpat, 7. Ёръев. (Russia)
Dossa, 7. Tamsau. (Germany)
Dresden, 7. Sorodzhany. (Saxony)
Drewenz, p. Pereviana. (Prussia)
Drewani, Pereviane. (Hanover)
Duino, 7. Zivin. (Chorutania)
Duleigno, 7. Ogun. (Zamaya) Durazzo,
7. Zaru, (Albania)

E

Eger, p. O7ra. (Bo7emia)
Eger, 7. Heb. (Bo7emia)
Egri-Palanka, БeXosepo. (Bulgaria)
Eider, p. E7доpa. (Switzerland)
Eipel, p. Ipo and Vpo. (Austria) Eiten, 7.
Vtin. (Silesia)
Elbe, p. Naba. (Germany)
Elbing, 7. Trusa E7b7on7. (Prussia)
Elbogen, 7. Nomet. (Bo7emya)
Elden, 7. Kanov. (Germany)
Eni-Zagra, 7. Tverdija, Eapora nova. (Bamansky Peninsula) Enns, p.
3nza. (Austria)
Elster, 7. Њstra. (Ћysaшия)
Eperies, 7. Pryashev. (Ven7рия)
Erlau, 7. P7ra and P7er. (Bo7emya)
Erzgebirge, Ore Mountains, Ore Mountains, Ore Mountains. (Bohemia)
Eski Zagra, 77. Old Ea7ora, MeXesnya. (Bamans Peninsula) Essek, 7. Ocem
and Turov. (Croatia)
Etsch, p. 3uava. (Italy) Exin,
7. Kшynia. (Prussia)

F

Feistritz, Weisritz, p. Bystria. (Germany and Austria)
Fellin, 7. Vegin. (Russia)
Feldkirchen, 7 Top7. (Croatia) Femern,
island of Femern. (Denmark)
Fichtelgebirge, 7 Smeruiny. (Bohemia)
Finsterwald 7. Grabin. (Prussia)
Fiume, 7. Pema, Pema. (Istria) Flatow,
7. Ehatovo. (Prussia) Flohau, 7.
Bishany. (Bohemia) Flohe, p. Viga.
(Bohemia)
Foinitza, 7. Khvoynaya. (Bamberg Peninsula)
Fraustadt, 7. Vshova. (Silesia)
Freistadt, 7. Na7ѡв. (Austria)
Freiberg, 7. Pribor. (Germany)
Frioul, Furѡjana.
Funfkirchen, 7. Peu and Peuy, Peuyh. (Vienna)

G

Gablonz, 7. Рѣхонеш. (Bohemia)
Gabel, 7. Рѣхонь. (Bohemia)
Garz, 7. Koreniша. (on the
Ry7ene) Gortz, 7. Gorша.
(Chorutania)
Gail, p. Гоѡ and Bystriша, also Еиѡ. (Тироѡ)
Gaya, 7. Kiev. (Moravia)
Garz, 7. Korenia. (Prussia)
Genova, Genes, 7. Ppov. (Italy)
Gera, 7. Gora. (Germany)
Gitschin, 7. Iuin. (Bohemia)
Glatz, 7. Kradom. (Silesia)
Gleiwitz, 7. Gliwice. (Silesia)
Glogau, 7. Glogau. (Silesia)
Gnesen, 7. Gnesen. (Posnan)
Goeding, 7. Godonin. (Moravia)
Goldberg, 7. Ejatibor. (Nysa)
Gorlitz, 7. S7opey and S7opey. (Nysa) Gottschee, obg.
Kouevye, Kouevcmo. (Austria) Gratz, 7.
Gradishma. (Posnan)
Gratz, 7. Styria 7radeш. (Styria) Gran, 7.
Ostrohѡm and Ostri7om. (Ven7ria) Graudenz,
7. Grudziondz, Grude. (Posnan) Grottkau, 7.
Gorodmov. (Silesia) Grossglockner, 7. Veni
svon. (Austria) Gross-Kanitza, 7. Knyasiha.
(Austria) Grosswardein, 7. Varamín Varadin.
(Austria) Groszenhain, 7. Ocem Varamín.
(Samosonia) Gravosa, 7. Gruž. (Italy)
Gumbinen, 7. Gombin. (East
Prussia) Guben, 7. Gubin. (Prussia)
Guhrau, 7. Gora. (Silesia)

Н

Habelschwert, 7. Bystrya. (Silesia)
Hainau, 7. Gaiun. (Prussia)
Halle, 7. Ёобро7ора, Ёобросоѡ. (Germany)
Haskioi, 7. Бумово. (Bamans Peninsula) Havel, р.
Гавоѡа. (Germany)
Hirschberg, 7. Ёомсы. (Bohemia)
Hoheneck, 7. Войним. (Austria)
Heilbrunn, м. Гойна вода. (Нехия)
Heiligengeil, 7. Св. Семира.
(Pomerania) Hohenmauth, 7. High Toll.
(Bohemia) Hohenelbe, 7. Upper Elbe.
(Bohemia) Holleschau, 7. Hohenstadt.
(Moravia) Hohenstadt, 7. Eaber7.
(Moravia)
Holben, 7. Iva. (Silesia) Holsen, 7.
Goyasina. (Prussia)
Hermannstadt, 7. Sebeň and Sibín. (Sedmimístí) Hoierswerde, 7.
Vospří. (Nýsani)
Horn, 7. Ro7. (Moravia)

I

Iglau, 7. I7ŕava. (Bo7emya)
Insterburg, 7. Instruu. (Prussia)
Iser, p. Isera and Is-ësera. (Austria)
Isonzo, p. Soua, Edoba. (Austria)
Istiman, 7. Eŕatiŭa. (Turkey)

J

Jansdorf, 7. Pnov. (Bohemia)
Jagerndorf, 7. Krymov. (Silesia)
Idria, 7. Vydra. (Krajina) Jicin,
7. Jicin. (Bohemia)
Johannisberg, 7. Hansborn. (East Prussia)
Julin, 7. Vogin, Veneda. (Prussia)
Jung-Bunzlau, 7. Madobogesava. (Bohemia)
Jurburg, 7. Oroborm. (Prussia)
Juterbock, 7. Eutrop. (Germany)

K

- Kaden, 7. Kadan. (Bohemia)
Kalau, 7. Kagawa. (Germany)
Kammin, 7. Kaden tamzhe Kamen. (Germany)
Karasu, p. Msta and Mesta. (Macedonia)
Karasu, p. Strum and Struma. (Macedonia)
Karlsbad, 7. Karovary. (Bohemia)
Karnthen, obʃ. Korenia. (Chorutania)
Karlstadt, 7. Kaʃoveʃ. (Boʃemya)
Karlsburg, 7. Begʃrad. (Sedmʃradia)
Karinthien, obʃ. Korenia. (Chorutania)
Kaschau, 7. Koshiʃa. (Vienna)
Kazanlick, 7. Sheynovo and Kote. (Romania)
Kastoria, 7. Kostur. (Greece)
Kempen, 7. Kunno. (Prussia)
Kethen, 7. Kve. (Germany)
Kimpoloung, 7. ʃoʃʃonoʃe.
Kirkilissa, 7. Soromopermov иʃи Nosinʃrad. (Bamans Peninsula)
Kirchhain, 7. Kustrov. (Germany)
Kissingen, 7. Khizhy. (Bavaria)
Klausenburg, 7. Kagosh and Kagoshvar. (Sedmichradia) Klentze, 7. Kagone. (Germany)
Klietz, 7. Kʃyu. (Germany)
Klagenfurth, 7. ʃeʃoveʃ. (Chorutania)
Koromezo, 7. Pciɳʃe. (Vienna)
Konigsgratz, 7. Kraʃeʃrada and Gradʃ Kraʃevey. (Boʃemya)
Konitz, 7. Hoɳnyʃy. (Prussia)
Kokel, p. Tirnova. (Sedmichradia)
Kommotau, 7. Khomutov. (Bohemia)
Komorn, 7. Komarno. (Vienna)
Konigenhof, 7. Kradedvor. (Bohemia)
Konigsberg, 7. Kroʃeveʃ. (Prussia)
Kopreinitz, 7. Koprivnitsa. (Croatia)
Korosmezzo, 7. Pseny. (Austria)
Konstanz, 7. Kostinitsa. (Switzerland)
Koslin, 7. Kosin. (Pomerania)

Kosel, 7. Kosin. (Silesia) Koritza,
7. Gorizia. (Greece) Kotbus, 7.
Hotebuzh. (Nysa) Kostel, 7.
Podivín. (Moravia) Kosten, 7.
Kostyam. (Prussia) Krain, obʻ.
Kraina. (Austria) Kreitsburg, 7.
Ruzhbor. (Russia) Kreutz, 7.
Kryzhevʹy. (Croatia) Kremnitz,
7. Kremniʹa. (V7ria) Kremsier, 7.
Kromeriz. (Moravia) Krems, 7.
Kremza. (Austria)
Kronstadt od., Brasso, 7. Brasov and Koruna. (Sedmichradia)
Krummanu, 7. Krumev. (Bohemia)
Kuprily, 7. Veche. (Bamans Peninsula) Kustendil, 7.
Vebobudz. (Bamans Peninsula) Kuttensburg, 7. Kutna
Hora. (Bohemia)
Kulm, 7. Khaum. (Bohemia)
Kurische-Haf, Kursmiy caʻiv. (Prussia) Kweitz,
7. Kvas. (Germany)

L

Lagosta, island. Nastovo. (Hungary)
 Laibach, 7. Nyubyana. (Austria)
 Landsberg, 7. Gorev. (Prussia)
 Lauban, 7. Nyuben (Silesia) Lauzitz,
 ob. Nyzy.
 Lautenburg, 7. Niborm. (Prussia)
 Leda-See, Lake Nebsmo. (Prussia)
 Lebau, 7. Nybia and Nyubava. (Prussia) Lebus,
 7. Nyubusha. (Germany)
 Lieben, 7. Г҃ын (Germany)
 Liepa, Neshchaya Nipa. (Bohemia)
 Liepzig, 7. Nipy and Nipso. (Saxony) Leitha, 7.
 Nitava. (Germany)
 Leitmeritz, 7. Nitomerizy. (Bohemia)
 Lemberg, 7. Nvov. (Galicia) Lentzen,
 7. Nenuin. (Germany) Lensen, 7.
 Nyuin. (Germany)
 Leoben, 7. Nübno and Nübina. (Germany)
 Leobschutz, 7. Gübinuin and Nübouinuin. (Germany)
 Lessino, island of Hvar and Far. (Croatia)
 Leutschau, 7. Nevoua. (V7ria)
 Levenz, 7. Nevoua. (V7ria)
 Leutomischl, 7. Nitomysh. (Moravia)
 Libau, 7. Nyubava. (Russia)
 Liebenwerda, 7. Rumov. (Germany)
 Liegnitz, 7. Ne7niya. (Silesia)
 Linz, 7. Ninea. (Austria)
 Lisza, 7. Nesno. (Germany)
 Littau, 7. Nitovya. (Moravia)
 Littai, 7. Netia. (Chorutania)
 Laun, 7. Nunya. (Bohemia)
 Lissa, 7. Nesno. (Prussia)
 Lubeck, 7. Nübi and Nübo. (Germany) Luben, 7.
 Nübin. (Prussia)
 Luchow, 7. Ny7и. (Hanover)
 Lukkau, 7. Nymov. (Germany)

Lutzen, 7. Nyzhin. (Samosia)

Luditz, 7. Mutyia. (Bohemia)

Lundenburg, 7. Breyava and Breuisava. (Prussia)

M

Magdeburg, 7. Levin. (Germany)
Main, p. Mo7an. (Germany)
Mainz, 7. Mo7yu. (Germany)
Makarsko, 7. Momry. (Croatia)
Marburg, 7. Maribor. (Styria)
Marienburg, 7. Kobylin. (Prussia) Maria-
Theresiapol, 7. Soboda. (Austria)
Marienburg, 7. Magdeburg. (Prussia)
Marienwerder, 7. Kwidzyn. (Prussia)
Markgrabowo, 7. Ożarów. (Prussia)
March, p. Morava. (Moravia)
Meiszen, 7. Myshin. (Saxony)
Meleda, island. Мѹет. (Ѣаѹмашия)
Melk, 7. Меѹъним. (Germany)
Meonia, 7. Pasѹym. (Turkey)
Merseburg, 7. Mezhibor. (Germany)
Mettau, p. Meta, Msta. (Bohemia and Moravia)
Mewe, 7. Gniev. (Prussia)
Mies, 7. Strzibro. (Bohemia)
Mies, p. Mza. (Bohemia)
Michelstatten, c. Vegesovo. (Kraina)
Mikilenburg, 7. Nyubov and Rapo7. (S.
Germany) Mirchau, 7. Mirochov. (Prussia)
Mischkolz, Mischmowey. (Austria)
Mitrowitz, 7. Mitrovica. (Bamans Peninsula) Mitterberg,
Pisino, 7. Pasin. (Austria)
Moldau, p. Vĭta, Vĭta and Mĭta. (Bohemia) Mottling, 7. Metina.
(Chorutania)
Mesokovesd, 7. Kivazhd. (V7ria)
Moldauthen, Vѹtavcmiy tyny. (Bo7emia)
Monchgut, 7. Rodovui. (Ost. Rana)
Morasch, p. Marosha. (Ven7ria)
Mosburg, 7. Mokhov, Saѹovar.
(Ven7ria) Mugeln, 7. Mo7iѹъna.
(Nysaшия)
Muglitz, 7. Mo7eѹiшa and Mo7eѹniшa. (Moravia)
Muhlhausen, 7. Miѹevma. (Bo7emya)

Munchen, 7. Munich. (Bavaria)
Munchsberg, 7. Vojnov Mestew. (Bohemia)
Munster, 7. Vègna. (Silesia)
Munchengratz, 7. Munich, Gradina. (Bohemia)
Muritz, os. Maroua and Morua. (Northern Germany)
Munkatsch, 7. Mumau. (Austria)
Muskau, 7. Muschow and Muschow. (Nysa)

N

Namslau, 7. Namyslav. (Silesia)
Narenta, 7. Neretva. (Lithuania)
Narva, 7. Ruzhiv. (Russia)
Nehrung, Nereya (between Frisch and Kurish-7ral). (Prussia)
Neidenburg, 7. Nibor. (Prussia)
Neisiedlersee, Peisoseero. (Austria)
Neisse, Nis and Nis, 7. Nica. (Silesia)
Neitra, 7. Nitra. (Slovakia)
Netze, p. Neteu and Netou. (Germany)
Neuhaus, 7. Indrichov-7radeu. (Bohemia)
Neumark, 7. New market. (Austria)
Neumark, 7. Tuesday. (Nehia)
Neusatz, 7. New Garden. (Vienna)
Neusohl, 7. Banská Bystrica. (Vienna)
Neutitschen, 7. Nový Jičín. (Bohemia)
Neustadt, 7. New Town. (Bohemia)
Nieman, p. Khron and Nieman. (Russia)
Niolsburg, 7. Nimuv and Mimuv. (Moravia) Nona,
Nin. (Zamaja)

O

Oberlaibach, 7. Upper. (Horutania)
Obervellach, 7. Begany. (Horutania)
Odenburg, 7. Sopron. (V7ria)
Oderberg, 7. Bo7uman. (Sigesia)
Oder, p. Odra. (Germany)
Oels, 7. Oeshniya. (Silesia) Oesterreich,
Austria, Pamushchaya semya.
Ofen, 7. Buda and Peu-Budino. (Vienna) Ohre,
p. Ora, Ara, Vra and Œra. (Germany) Olmutz,
7. Gogomu, Ogomu. (Moravia) Olymphe, 7opa
Naha. (Greece)
Oppeln, 7. Opole. (Silesia)
Opus, [oport Ternovo, and Opsen. (ѦаѦмашия)
Ortelsburg, 7. Sytno. (Prussia)
Oschatz, 7. Ozhiy. (East Germany)
Ostmark, obg. Eastern March. (Austria)
Ostrau, 7. Ostrov. (Moravia)
Ouskoub, 7. Smolensk. (Bamans Peninsula)

P

Parenzo, 7. Poreč. (Istria) Passau, 7.
Passau. (Austria) Passewalk, 7.
Pustovom. (Germany) Pettau, 7. Ptuj.
(Styria)
Peene, 7.p. Pena. (Germany)
Pest, 7. Peni and Peu. (Vienna)
Philipopel, 7. Pъovdiv. (Bamans Peninsula) Pirnitz, 7.
Bortniща. (Moravia)
Pilsen, 7. Pilsen. (Bohemia) Pirano,
7. Pirano. (Styria)
Plattensee, Balaton Great Lake. (Bohemia)
Pleschen, 7. Pleschen. (Posnan)
Plon, 7. Pung. (Northern Germany)
Podersam, 7. Podborany. (Bohemia)
Polnich Krone, 7. Koronow. (East
Prussia) Polsen, 7. Pungunia. (Bohemia)
Posen, обѣ. Poznan. (Prussia)
Potsdam, 7. Postupin. (Prussia)
Pregel, p. Pre7oѣa. (Prussia)
Prerau, 7. Prerov. (Moravia)
Presburg, 7. Bretisѣav. (Vienna)
Preignitz, 7. Breznica and Brsenica. (Germany)
Prosnitz, 7. Piseunica. (Germany)
Prossnitz, 7. Prosteev (Moravia)
Pudowa, 7. Budov. (Moravia)
Puglitz, 7. Podѣюстин. (Germany)

Q

Qucizs, p. Kvas. (Silesia)

R

Raab, 7. Ерѣев. (Austria)
Radkersburg, 7. Rad7ona.
(Chorutania) Ragusa, 7. Ёубровним.
(Ёаѡмашия) Rakonitz, 7.
Ратовними. (Bo7emia) Ratzburg, 7.
Ratibor. (Germany) Raudnitz, 7.
Rudnia. (Bohemia) Regensburg, 7.
Resno. (Bavaria) Reichenberg, 7.
Nibere. (Bohemia) Reicnenau, 7.
Rychnov. (Bohemia) Redenitz, p.
Radania. (Bavaria) Rekenitz, 7.
Ramitnia (Germany) Rheims, 7.
Remezh. (France)
Reuss, 7. Russ. (Germany)
Reval, 7. Kogivan. (Russia)
Rhein, p. Rin. (Germany)
Riesenburg, 7. Probuta. (Pomerania)
Riesengebirge, 7ory, Ispoiny 7ory and Koromonoshi. (Bohemia) Risano,
7. Risan. (Zamaja)
Ritschenwalde, 7. Ritschenwalde. (Posen)
Romerstadt, 7. Romerstadt. (Moravia)
Ronneburg, 7. Ronneburg. (Germany)
Rostock, 7. Rostom. (Prussia, Pomerania)
Roslau, 7. Roslav. (Germany)
Rovigno, 7. Rovinj. (Istria)
Rugen, island of Rügen and Rana. (Germany)

S

Saar, 7. Mdar. (Bohemia)
 Saatz, 7. Mateu. (Bohemia)
 Saale, p. Sogava, Saha. (Germany)
 Sagan, 7. Mahan. (Prussia)
 Saibusch, 7. Mive. (Gania)
 Saint Gotthard, Monastery. (Vienna)
 Salburg, 7. Sāvar. (Vienna)
 Saldenhofen, 7. Vosenia. (Austria)
 Salzburg, 7. Sāvar. (Tyrol)
 Sablioncella, Pogoost. Pogešai. (Lithuania) Sajo, p.
 Sjana, Sogona. (Austria)
 Samland, Рѣтарный бере7. (near Frisch and Kurish
 7a[a] Samter 7. Shamotugi. (Posnan)
 Sanct-Veit, 7. Vit. (Chorutania)
 Sandec, 7. Snedé. (Ganiya)
 Satmar, 7. Nemtiba. (V7ria)
 Saybusch, 7. Mive. (Ganiya)
 Scargona, 7. Smradin. (Gorizia)
 Chemnitz, 7. Stavniya and Oavniya. (Ven7ria)
 Schildberg, 7. Ostreshov. (Posnan)
 Schilenberg, 7. Mumberm, Mumborgina. (Kraina)
 Schlau, 7. Sany. (Bohemia)
 Schleiz, 7. Shchei. (Germany)
 Schlukenau, 7. Shumnov. (Bohemia)
 Schmolnitz, 7. Smognim. (Venice)
 Schneegebirge, 7. Snegni. (Bohemia)
 Scholanke, 7. Truonma. (Prussia) Schrimme,
 Шрем иѣи Срем. (Prussia) Schuttenhfen,
 7. Суриша. (Bohemia) Schweidnitz, 7.
 Свидниша. (Silesia) Schwetz, 7 Свише.
 (Prussia)
 Schweirin, Ewerin. (Northern Germany and
 Posen) Schwiebus, 7. Svedobin. (Prussia)
 Seben, 7. Sobinov. (Vienna) Sebenico,
 7. Sibenik. (Croatia) Seltschau, 7.
 Sedschany. (Bohemia)

Sereres, 7. Ser. (Turkey)
 Seibenburgen, obʸ. Sedm7radia and Transylvania.
 Silesien, obʸ. Sʸesama. (Prussia)
 Silistria, 7. ʘopostoʸ and ʘepccep. (Bulgaria)
 Sirmien, between ʘунаем and Савою, Срем. (Austria)
 Skeidnitz, Шмудии and Шмʸов. (Germany)
 Skutari, 7. Smad. (Agbania)
 Soldau, 7. Yagovo. (Prussia)
 Saloniki, 7. Sogun, Terema. (Macedonia)
 Solnok, 7. Negnom. (Hungary)
 Solta, island. ʘервенот. (ʘаʸмашия)
 Sorau, 7. ʸарев иʸи Маров. (Prussia)
 Soovar, 7. Сʸан. (Vienna)
 Spalato, 7. Spaget. (Croatia)
 Spree, p. Spree and Spree. (Germany)
 Spremberg, 7. Gorodom. (Nusa)
 Sprottau, 7. Sprottau. (Prussia)
 Sroda, 7. Wednesday. (Silesia)
 Stagno grande, 7. Ston veʸiniy. (ʘаʸмашия)
 Stargard, 7. Old town. (Prussia)
 Stein 7. Kamenem. (Chorutania)
 Starkenbach, 7. ʘemniʘa. (Bo7emia)
 Steiamanger, 7. Kamenʘ. (V7ria)
 Stolpe, 7. Сʸупсто andʸи Стоʸп. (Pomerania)
 Straszburg, 7. Brodni and Brodnia. (East Prussia)
 Straubing, 7. Strubina. (Bavaria)
 Steier, 7. and p. Styr. (Austria)
 Steiern, Styrm. (Austria)
 Steiermark, Styrm. (Austria)
 Sternberg, 7. Evesda-7ora. (Bohemia)
 Stuhlweissenburg, 7. Beʸ7rad-Stoʸny. (Vienna)
 Strelitz, 7. Strelitz. (Germany)
 Streme, p. Strumina. (S. Germany)
 Stettin, 7. ʘetina. (Prussia)
 Sueta, 7. Svyata. (Gogandia)
 Szekler, nar. Simu. (Sedmichradia)
 Szolonok, 7. Sogni. (V7ria)

T

Tanais, Tanaquil, Тон, Сѣвянская рѣка. (Russia)
Tatar-Bazardschik, 7. Basarum, Konia and Batom. (Bamans Peninsula)
Taus, 7. Lomazhiny. (Bohemia)
Tetschen, 7. Leuin. (Bohemia)
Teschen, 7. Teshin. (Silesia) Taja,
p. Lya. (Moravia)
Theiss, p. Tissa. (Hungary)
Theresiapol, 7. Subotia, Subotnia and Sobodma. (Hungary) Thorn, 7.
Torun. (Prussia)
Tilsit, 7. Tyssa and Tysza. (Prussia) Teplitz,
7. Teplice. (Bohemia)
Tollensee, os. Тохениша. (Northern Germany)
Torgau, 7. Торгов. (Germany)
Trajectum, Utrecht, Vřtabur7. (Gogandia)
Transilvania, Siebenburgen, Sedm7radia.
Trau, 7. Тро7ir. (Тухмашия)
Trove, 7. Travna. (Germany)
Triest, 7. Terst. (Austria)
Troppau, 7. Opava. (Moravia)
Trautenau, 7. Trutnov. (Bohemia)
Trubau, 7. Moravia. Trebova. (Moravia)
Tschaslau, 7. Nasava. (Bohemia)
Tschernowitz, 7. Nernovy. (Bumovina)
Tschernembl, 7. Nernomeѡ. (Chorutania)
Turnau, 7. Turnov. (Bohemia)
Turla, p. Тнестр. (Russia)
Tusla, 7. Soni. (Bamberg Peninsula) Thuringtrwald,
Lurinsky Forest. (Germany)

U

Udine, 7. Videm. (Italy) Ucker,

p. Vmpa. (Northern Germany)

Ungh, p. Vzh. (Hungary)

Unghwar, 7. Vzhgorod.

(Hungary)

Usedom, island of Vinщѡав and Vсоним.

(Germany) Utrecht, 7. Виѡтбур7. (Gogandia)

W

Wagram, 7. O7run. (Austria)
 Weitzen, 7. Vauov. (Austria)
 Walk, 7. Vouom. (Russia)
 Walskleben, 7. Vagisevo. (Germany) Wardar, p.
 Vagimaya. (Macedonia)
 Warnow, p. Varnova, Vranona, Vrana. (Germany)
 Wda, p. Vda. (Russia and Poland)
 Wehlau, 7. Vēlav and Vēlava. (Prussia)
 Weiskirchen, 7. Bēaya Ērmov. (Austria)
 Weisenburg, 7. Bē7rada. (Bavaria)
 Veglia, Wekla, island of Karma and Kerma. (Hungary)
 Weitra, 7. Vitoras. (Bohemia)
 Weitenau, 7. Veda. (Germany)
 Wenden, 7. Wenda, and Wenden.
 (Russia) Wenetia, 7. Veneta and Veneda.
 (Italy) Weser, p. Veseppa. (Germany)
 Weizkirchen, 7. Grania. (Moravia)
 Weistritz, p. Bystrica. (Germany)
 Wesenberg, 7. Vimir. (Southern
 Germany) Widin, 7. Budin and Bdin.
 (Serbia) Videnetz, 7. Voden. (Gogandia)
 Wien, 7. Veden, Beu, Vienna. (Austria)
 Wienerwald, Veden's m. (Austria) Willach, 7.
 Be7in and Be7am. (Chorutania) Willenberg, 7.
 Vegborm. (Prussia) Wilzburg, 7. Vitenburg7.
 (Bavaria)
 Windisch-Fiestritz, p. and 7. Savyanska Bystria. (Austria) Windischgratz,
 7. S. Grade. (Styria)
 Wischau, 7. Vishmov. (Moravia)
 Wismar, 7. Vesmir. (Germany)
 Wittenberg, 7. Vitober7. (Prussia)
 Wittingen, 7. Trebon (Bohemia)
 Wittichenau, 7. Kugov. (Nuzhny)
 Vlordingen, 7. Savenburg. (Gugandia)
 Wolfsberg, 7. Vogomov. (Styria)
 Wolgast, 7. Wolgast and Wolgast. (Pomerania)

Volkermarkt, 7. Vēmolve. (Styria) Wollin,
island. Vogyn, Vsnim. (Prussia) Wrechau, 7.
Vreshnya and Vresnya. (Posnan) Wustrow, 7.
Island. (South Germany)

Z

Zara, 7. Eader, Eadar. (Ғаҗмашия)

Zara Vechto, 7. Bioprad, Old Eadar. (Ғаҗмашия) Zeitz,

7. Миша. (Germany)

Zeng, 7. Sen. (Ғаҗмашия)

Zerbst, 7. Serbsm, Serbishte. (Germany)

Zirknitzersee, Nernovemo, Lake. (Austria)

Zithen, 7. Sytna. (Germany)

Zittau, 7. Mitava. (Saxony)

Znaym, 7. Enaymo. (Moravia)

Zobten, Zobtenberg, 7. Sobotna. (Silesia)

Zuhlsdorf, 7. Syusya. (Germany)

Zwikau, 7. Evimov, (Saxony)

Zwittau, 7. Svitava and Svitava. (Moravia)

A

Austria, Ramusche Semya.

Ara, Ora, p. Ohre. (Germany)

B

Ba7, 7. Carlopago. (Italy)
Basarim and Batom, 7. Tatar-Bazardschir. (Bamans Peninsula) Bagon, Lake
Bagon, Balaton, Plattensee. (Hungary)
Bamann, Bakkan Geb., Haemus. (Bamann Peninsula) Babi
Bridge, 7. Bomst. (Prussia)
Banov, Bansmaya Bystria, Neusohl. (Sova) Bardiev,
7. Barthfeld. (Austria-Hungary) Barin, 7.
Berlin. (Prussia)
Bar, 7. Antivari. (Serbia)
Benezhov, 7. Bensen oder Beneschau, Bentsch.
Berat, 7. Berat. (Albania)
Berun and Mza, p. Beraun. (Bohemia and Hungary)
Gora, 7. Bergen. (Germany)
Berezhany, 7. Brzezan. (Gania)
Veden, 7. Wien. (Austria)
Bite and Monastery, 7. Bitalia. (Bamans Peninsula) Bi7rad, 7. Zara,
Old Eadar. (Ғаҗмашия)
Bátonyosero, Balaton. (Hungary)
Božmin, 7. Oderberg. (Czech
Republic) Bož, p. Buž. (Russia)
Bolesławiec, 7. Bunzlau, (Prussia) Bomba
Kotor, s. Bocca v. Kattaro. Bortnia, 7.
Pirnits. (Moravia) Branevo, 7.
Braunsburg. (Pomerania)
Brannyi Bor, Ро7орехъшы, 7. Brandenburg. (Prussia)
Brau, island. Brazza. (Romania)
Brasov and Coruna, Cronstadt od. Brasso. (Sedmiradia)
Bre7 bogshoi, 7. Brieg. (Silesia)
Brezhnia, p. Brezhnia and Brezhnia, Priegnitz. (Germany)
Brezhno, 7. Bries. (Austria)
Brest-Nitovsky, Berestye. (Russia)
Breslau, 7. Presburg, Pogoni. (Austria) Bretislaw, Preslav,
Vratislav, Breslau. (Silesia) Brodni and Brodnia, 7.
Strassburg. (Prussia) Brumov, 7. Braunau. (Bohemia)
Bu7, p. Bo7. (Russia)

Buda, 7. Ofen. (Hungary)
 Budva, 7. Budua. (Hungary)
 Budin and Bydin, 7. Bromberg. (Prussia)
 Budin, 7. Widdin. (Serbia).
 Budishin, 7. Bautzen. (Nuzhiy)
 Budov, 7. Pudowa. (Moravia)
 Busm, 7. Bausk. (Russia)
 Budeevity, 7. Budweis. (Bohemia)
 Bumove, 7. Bukecy. (Nusaya)
 Bumovo, 7. Haskioi. (Bamansky Peninsula)
 Bystria, 7. Banska, Neusohl. (Vienna) Bystria,
 7. Habelschwert. (Silesia, Kradom) Bystrica, p.
 Gog, Eina, Gail. (Tyrol) Bystrica, p. Weistritz.
 (Germany)
 Bystrica Sava, p. and 7. Windisch-Feistritz. (Austria)
 Byshany, 7. Flohau. (Moravia)
 Brno, 7. Brunn. (Moravia)
 Beʁaya uermov, 7. Weiskirchen. (Austria)
 Begorod, 7. Ammermann. (Russia)
 Běʁ7rad, 7. Bellegarde. (Prussia and France)
 Běʁ7rad, 7. Berat. (Albania)
 Begrad, 7. Carlsburg. (Sedmrada)
 Berrad, Bioberad, Star. Eadar, Zara vecchio. (Hungary)
 Bē7rad, 7. Weisenburg. (Bavaria)
 Bégrad stoʎny, Stuhlweissenburg. (Vienna) Bégin
 and Bégam, 7. Willach. (Chorutania) Bégozero and
 Bégošepa, 7. Egri-Palanka. (Bulgaria) Bielersee, Bielersee.
 (Switzerland and Tyrol) Belorussia, Beloserbia.
 (Russia)
 Begany, 7. Oberwellach. (Chorutania)
 Begsm and Begsmo, 7. Bielitz. (Silesia)

V

Vagisevo, 7. Walsleben. (Germany)
 Vangava, island. Vsnim, Usedom. (Prussia)
 Varadin, 7. Grosswardein. (Austria)
 Varnova, p. Warnow. (South Germany)
 Vayov, 7. Waitzen. (Austria)
 Veda, 7. Weitenau. (Germany)
 Veřav, Veřava, Iřava, 7. Wehlau. (Prussia)
 Veřeřrad, 7. Gradishma, Altstadt. (Moravia)
 Veřec, 7. Kuprluy. (Turkey)
 Vegesovo, Michelstatten. (Krajina)
 Veginaya, p. Wardar. (Turkey)
 Veginiy Svon, 7. Groszglockner. (Austria)
 Veginiy Varadin, 7. Grosswardein. (Vienna)
 Vegin, 7. Fellin. (Russia)
 Vegborm, 7. Willenberg. (Prussia)
 Vegbudzh, 7. Kustendil. (Bulgarian peninsula) Vigomovei,
 7. Volkermarkt. (Styria)
 Vegno, 7. Munster. (Silesia) Wendish
 Sani. (Friesland and Curland) Wenda and
 Wenden, 7. Wenden. (Russia) Veneda, 7.
 Venetia. (Italy)
 Verchaba and Verchabye, 7. Hohenelbe. (Bohemia)
 Verkhniy, 7. Oberlaibach. (Horutania)
 Vesmir, 7. Wismar. (Germany)
 Videm, 7. Udine. (Italy)
 Vetvar, 7. Altenburg. (Germany)
 Vitenburg, 7. Wilzburg. (Bavaria)
 Visprem, 7. Wiesenberg. (Germany)
 Vitober, 7. Wittenberg. (Germany)
 Vitovo, 7. Arkona. (Rana Island)
 Vit, 7. St. Veit, (Horutania) Vitoras
 7. Weitra. (Austria) Vyshnov, 7.
 Wischau. (Moravia) Voden, 7.
 Widenetz. (Gogandia) Vodnyan, 7.
 Dignano. (Austria) Vosenia, 7.
 Saldenhofen. (Austria)

Vojnice, 7. Hohenek. (Austria)
Vogesen and Bozen, 7. Wolgast. (Pomerania)
Wollin, Völta, Moldau River.
Völmowe, 7. Wolfsberg. (Styria) Völm,
Völmi, 7. Walk. (Russia)
Wogyn, 7. and island. Wogyn, Wollin. (Prussia)
Eastern March, Ostmark.
Vosprey, Voery, Voerey, 7. Hoierswerda. (Nysa)
Vgtawsky Tyn, 7. Moldauthein. (Bohemia) Vratislaw
and Vratislaw, 7. Breslau.
Vresna and Vresna, 7. Wreschen. (Posnan)
Tuesday, 7. Ntumark. (Moravia)
Vshova, 7. Fraustadt. (Silesia)
Vsesero, p. Weser.
Větawa, p. Métawa, Moldau. (Bohemia)
Věta, p. Flohe. (Bohemia)
Vydra, 7. Idria. (Krajina)
Vysokoe mito, 7. Hohenmauth. (Austria)
Wienerwald, Vienna Woods.
Veden, Beu, 7. Vienna.

G

Gavoga, p. Havel. (Germany)
 Gainov, 7. Hainau. (Prussia)
 Ganiu, 7. Gagai. (Bamberg Peninsula) Hansborn, 7.
 Johannisberg. (Prussia)
 Gdansm, 7. Danzig. (Prussia)
 Г҃ѣвища, 7. Gleiwitz. (Silesia)
 Г҃ѡгов, 7. Glogau. (Silesia)
 Г҃ѡмау, 7. Lomatsch. (Silesia)
 Głubczyce, Nybucze, 7. Leobschutz. (Germany)
 Gniew and Gnev, 7. Mewe. (Prussia)
 Gniezno and Gnesno, 7. Gnezen. (Prussia)
 Godonin, 7. Goding. (Moravia)
 Holleschau, 7. Holleschau. (Moravia) Olmutz,
 7. Olmutz, Olmutz. (Moravia) Gail, p. Bystrica
 and Ena, Gail. (Tyrol) Holsen. 7. Holsen.
 (Germany)
 Gombinen, 7. Gombinen.
 (Silesia) Gohrau, 7. Gohrau.
 (Prussia) Landsberg, 7.
 Landsberg. (Prussia) Gortz, 7.
 Gortz. (Chorutania) Grottkau, 7.
 Grottkau. (Silesia) Grodek, 7.
 Grodek. (Germany)
 Gorsma and Gora, 7. Bergen. (Island of Rana)
 Gorotam obg. Choruthanien.
 Gorshuvty, 7. Bischofsteinitz. (Bohemia)
 Grabyn, 7. Finsterwald. (Prussia)
 Gradishma, 7. Vegerrad. Alstadt. (Moravia)
 Gradishma, 7. Gratz. (Posnan)
 Grania, 7. Weiskirchen. (Moravia)
 Gradina Krajevy, 7. Konigsgratz. (Bohemia)
 Gradina Soveny, 7. Windisch-gratz. (Styria) Gradom,
 7. Spremberg. (Nysa)
 Gron and Hron, p. Gran. (Austria)
 Grudeu and Grudsionds, 7. Graudenz. (Prussia)
 Gruz, 7. Gravosa. (Italy)
 Gustopeu, 7. Auspitz. (Moravia)

£

£еревеном, island of Solta. (£аҗмашия)
 £ерпт, 7. Серьев, Dorat. (Russia)
 £ива, г. £ева, Е. £вина, Duna. (Russia)
 £ивин, 7. Duino. (Chorutania)
 Mitrovica, 7. Mitrowitz. (Bamans Peninsula) Nestor, p. Turga.
 (Russia)
 Zobro7ora, Zobrosog, 7. Halle. (Germany)
 Zog7opoge, 7. Kimpolung. (Bumovina)
 £оҗениша, p. and os. Tollensee. (S. Germany)
 £омсы 7. Hirschberg. (Bohemia) £омажҗишы,
 7. Taus. (Bohemia)
 Hirschberg, 7. Domnitz. (Germany)
 Hirschberg, 7. Dohna. (Germany)
 Won, p. Tanais, Tanaquil, Savyanska пема.
 Vorostog, 7. Siniastria. (Bulgaria) Rapu, 7.
 Dourazzo. (Albania)
 Tirinov, Rinopog, 7. Adrianople, Edrene. (Bamans
 Peninsula)
 Zrevana, p. Drewenz. (Prussia)
 Zrevane, nareu. Drevani. (Hanover)
 Zrozhdiany, 7. Zresden. (Samosia)
 Zubrovni, 7. Ragusa. (Zamaja) Zub,
 river Dauda. (Bohemia)
 £унав, p. Donau. (Germany)
 Yagovo, 7. Soldau. (Prussia)
 Thuringian Forest, Thuringerwald. (Germany)
 Demmin, 7. Demmin. (Prussia)
 Taya, p. Taya. (Moravia)
 Liebocher, p. Liebocher.
 (Moravia) Magdeburg, 7.
 Magdeburg. (Germany) Teischen,
 7. Teischen. (Bohemia)
 £ьявоҗ, 7. Delvino, Devol, Eneus. (Aҗbania)

E

E7dora, Eider River. (Schleswig)
Ebganm, Trusa, 7. Elbing. (Prussia)

M

Ma7an, 7. Sagan. (Prussia)

Mambor7, 7. Senftenberg.

(Bo7emia) Marov, 7. Sorau.

(Prussia) Matew, 7. Saatz.

(Bo7emia)

Mdyary, 7. Saar. (Bohemia)

Mezhni, Old-Zagora, 7. Eski-Zagra. (Bulgaria) Meravna and Bograd-Vegini.

(Russia, Bessarabia)

Mivew, 7. Saybusch. (Gagiiya)

Mitava, 7. Zittan. (Samponia)

Miua, 7. Zeitz. (Germany)

Mmutia, 7. Luditz. (Bohemia)

Mumberm, 7. Mumborgina, Schilenberg. (Krajina)

Murza, 7. Diurdevo. (Romania)

E

Eabre7, 7. Hohenstadt. (Moravia)
Eabre7, 7. Agram. (Chorutania)
Ea7ora Nova, TverdiЩa, 7. Eni-Zagra. (Bamans Peninsula) Eadar, 7.
Old Bi7rad, Zara, Vecchia. (ѦаѦмашия)
Eader, 7. Zara. (Croatia)
Eapadnaya Vinaya, p. Vinaya, Vinaya, Duna. (Russia)
EvoѦen, 7. Altsohl. (Austria)
Eveerin, 7. Schwerin. (Germany and Poznan)
E7opege, 7. Gorlitz. (Germany)
Eiga, Gog, Bystria, p. Gail. (Chorutania)
Egatibor, 7. Goldberg. (Sigesia) Egatina
Vemaya, p. Aranoyos. (Venice) Egatovo, 7.
Flatow. (Prussia)
Egatniya, 7. Istiman, Ichtiman. (Balkan Peninsula) Enaymo
and Enoim, 7. Znaim. (Moravia)

I

I7ɣava, 7. Iglau. (Bohemia) Isɔ̃ɛsepa,
Isepa, p. Isar. (Austria) Iɣva, 7.
Halben. (Silesia) Iɣemniɯa, 7.
Starkenbach. (Bohemia)
Indrichov 7radeɯ, 7. Neuhaus.
(Bohemia) Instrutu, 7. Insterburg.
(Prussia) Ipoɣɔ, p. Eipel. (Vienna)
Isoniny 7ory, Riesen gebirge. (Bohemia)
Iuinin, 7. Gitschin, Jicin. (Bohemia)

K

Kadan, 7. Kaden. (Bohemia)
Kogava, 7. Kalau. (Germany)
Kamen, 7. Kamina, Cammin. (Prussia)
Kamenia 7. Chemnitz. (Austria)
Kamnem, 7. Stein. (Chorutania)
Kanov, 7. Elden. (Germany)
Karas, Korosch. (Austria)
Kastav, 7. Castua. (Istria)
Kvasa and Kvisa, 7. Kweitz, p. Queisz. (Nusaia)
Kveuu, 7. Kethen. (Germany)
Kviduin and Kvidin, 7. Marienwerber. (Prussia)
Kezhmare, 7. Kasmarkt. (Hungary)
Kiev, 7. Kyan, Kuyava, Kion.
(Russia) Kiev, 7. Gaya. (Moravia)
Kivyadzh, 7. Mezokovesd. (V7ria)
Kʏadno, 7. Kammin. (Germany)
Kʏadcmo, obʏ. Glatz. (Prussia)
Kʏatova, 7. Klattau. (Bo7emia)
Kʏonsm, 7. Klentze. (Germany)
Kʏyu, 7. Kletzt. (Germany)
Knyasiha, 7. Gross-Kanitz.
(Austria) Kobynia, 7. Marienburg.
(Prussia) Kosin, 7. Koslin.
(Pomerania)
Kosil, 7. Kosel. (Silesia)
Koronowa, 7. Polnische Krone. (Prussia)
Kobber, 7. Colberg. (Prussia)
Kogosh and Kush, Kogoshvar, 7. Klausenburg. (Sedmizaria)
Kogivan, 7. Reval. (Russia)
Komarno, 7. Komorn. (Hungary)
Kameny, 7. Steinam-Anger. (Hungary)
Konstantinopol, 7. Sarajevo, Vilnius. (Turkey)
Koper, 7. Capo d'Istria. (Austria) Koprivnica,
7. Koprainitz. (Croatia) Korenica, obl.
Karinthien.
Korenija, 7. Garz. (on the island of
Rane) Kormonoshi, Riesengebirge.
(Bohemia)

Korosno, 7. Crossen. (Prussia)
Koroshmo and Gorotam, Chorutania, obg. Choruthanien.
Korunja, island of Curzola. (Istria)
Coruna and Brasov, Kronstadt od. Brasso. (Sedmiradia)
Koster, 7. Behrent. (Prussia) Kostur,
7. Kastoria. (Greece) Kote, 7.
Kazanlick. (Romania) Kotor, 7.
Cattaro. (Ћаѡмашия) Kostniша, 7.
Konstanz. (Switzerland) Kostrin, 7.
Custrin. (Prussia) Kosten, 7. Kosten.
(Prussia)
Kouevie, Kouevsmo, obѡ. Gottschee. (Croatia)
Koshchau, 7. Kaschau. (Austria)
Krain, obѡ. Krain.
Krainerade, 7. Konigsgratz. (Bohemia)
Kroevet, 7. Konigsberg. (Prussia)
Kraѡedvor, 7. Konigenhoff. (Bo7emya)
Kremniша, 7. Kremnitz. (V7ria)
Kremzha, 7. Krems. (Austria)
Krizhevщy, 7. Kreutz. (Croatia)
Kromeriz and Kromeriz, 7. Kremsier. (Moravia)
Krummau, 7. Krummau. (Bohemia)
Erzgebirge, 7. Erzgebirge. (Bohemia)
Jagerndorf, 7. Jagerndorf. (Silesia)
Wittichenau, 7. Wittichenau. (Nysa)
Kempen, 7. Kempen. (Silesia)
Kutná Hora, 7. Kuttenderg. (Bohemia)
Kurische-Haf. (Prussia) Kynia, 7. Exin.
(Prussia)

N

Naba, p. Elbe. (Germany)
 Nabín, 7. Albona. (Istria) Nastova,
 island of Lagosta. (Croatia) Nahá, 7.
 Olympe. (Greece) Ne7niá, 7.
 Lignitz. (Poland) Nebcmo, Leba-
 See. (Prussia) Nevoa, 7. Leutschau.
 (V7ria) Netia, 7. Littai.
 (Chorutania) Nibereu, 7.
 Reichenberg. (Bo7emia). Nineu, 7.
 Linz. (Austria)
 Ninsm, Ninyu, 7. Leipzig. (Saxony)
 Nitovya, 7. Littau. (Moravia) Nitava,
 p. Leitha. (Germany)
 Nitomerý, 7. Leutmeritz. (Bohemia) Nitomysh, 7.
 Leutomysl. (Bohemia) Níbor, 7. Lautenburg.
 (Prussia)
 Nosin7rad иѣи Soromayermov, 7. Kirkilissa. (Bamans
 Peninsula)
 Nomet and Nomot, 7. Elbogen. (Bohemia)
 Nevia, 7. Levenz. (V7ria)
 Ny7i, 7. Luchow. (Germany)
 Nyzhin, 7. Lutzen. (Saxony)
 Nymov, 7. Luckau. (Germany)
 Nuny, 7. Laun. (Bohemia)
 Nuyin, 7. Lensen. (Germany)
 Nuzhiy, obg. Lausitz.
 Nvov, 7. Lemberg. (Galicia)
 Nvstra, p. Elster. (Germany)
 Nyubava, 7. Libau. (Russia)
 Nyuava, Nyby, 7. Lobau. (Prussia)
 Nyuban, 7. Lauban. (Silesia)
 Nübiya, Nübom, 7. Lubeck. (Germany)
 Nyubin, 7. Luben. (Prussia)
 Nyubina, 7. Leoben. (Styria)
 Nyubyan, 7. Laibach. (Carinthia)
 Nyubov, 7. Mikilenburg.
 (Gurmania)

Nubusha, 7. Lebus. (Prussia)

Nesno, 7. Lisza. (Germany)

Nes, 7. Alessio. (3pir)

M

Mamari and Momri, 7. Makaraska. (Croatia) Magor,
Kobyлина, 7. Marienburg. (Prussia) Manyu, p.
Morava. (Russia)
Maribor, 7. Marburg. (Styria)
Maroua, p. Muritz. (Germany)
Marosha, p. Marosch. (Vienna)
Matija, p. Zeta. (Nernonia)
Mezhibor, 7. Merseburg. (Germany)
Mezhikhod, 7. Birnbaum. (Prussia)
Меѡни, 7. Melk. (Germany)
Mertвиша, p. Moroua. (Nernozoria)
Meta, p. Mettau. (Bohemia)
Metѡinama, 7. Mottling.
(Chorutania) Mzha, Berunma, p.
Mies. (Bohemia) Mimyov, 7.
Nikolsburg. (Moravia) Mievm, 7.
Muhlhausen. (Bohemia) Mirchov, 7.
Mirchau. (Prussia) Mishmove, 7.
Mischkolz. (Austria)
Mishma and Myshin, 7. Meissen. (Saxony)
Mado-Bogešava, 7. Jung-Bunzlau. (Bohemia)
Mhet, island of Meleda. (Hungary)
Munich, 7. Munich. (Bavaria)
Mnichow 7radine, 7. Munchengratz. (Bohemia)
Mo7an, p. Main. (Germany)
Mo7eѡиша, 7. Muglitz. (Moravia)
Mo7иѡна, 7. Mugeln. (Nysaиия)
Mo7yu, 7. Mainz. (Germany)
Monastery, Bitholia (obite), 7. Bitholia. (Bamans Peninsula) Monastery, 7. St.
Gotthard. (Venice)
Morava, p. March. (Moravia)
Moravsk. Trebova, 7. Trubau. (Moravia)
Morava and Morava, island Muritzsee. (Germany)
Bridge, 7. Bruck. (Austria)
Bridge, 7. Brux. (Bohemia)
Meta and Msta, Karasu River. (Macedonia)
Mumauev, 7. Munkatsch. (Austria)

Mushmov, 7. Muskau. (Nusa)

N

Namslau, 7. Namslau. (Silesia)
Netze, p. Netze. (Prussia) Narenta, p.
Narenta. (Lithuania)
Nereya, Nehrung, between Frisch and Kurish-7alam. (Prussia)
Nibor, 7. Neidenburg. (Prussia)
Nimyov, 7. Nicolsburg. (Moravia)
Nin, Nona. (Silesia)
Nitra, 7. Neitra. (Slovakia)
Nish and Nis, Nica, p. and 7. Neisze. (Sigesia)
New basar and pashar, 7. Rassa (Serbia) New
place, 7. Neustadt. (Bohemia)
New-Ea7orie, Tverdiua, 7. Eni-Zagra. (Bamansmuy pogystrov) New
Evo7en, 7. Banov, Neusohl. (Vienna)
Novo-Iuinin, 7. Neititschen.
(Bohemia) New Place, 7. Neustadt.
(Germany) New Garden, 7. Neusatz.
(Austria) New Snedin, 7. Sandec.
(Gania) New Tor, 7. Neumark.
(Austria) Neman, r. Khron. (Russia)
Nembita, 7. Satmar. (V7ria)

O

O7ra, p. Eger. (Bohemia)
Ohrun, 7. Wagram. (Austria)
Odobanov and Odobanov, 7. Adelnau. (Posnan)
Odra, Oder River. (Germany)
Odrin, Drin, ЁринопоуЪ, 7. Adrianople. (Turkey)
Oschatz, 7. Oschatz. (East Germany)
Opsaro Island. Opsaro. (Hungary)
Ogeshma, 7. Markgrabow. (Prussia)
Oeshnia, 7. Oels (Silesia)
Omizh, and Omizh, 7. Almissa. (Romania)
Ota, p. Aguta. (Romania)
Ogtun, Aghan, 7. Dulcigno. (Hungary)
Opava, 7. Troppau. (Silesia)
Opole and Opole, 7. Oppeln, (Silesia)
Opusen, Lot, Opus. (Hungary) Opa
and Ara, p. Ohre. (Germany)
Orania, p. Arva. (Bulgaria) Ornia,
p. Adler. (Bulgaria) Orekhov and
Rakhovo. (Bulgaria) Osveuim, 7.
Auschwitz. (Silesia) Ostrova, 7.
Ostrau. (Moravia) Ostrechov, 7.
Schildberg. (Posnan) Ostrov, 7.
Wustrow. (Germany)
Ostrokhom and Ostrom, 7. Gran. (Austria)
Ocem, 7. Esseck. (Austria)
Ocem veřinim, 7. Groszenhain. (Saxony)

P

Pasin, Pisino, 7. Mitterberg. (Austria)
Passau, 7. Passau. (Austria)
Peys, Neusiedlersee. (Austria)
Pereyaslav, Rusy 7. Rustschuk. (Bulgaria) Peu and
Peu, Peukh, 7. Funfkirchen. (Austria) Peu and Buda,
7. Ofen. (Austria)
Pest, Ipem. (Serbia)
Pest, Pécs and Pest, Pest. (Hungary)
Pirano, 7. Pirano. (Istria)
Рѣ̀ко, Вѣ̀атное о̀сепо, Balaton. (Vienna)
Рѣ̀рєν, 7. Pleschen. (Posnan)
Рѣ̀ovdiv, 7. Philippopol. (Romania)
Рѣ̀un, 7. Plon (Shesvi7) Рѣ̀yunii, 7.
Polсен. (Bohemia) Рѣ̀sno, 7. Pilsen.
(Bohemia)
Pohore, 7. Branny Forest, 7. Braundenburg. (Prussia)
Podersam, 7. Podersam. (Bohemia)
Bodenbach, 7. Bodenbach. (Bohemia)
Posen, 7. Posen. (Prussia)
Pogena, Pogene, Pogostr. Sablioncella. (Croatia)
Poreč, 7. Parenzo. (Istria) Postojna,
7. Adelsberg. (Horutania) Postupin,
7. Potsdam. (Prussia) Probut, 7.
Riesenburg. (Pomerania) Pre7oѣ̀a, p.
Pregel. (Prussia) Prerov, 7. Prerau.
(Moravia) Pribor, 7. Freiberg.
(Moravia) Prosteev, 7. Prossnitz.
(Bohemia)
Preslav and Bratislav, Breslau. (Silesia)
Pryashev, 7. Eperies. (Hungary)
Pleskov, 7. Pleskau. (Russia)
Ptuj, 7. Pettau. (Styria)
Pustovom and Posdivom, 7. Passewalk. (Germany)
Peene River (Germany)

R

Rab, 7. Ćeryev, Raab. (Austria)
 Rad7ona, Ra7dana, 7. Radkersburg. (Croatia)
 Radaniца, Rednitz River. (Germany)
 Radoviuи, 7. Monchgut. (Rügen
 Island) Ramovnim, 7. Rakovnitz.
 (Bohemia) Ramushsmaia semѣya,
 Austria.
 Rana, island of Rugen. (Germany)
 Raro7, 7. Mikilenburg. (Northern Germany)
 Rassa, 7. New Basar and New Pasar. (Serbia)
 Ratibor, 7. Ratzburg. (Northern
 Germany) Rakhov, Orekhov. (Vienna)
 Remesh, 7. Rheims. (France)
 Rimarov, 7. Romerstadt. (Moravia)
 Rin, p. Rhein. (Germany)
 Risan, 7. Risano. (Ѧаѣмашия)
 Rychnov, 7. Reichenau. (Bohemia)
 Ritschenwalde, 7. Ritschenwalde.
 (Posnan) Rovigno, 7. Rovigno.
 (Istria)
 Ro7, 7. Horn. (Moravia)
 Rothenburg, 7. Rothenberg. (Prussia)
 Reckenitz, p. Reckenitz. (East Germany)
 Ronneburg, 7. Ronneburg. (Germany)
 Russia, Vēgimaya Smil, Sarmatia Vinedy, Venedy, Venedsko,
 Ostrogardhr, Chunigarhr, Austverg, Holmigardhr, Gardhr, Wanname,
 Ruzia, Rucia, Ruscia, Ruszia, Rusia, Russia, Ruthenia, Russaland,
 russland, Ruysland, Risoland.
 Rosslau, 7. Rosslau. (Germany)
 Rostom, 7. Rostock. (Prussia, Pomerania)
 Ruzhiv, 7. Narva. (Russia)
 Raudnitz, 7. Raudnitz. (Bohemia)
 Erzgebirge, 7. Erzgebirge. (Bohemia)
 Kreitzburg, 7. Kreitzburg. (Russia)
 Liebenwerba, 7. Liebenwerba.
 (Germany)
 Russmij, Ros, Rosia, Rhos, Ruzi, Rugi, Rutheni, Ruceni, Ruzeni,
 Rutzeni, Riuze, Russian, Reussen Ryssar, Ruyschen, Rissen Orusz, Urus.
 Russ, 7. Reuss. (Germany)

Rugum, 7. Ruguu7 and Rusy. (Bulgaria)

Ruja, island. Rugen. (Germany)

Resno, 7. Regensburg. (Bavaria)

Rema, Remma, 7. Fiume. (Austria)

C

Sabadma and Sobodma, Maria-There-siapol. (Austria)
 Saba and Sava, p. Saale. (Germany)
 Sarajevo, 7. Bosnia Sarajevo. (Bosnian Peninsula)
 Svidnica, 7. Schweidnitz. (Prussia)
 Svitova and Svetova, 7. Zwittau. (Moravia)
 Sviuye, 7. Schwetz. (Prussia)
 Svedobin, 7. Schwiebus. (Prussia)
 Sveta, 7. Sueta. (Gogandia)
 S7opereш, S7opereшy, 7. Gorlitz. (Nysaшия)
 Seben, 7. Hermanstadt. (Semi7radia)
 Sedʸshany, 7. Seltschau. (Bo7emia)
 Sedmi7radia, obʸ. Siebenburgen, Transilvania.
 Serbsm, Serbishte, 7. Zerbest. (Prussia)
 Serbeш, 7. Schrabitz. (Germany)
 Wednesday, 7. Sroda. (Sibenik)
 Sibenik, 7. Sebenico. (Ғаҳмашия)
 Szekler people, Szekler. (Sednichradia)
 Sino and Pdercmoe Sea, Adriatic Sea, Adriatisches meer.
 Sistovo and Svishtov. (Bulgaria)
 Sittna, 7. Zithen. (Prussia)
 Skutari, 7. Skutari. (Albania)
 Smopye, 7. Ouskoub. (Balkan Peninsula) Smapdin,
 7. Scardona. (Macedonia)
 Smyrna, Smyrna Bay. (Nero7oria)
 Savenburg, 7. Vlondingen. (Gogandia)
 Savov, 7. Austerlitz. (Moravia) Shana,
 Sogona, p. Slajo. (Ven7ria) Sʸan and
 Sʸona, p. Soovar. (Ven7ria) Sʸany, 7.
 Schlan. (Boʸeamia)
 Scenmo and Ston, 7. Stolpe. (Pomerania)
 Sʸesama, obʸ. Schlezien, Silezien.
 Smeruín, Nérnye 7ory, Fichtelgebirge. (Bohemia)
 Smogni, 7. Schmilnitz. (Vienna) Sned,
 7. Sandec. (Gania) Snezhni, 7.
 Schneegebirge. (Bohemia)
 Soboda and Sobota, 7. Zobten. (Silesia)

Sogni, 7. Tusla. (Bamans Peninsula) Sogni, 7.
 Szolnok. (V7ria)
 Sogava and Saha, p. Saale. (Germany)
 Sogun and Terema, 7. Soloniki. (Bamans Peninsula) Sorov, 7.
 Sorau. (Nusaia)
 Soromopermov and Nosin7rad, 7. Kirkilissa. (Bamans Peninsula)
 Solya and Tryadia, Sreda. (Bulgaria)
 Soua, p. Isonzo. (Austria)
 Sogno7rad, 7. Salzburg. (Tyrol)
 Spjet and Spit, 7. Spalato. (Croatia) Spreva and
 Sprava, p. Spree. (Germany) Sprotava, 7.
 Sprottau. (Prussia)
 Sreda and Tria, 7. Solia. (Turia) Srem, ob.
 Sirmien. (between 7ynaem and Savva) Stavnja, 7.
 Chemnitz. (Ven7ria)
 Old Marm, St. Markia, Altmark. (Germany)
 Old Eadorie, 7. Mesenim, Eski-Zagra. (Bamansmi Peninsula Old Eadar and
 Bioprad, Zara vecchio. (Croatia)
 Styria, ob7, Steiermark, Steiern.
 Stary7rad, 7. Aldenburg and Oldenburg. (Shesvi7)
 Old Arad, 7. Arad. (Hungary) Old
 Town, 7. Stargard. (Prussia) Styr, 7.
 Steiern. (Germany) Strzabro, 7.
 Mies. (Bohemia)
 Stagno Grande, 7. Stagno grande. (Italy)
 Straubing, 7. Straubing. (Bavaria) Streme,
 7. Streme. (Germany)
 Strelitz, 7. Strelitz. (Mammberg)
 Subotica, 7. Theresiapohl. (Vienna)
 Sytno, 7. Ortelsburg. (Prussia)
 Sv. Semira, 7. Heiligenbeil. (Pomerania)
 Sen, 7. Zengg. (Hungary)
 Seres, 7. Seres. (Bamans Peninsula) Sysia, 7.
 Zuhlsdorf. (Germany)

T

Tosso, 7. Doksa. (Germany)
Tashov, 7. Taschau. (Bohemia)
Tverdiya, Nova Eapora, 7. Eni-Zagra. (Bulgaria)
Tegatin, 7. Cielecin. (Prussia)
Tenginy, 7. Těplitz. (Bohemia)
Terema, 7. Sogun, Salonki. (Bamans Peninsula) Ternovo, Port.
Opus. (Zamaya)
Terst, 7. Trieste. (Austria)
Teshyn and Ternov, p. Kokel and Kukulo, Cuculo. (Sedmohradia)
Tissa, p. Theiss. (Vienna) Tygsa,
Tyzha, Tilist. (Prussia) Torzov, 7.
Torgau. (Germany) Torz, 7.
Feldkirchen. (Horutania) Torun, 7.
Thorn. (Prussia) Travna, p. Trave.
(Germany) Trebova, 7. Trubau.
(Moravia)
Terglau, Terglau. (Chorutania)
Trosir, 7. Trau. (Moravia)
Trusa, 3ѸбѸн7, 7. Elbing. (Germany)
Trutnov, 7. Trautenau. (Bohemia)
Труонта, 7. Schonlanke. (Prussia)
Трядиша, Средеш, Соѣя. (Bohuria)
Turka, p. Ёнестр. (Russia)
Turnov, 7. Turnau.
(Bohemia) Tyropogie, obg.
(Chorutania) Tuevo, 7.
Dirschau. (Pomerania)

V

V7robor, V7robor7, 7. Angerburg. (Prussia)

V7ria, 7. Ungarn.

Vda, river Vda. (Russia and
Poland) Vzh7orod, 7. Unghwar.

(Hungary) Vzh, river Vnzh.
(Hungary)

Vsnoim, island. Usedom. (Germany)

Vmra, river Ukern. (Germany)

Vpa, river Alpa. (Bohemia)

Vra, Cera, river Ohre. (Germany)

Vsti na Nabe, 7. Aussig.

(Bohemia) Vtin, 7. Eiten. (Silesia)

F

Fembra, island of Femern. (Silesia)

Furçyana, obx., Frioul. (Italy)

H

Khomutov, 7. Kommotau.
(Bohemia) Hvar, island. Lessina.
(Croatia) Heb, 7. Eger. (Bohemia)
Hegmno, 7. Culm. (Prussia)
Hevno, Nievno. (Gorjovina)
Hodezh, 7. Chodiesen. (Posnan)
Hojnice, 7. Fojnitzt. (Bohumín Peninsula) Hojnice,
7. Konitz. (Prussia)
Kothebuz, 7. Kotbus. (Nysa)
Horutania, obg. Karnthen. (Austria)
Khron, p. Nieman. (Russia)
Khron, Gron, p. Gran. (Switzerland)

у

- уа7уаб, 7. Freistadt. (Austria)
- 7. Sorau. (Prussia)
- 7. Constantinople, Bithynia. (Turkey)
- Aachen, Aachen. (Rhine Province)
- уеѣовеѡ, 7. Klagenfurth. (Croatia)

N

Naba, 7. Csaba. (Hungary)

Neуhom, 7. Solnok. (Hungary)

Nerneumoe Lake, Zirknitzersee. (Austria).

Nernovy, 7. Tschernowitz. (Bumovina)

Nernome, 7. Tschaslau. (Bohemia)

Nechmaya Nipa, 7. Leipa. (Bohemia)

Sh

Shamatugi, 7. Samter. (Posnan)
Sheynovo, Kote, 7. Kazanlick. (Romania)
Shmov, 7. Skeiditz. (Germany)
Shϣeu, 7. Schleitz. (Germany)
Shϣymnov, 7. Schluckenau. (Bohemia)
Sopron, 7. Odenburg. (V7ria)
Srem and Srem, 7. Schrimme. (Prussia)
Styria 7radeu, 7. Gratz. (Styria) Shumava,
7. Bohmerwald. (Bohemia) Shumna,
Shumen, 7. Shumϣa. (Bulgaria)

Ю

Юетина, 7. Stettin. (Prussia)
Schennitz, Schemnitz. (V7ria)

3

Зиава, р. Adige. (Italy)

ЗѸбѸон7, Trusa, 7. Elbing. (Pomerania)

Œ

Œra, river in Prussia, in Samogitia. Œra,
mountain range in France and Switzerland. Œrbor,
7. Jurburg. (Russia)
Œрьев, 7. Dorpat. (Russia)
Œрьев, 7. Raad. (Hungary)
Œтробом, 7. Juterbock. (Prussia)

P

Pb̂on, 7. Gabel. (Bohemia)

Pb̂oneu, 7. Gablonz. (Bohemia)

P7ra and P7er, 7. Erlau. (Austria)

Рдерсто иѹи Sin Sea, Adriatisches meer.

Pdrin, 7rinopog, Adrianopol. (Balkan Peninsula) Pnov, 7.
Jansdorf. (Prussia)

Pnov, 7. Genova, Genes. (Italy)

Pantarny Bere7, Samland. (near Frisch and Kurish

7ala) Pscbiryn, 7. Jasbiryn. (V7ria)

Psine, Psinya, 7. Korosmezzo. (Venice)



V. A. Moshmov

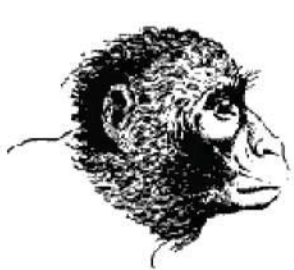
A new theory of the origin of ueŸobema

and e7o degeneration,

compiled based on data from
zoology, botany, archaeology,
anthropology, geology, history and
statistics

WARSAW.

*Printed at the printing house of the Guersky
administration. 1907*



1. GIATVS

Hiatus. The life of Palaeolithic man. The existence of hiatus. Famine in Europe. The struggle for existence among mankind. The increase in human stature. Progress in mind and character. The possibility of cannibalism during the Hiatus. The increase in the capacity of the human skull.

In the monographic review, the author's position is clearly defined and supported by evidence. In terms of its nature, it resembles modern diaries to a certain extent, surpassing them in some respects and falling short in others. There were no homons, ~~by~~ were replaced by penpers. It is believed that he no longer walked on all fours ~~leother~~ European animals, but moved on two legs, which he was able to do with the help of his hind legs. The domestication of animals and agriculture were unknown to him: he ~~was~~ hunter. His weapons were: a bow with a leather quiver, a spear with arrows, a wooden shield and a sharp stone axe. He hunted up to 70 species of mammals and up to 50 species of birds. In addition, Europeans managed to catch fish with the help of a rod and a harpoon: up to 50 species of fish were found in these waters, 10 of which were marine. From this we can see that they already had something like a motorboat, which they used to go out to sea. They probably ate the meat raw, but they could also fry it, because they were already familiar with it. We do not know whether Europeans were cannibals at that time. There are indications of this in the form of scattered human remains found in caves. It is assumed that the bridges were built for the purpose of eating bridge-dwelling animals, as primitive Europeans were great hunters.

It is still unknown whether this type of ornamentation originated in the 7th century, but in essence, namely in its execution, it has reached a high degree of perfection. In the monuments of art, we find bridges decorated with carvings. But especially good are the attempts to imitate nature, mainly in the depictions of animals. Here we find lions, deer, horses, mammoths and even fantastic creatures, such as chimeras.

It is still unknown whether they were used for religious rituals and ceremonies during the consumption of sacrifices, because

no such items have been found.

Gabrielle Mortier draws a clear distinction between the concepts of paeogetic and neogetic. In his opinion, the latter is not a continuation of the former, but something completely independent, which appeared unexpectedly and was brought to Europe by a new people. This idea is supported by the author's powerful description of both cultures. The pagan culture was primarily hunting-based, while the non-pagan culture engaging in agriculture, domesticating animals, knowing how to make stone tools, etc. In addition, Mortier expressed the opinion that the new people who came to Europe did not replace the ancient population already living there, but rather supplemented it with their own. The population that lived here in the distant past, before the appearance of the Neolithic era, is unknown. In any case, de Mortier suggests that between the pagan and Christian eras, at least in Western Europe, there was some kind of intermediate period, during which Europe, with few exceptions, it remained uninhabited. In his opinion, there is no connection between ancient pagan culture and neo-pagan culture, no gradual transition, but rather a break, a hiatus (void).

The existence of this gap has been accepted by many other researchers. The main advantage is a number of areas where there is actually a difference between the mythical and the real, there is empty rock, covered with all kinds of debris and often very wet. In the sediments of the Sona River 7. Arsenin's empty cavity is 3 metres deep and consists of the sedimentation norm for the area, which means that the hiatus lasted from 3 to 4 thousand years. Based on similar findings, de Mortier concludes that, with the exception of a few areas, with the exception of a few areas, the inhabitants of Europe were completely replaced by a new population after a period of time.

However, 7. Nieder does not agree with Mortier's opinion regarding the appearance of a new people in Europe during the Middle Ages. He believes that "large post-Ice Age animals were exterminated by hunting, and, due to climate change, retreated to the north and east. In this way, he could ensure his survival by hunting animals, multiplying them into large herds and gathering food supplies.

all the time. In the same way, человек мo7 can be brought to м хебопашествy. According to Niederer, the ancient population of Europe did not disappear, and the new population ~~dis~~appear suddenly, but gradually developed from the old one. "We cannot allow ourselves to be swayed by the influx of new peoples," the author concludes. And indeed, there is evidence of the existence of ancient settlements (Italy) that were inhabited by humans, perhaps even before historical times. There is no interruption in them, and above the lowest mythical layer, which belongs at least to the mythical layer, there are layers that are much later, mainly belonging to the non-historical period.

There is no need to assume a significant migration of peoples to explain the non-indigenous nature of the culture. It is not possible to agree, but the existence of the hiatus is a fact that requires explanation.

Based on this assumption, it is possible to construct a multitude of more or less probable hypotheses. The essence of the situation boils down to the fact that at one point in time, a new, hostile force suddenly appeared in Europe, which was driven to exterminate it without mercy. This force could be a natural phenomenon, such as the "global flood" described in the Bible. But the Bible does not tell us anything about the possibility of such a phenomenon in Europe at the time described.

The most likely cause of the situation may have been a conflict between European states, which led to their mutual destruction, and subsequently to the domestication of animals and agriculture.

"All large animals," says Nieder, "characteristic of the paleozoic era, have already disappeared" and are now extinct.

"The non-migratory species were the northernmost ones, which gradually retreated northward." Of course, all the herbivores had already been eaten by predators at that time, and along ~~them~~, the plant-eaters. In addition, as the northern fire receded, the area suitable for animal life in Europe continued to expand. The animals that lived there spread out over a larger area, making it increasingly difficult to hunt them.

It is impossible to imagine a more powerful force than the one that reigns supreme over all others, for there is no equal rival in the entire world.

If you want to kill every animal, then it is clear that there will be no salvation for them anywhere. And if they had multiplied rapidly and populated Europe, the situation would have been similar to that in modern Western Europe with its dense population of domestic animals and livestock. and modern Western Europe, with its dense population, would have been deprived of domestic animals and cultivated plants and, cut off from the rest of the world, would have been forced to subsist on hunting. It goes without saying that its population would have no other choice but to hunt each other and survive by cannibalism. Under other conditions, it could have spread throughout the entire globe and transitioned from an animal to a plant. But if it had remained confined to Central and Southern Europe, and if the vegetation of those countries had remained as it was, there would have been no other outcome for it.

"There are types of the same kind," says Warvin, "They are usually similar in their habits and behaviour, and always similar in structure, so the struggle between them, if they come into contact, will be more intense than between species of different genera." The same can be said about the life-and-death struggle between representatives of the same species, even if it is possible during the most dangerous period, having already defeated the most terrible enemies of the animal kingdom? It is difficult to imagine a more intense and difficult struggle. And if it lasted for thousands of years, then the origin of the situation becomes completely understandable, when the population of Europe was exterminated to the last man, leaving only a few people alive. One can imagine that this population improved itself through the extermination of the weakest and natural selection, and that it left behind only the most outstanding offspring.

The fight we are talking about is fought with melee weapons, at close range with knives, clubs and spears, and at a distance with bows and arrows. All types of weapons require their users to have muscle strength, agility, good eyesight and accuracy. People who do not possess these qualities will inevitably lose in combat.

With the gradual growth of muscular strength, and with it, energy, we become more agile, stronger, and more agile, controlling all animal instincts. "To compare," says Gaam, "the manifestation of life in large and small groups

animals, it is clear that their senses and abilities are constantly developing, and that the properties of these senses are more developed in higher animals and less developed in lower animals. This is confirmed not only by comparing large groups of animals. For example, mammals and birds with reptiles, amphibians and fish, insects with worms, higher animals with teeth, but also within the limits of individual groups.

If all other conditions are equal, muscle mass is proportional to height, so taller people are more likely to be winners when they are in good shape. And Gaam, the weight of animals increases proportionally with their relative height. "The most important thing," he says, "known to us from the Mesozoic era, were all small animals some were even smaller than insects. But the variety is constantly growing. At present, in the transitional period, it has reached the size of some mammals. Gaume expresses the same idea when considering monkeys and their closest relatives: lemurs, insectivores and marsupials. In all cases, the size of the brain increases with the development of the animal.

The variation in the size of animals is explained by nothing other than the conditions of direct competition for existence. If we take a predator and its prey, which are quite similar in size, then naturally, the predator will kill its prey more quickly and will destroy all the weakest and most vulnerable ones. The most fragile, and therefore the most vulnerable, victims will be able to save themselves by fighting directly against the hyenas with the help of dogs, rooks, subes, but⁷, etc., and those who manage to escape from it, and, of course, with the greater speed of their flight. They will leave behind them more numerous offspring. In this way, the size of the species that is eaten as it is exterminated by its predators will decrease. But the same time, selection will also take place among the predators. The weakest of them will die out over time, unable to cope with their large prey, and the growth of predators will also slow down. And those of them that remain alive will be the strongest, capable of coping even with larger prey.



Thus, the victims of the struggle for existence and the winners in the struggle always strive to grow and achieve sometimes incredible proportions. "But it is precisely these proportions," says Gaume, "that prevent animals from adapting to their environment and prevent them from being there, all the dinosaurs of the Jurassic period became extinct in a short period of time." At the same time, if not more, the growth limit was reached by the extinct dinosaurs of the same system: pterosaurs, pterodactyls, dinosaurs, etc.

But along with the muscle advantage in battles between giant creatures, there were thousands of the most diverse military techniques and tricks, which depended on the inventiveness of the combatants and, of course, on their mental strength. All the positive aspects of the human mind and character are evident here.

By paying attention and observing, you can learn about your enemies, their abilities, habits, techniques, and weaknesses. A sharp memory allows us to draw conclusions and make comparisons about enemies and observations from the past.

Imagination gives you the opportunity to anticipate the course of the battle and make the necessary preparations for it. A quick mind helps to navigate the changing conditions of battle and take the most appropriate measures for the moment. He was gifted with it and made many small and large inventions that surprised his enemies. His fearless courage and fearlessness allowed him to calmly assess the danger during the battle itself, not to lose his head in the face of unexpected events, and to embark on the most daring and dangerous ventures.

Each of these abilities brings its owner undeniable advantages in battle, but when combined in one being, they give it even greater advantages. If this struggle continues for many thousands of years, and if millions of people are involved in it, in order to preserve life for the chosen ones of destiny, then the latter must have achieved the height of perfection in a physical sense, and in a mental sense, what we call wisdom. The main difference between wisdom and ordinary knowledge seems to me to be the ability to use the inexhaustible wealth of knowledge and observations to correctly and accurately draw the right conclusion about a given phenomenon. This is the highest degree of synthetic ability, combined with the ability to respond.

In such a situation, where the ordinary mind is confused by novelty and unexpectedness and does not know what to do, it chooses the wrong path, but the wise mind feels at home and follows the surest and most reliable path. There are no dangers, no surprises. Every move of the enemy has already been foreseen and thought through. There are no difficult situations that would stop him. It goes without saying that in the struggle described, the five external senses are developed to the highest degree of sensitivity. As for the remaining feelings, it is well known that people of high intellect have high feelings. But among them, unselfish love for others should come first. By loved ones, of course, we mean the group of people to whom we belong by birth. That group, in which each member is not afraid to die for their own at any given moment, could never emerge victorious.

They seem to me to be the last couples who have survived a brutal struggle for life and death with their own kind.

The struggle among people is not necessarily a form of war,

the latter? After all, there is no point in exterminating them before the latter, is there?

This is a difficult question, but we have answers that are relatively simple. We will examine them in detail below, but for now, let's focus on the following:

Firstly, 7ehenia is necessary not only to defeat one's enemies, but even more so to save one's wives and children from 7ibebi. to save their wives ~~ad~~ children from destruction.

Secondly, perhaps the noble race would not have been saved by its nobility if it had not had the same wives and children ~~also~~ now, if they were not subject to the same strict natural selection as men.

In the context of selecting a wife, men should be distinguished ~~in~~ women to a certain extent.

Gabrielle de Mortier argues that the existence of manibasism is not yet proven, but in addition to the above data collected by Sharpe Webber, it can be assumed that it is widespread among the Jewish community and Jewish victims to this day.

"No nation," says Gervard, "no part of the world can be considered innocent of anthropophagy. Everywhere one can find traces of cannibalism, either directly or in myths, legends, etc. And without exaggeration, we can say that there is now no single race that has not been involved in man-eating in the past.

But even in that case, even if the absence of mania in the non-neurotic period were actually proven, this circumstance could not testify against the existence of devastating wars between the then-existing states. If they were not motivated by greed, then they could have been waged simply for the sake of war. But if this race had developed over a long period of time and endured a fierce struggle with the most powerful enemies, who could destroy it? Where would it find a worthy rival?

Amidst the hopeless struggle for existence that we have described, it is necessary to endure a great deal of suffering, but in the end, natural selection will prevail more quickly, and we will be able to change it. De Mortier, comparing the inevitable ~~with~~ the possible, does not consider the former to be the latter; he attributed the non-essential to the representation ~~of~~

of the race that had arrived.

Archaeologists depict the non-indigenous people as having polished and refined tools, a well-developed sense of measure, farming animal husbandry, and living in wooden buildings. By this time, they had already domesticated dogs, sheep, cows, goats, and pigs. They made cheese from the milk of these animals. They cultivated crops such as wheat, barley, rye, millet, buckwheat, oats, etc. In addition, fruit trees were cultivated: apple, pear, hazelnut, water chestnut and even grapevine.

In this regard, it is necessary to place oneself in the position of one's ancient ancestors. Unfortunately, archaeological finds are not so abundant that we can trace all the changes that have occurred in the organism over such a long period of time. However, comparing the hominid skeleton with the non-hominid one can still give us some idea of the kind of changes that have taken place.

We have already mentioned above the European pithecanthropus, Pithecanthropus Neanderthalensis, the progenitor of all European races, with a flat, broad and receding forehead, a prominent protuberance and a lower jaw resembling the muzzle of an animal.

Although the remains of other Neanderthal races are less well preserved, it is nevertheless reliably known that: 1) the lower forms of the period preceded the higher ones, and not vice versa, and the existence of such time is not repressed and does not remain unchanged, undoubtedly proved, and 2) that between the higher and lower forms, there were intermediate, transitional between those others. In this regard, I will refer to the well-known works of anthropologists.



Tam Karʻ Foch, comparing the two most ancient uerepa paʻeoʻitiuestoʻo vem — Neanderthal and shʻicmий — recognising the undeniable and quite striking similarity between them, at the same time finds that the Neanderthal skull in our time "could be the skull of an idiot," while the Swiss skull "could even belong to a naturalist," since it has a higher vault. In addition, the same scientist finds that the Bernese mountain dog could be mistaken for a Neanderthal, but it is exactly halfway between Neanderthal and Swiss dogs.

The highest transitional forms include the Chancelade race, about which Tsstyu wrote a monograph, and the race that Nybush calls Homo priscus. Anthropologists consider these races to be products of the development of Pith. Neanderthalensis, which has the same body type, the same short stature (1.6 m), resulting f̄nshort legs, the same voluminous skull, and a more pronounced similarity to Pithecanthropus in the structure of the jaw, bones and other details of the organism, compared to the latter, more voluminous ḡenerally more robust, and accordingly, the upper part d̄o changes. On the other hand, Homo priscus is most closely related to t̄ehigher and more advanced h̄m̄īs

Kromanion, which Nyabush calls Homo spilaeus. The latter race is already tall (1.8 m), with long legs, a longer torso with a pronounced protrusion at the front and back, a less massive build.

Regarding Virchow's controversial statements, he expressed himself as follows: "My interest in prehistoric Europe has been piqued since I became convinced of the fallacy of the opinion that primitive people must correspond to those with a lower level of organisation. In fact, there is nothing in the structure of ancient dwellings (stilt houses) that would suggest a low level of organisation; on the contrary, we must admit that they are far from our own and very different from our own. The present-day overheads may be compared to those of the peoples of the Middle East, in terms of their capacity, form and details of organisation, they can be placed alongside the most advanced peoples of the Aryan race.

In the same vein, Kogman says: "The findings make us think that the primitive Europeans belonged to a perfect race, with a motor that was more perfect and more powerful than the previous ones. This assumption is natural, but it is possible. Not everything that seems simple is true. The first settlers (the author calls them "non-indigenous") were, indeed, at a lower level of development, but they were not a backward race. Here, two completely different things are mixed together. This is a forgivable mistake, which could be made in the early stages of anthropological development, but now it is time to move on from it.

For his part, Ranmē also mentions the Karmanons race, saying that they will tell us about a race that is strong, powerful, and athletic. The Nepers are very characteristic, they are strong, well-developed in all respects, and in terms of their size, strength and endurance, they surpass even the average size of modern humans. Instead of an ape-like build, the primitive inhabitants of Europe are completely different: the numerous representatives of the Carmanon race belong to the highly developed "samuatezhno mrasivom" type. Instead of a monkey standing on a low animalistic level, we must, it seems, accept the theory of the gradual development of humanity. However, when comparing the development of the species and the capacity of the current inhabitants of France and representatives of former species, we see a number of similarities. (From these similarities, we will take

two, the most characteristic ones):

The historical period is 1615 myб. See Сохюггс

The history of modern Parisians 1558 AD. See

From this we can see that the ancient prehistoric inhabitants of France "In terms of size, they surpass the current ones." In any case, according to Ram, "the ancient ones are not inferior to ours."

The capacity of the shipbuilders 1558 myб. см.
of the Svaiono period

The same swaiyarev of modern times 1377 myб. см.

Namone, Niapuzh gives the following interesting table of the capacity of vessels:

Pithecanthropus erectus	1000	см
Pithecanthropus Neanderthalensis	1200	см
Average modern European	1565	см
Homo priscus	1710	см

The last of these figures is very impressive in itself, there is a much greater limit to the capacity of the skull, reaching up to 2000 cm³, and in the Trechere race, the capacity reaches up to 1925 cm³.

"Virchow," says Ranke, "is right in saying that we are wrong to look down on our ancient ancestors. To back this up, Virchow points out that among the inhabitants of the Swiss pile dwellings of the prehistoric period, the average height of men is not less, but even greater than that of the present inhabitants of the same localities."

3Gise Pemyu expresses the same sentiment: "The question arises whether the Cro-Magnon race has not reached, in some respects, a point of maximum development, at least in relation to the present, all recent discoveries clearly represent a period of rapid progress. However, in any case, it is not enough that the development of society is characterised by a constant process in the sense of increasing the number of people and the form of government. It is even likely that the opposite is true. Contrary to popular belief, the volume of books has not decreased at all over time. Most of the books that are being read today exceed the average modern book in terms of their content.

Itam, anthropological data on the existence of неовечестних черепов leads us to the conclusion that, together with the transition of pitemantrop and

from the animal state to the human state, it is possible to assume a non-linear increase from 1000 and 1200 to 1700–1900 куб. см, and then in our time it decreased again to an average of 1500 куб. см. Consequently, we Europeans, in terms of height, are on average lower than the Neanderthals occupy a position between them and the Pithecanthropus. However, with the non-human species, we are not moving forward, but backward. Could this be due to the existence of a self-process, given our undoubted successes in science?

Obviously, perhaps the facts lead us to this conclusion. But are the facts themselves correct? And are the mental faculties really proportional to the capacity of the brain?

The accuracy of the anthropological measurements we provide is confirmed by such scientific authorities as Virchow, Kogman, Brom, Ranme, and others. The fact that the capacity of the brain in modern Europeans is lower than that of their ancient ancestors is nothing new to science. It is mentioned by Darwin in his writings on the "incomprehensible" phenomenon. Brom explains this by saying that "the average capacity of the brain in civilised peoples must inevitably decrease, due to the preservation of the intellectual and physical qualities of the people, which are lost in the diaspora." Although the explanation is rather vague, everyone is satisfied with it, including the Maris. If Brom equates people with dimary, then the average capacity of modern dimary is less than that of Europeans — 1511 куб. см, among American Indians it is 1426, and for Australians it is 1341.

This is due to the proportionality between the capacity of the stomach and mental capacity, to which Darwin refers in his work "The Power of Man":

The belief that there is a connection between brain size and mental capacity is based on comparisons between different races, ancient and modern peoples, as well as on analogies between a number of related species.



2. SIGNS OF THE GENIUS OF PRIMITIVE MAN

Traces of the genius of primitive man. Modern theories of gradual development. Its merits. The beginning of cattle breeding and agriculture. Megalithic structures. Material inventions of ancient man: looms, the discovery of fire and metallurgy. Products of spiritual creativity. The impossibility of collective creativity. Legends about the Ice Age. Early theories about the origin of man. Beliefs about the world of bacteria. Medical knowledge of prehistoric man. The spread of man across the islands of the oceans.

In the previous chapter, we discussed the question of the unity of primitive man, so before we must move on to the most recent history, it is necessary to supplement it with certain assumptions, with modern understanding, a bold, daring idea.

The opinion that primitive man was "civilised" and that modern man has fallen to his present state is nothing new. According to Sarvin, it was first expressed by Argyr in 1869, and even earlier by Archbishop Vettini.

It is also known that the Holy Scriptures and traditions of all countries and peoples view the present and future of humanity quite gloomily and see everything good as fleeting. Then there was paradise, the blessed state of man and immortality, and now there is the dominion of the devil, sin and death. All religious systems are built on this position. Our ancestors did not hold this opinion so long ago, but simple people still hold it today.

However, the latest discoveries of European scientists have dispelled the old worldview and replaced it with a new one, which in ancient times was unknown, except for darkness, ignorance and superstition. Therefore, everything that was discovered and invented in prehistoric times is explained by chance, like the discovery of the wheel by the Sumerians. We have created a new theory of "gradual development," according to which we evolved from animals, specifically monkeys, and have been continuously improving ever since. If it sometimes stops and regresses, it is only in the form of a break from progressive

work, only to move forward again afterwards.

Our forward movement is governed, first, by the process itself, and second, by free will. If it has free will, it progresses; if it does not, it stands still and goes backwards.

That is, the hypothesis, requiring verification, is accepted as true before it is verified. But the entire hypothesis, which has existed for a long time without any serious refutation, is now being turned into an axiom. There is a huge mass of phenomena that are incomprehensible from the point of view of our theory. They are discussed with uncertainty: "it is unlikely that we will ever know anything about them," and self-confidence: "future science will explain them." There are even phenomena that directly contradict it, but they are simply ignored.

The hypothesis we are talking about is already beginning to take shape and turn into a unified European belief system. All our hopes and aspirations for the future, all our likes and dislikes in the present are based on it. Of course, we cannot part with it.

Undoubtedly, this hypothesis is based on the well-known mental progress of Western Europe, which has been observed throughout history, but we must admit that the reason for this progress is completely unknown to us. Reflecting on the sudden decline of Spain, Warin says: "The awakening of European nations from the dark ages of barbarism is a difficult task."

We cannot say with certainty whether our progress is permanent or temporary. History shows us that temporary progress is not at all rare, but rather very common. Many ancient peoples progressed, just like us, but when they reached a certain point, for some unknown reason, they began to decline and die out. Are we any different from them? What guarantees us against decline and extinction? No one knows.

True, we have a glimmer of hope for the spread of enlightenment and the democratisation of European society. But alas, these means have already been tested in practice by China, and nothing can prevent it from falling. They also do not prevent advanced France from falling.

We believe in progress, the main force of the world, and we are not mistaken. Progress really does exist. Its reality is obvious. But progress is one thing, and the paths it takes are quite another.

The state of affairs undoubtedly needs to be improved, but how? That is the question. On the one hand (theoretically), every nation and every individual is improving, but on the other hand (in reality), millions of people and thousands of nations are suffering in order to make room for one pair of chosen ones. In both cases, there is progress, but there is a huge difference in the paths taken. Of course, the first path ~~will~~ is more pleasant for us, and we try to convince ourselves that there is no other path. But the relentless reality tells us that nature knows only the second path.

And in that case, each of us and the peoples to whom we belong may not be among the chosen ones. Do you think we will be saved according to my own will? Not according to the same law? But according to the same law, the Egyptians, the ancient Greeks, the Romans and other peoples of antiquity? According to the same law.

It is more pleasant for us to think that we are not bound by darkness and ignorance, but that we stand at the pinnacle of progress (the ancients thought the same in their time). And so we turn a deaf ear to those who do not speak, but simply whisper that it is not true, that our distant prehistoric ancestors were not ignorant, that they were so advanced intellectually that even many thousands of years later, we are unable to understand the traces they left behind.

There are so many of these traces that one could write entire volumes about them. But our task at present is not to study them, but to understand the essence of their existence.

First of all, we must pay attention to the most valuable legacy of our prehistoric past, the foundations of our current well-being: agriculture and animal husbandry, without which our entire civilisation would be impossible. We must remember that the establishment ~~and~~ development of the two most important sources of our existence in the smallest details belongs not to us, but to the distant prehistoric past.

We consider the domestication of animals to be extremely simple and believe that it is accessible to everyone. It is well known that everyone has domesticated animals, and that is enough for us. But if we take a closer look at domestic animals and compare them with wild ones, we will see a multitude of unsolvable problems that baffle even our most brilliant minds. "The origin of most of our domestic animals," says Warvin, "will probably always remain unclear." "It is impossible," he says, "to come to a conclusion."

be it their origin from one and the same species or from different species. In ancient times, on Egyptian monuments and in the pile dwellings of Switzerland, we encounter very diverse breeds, some of which are very similar to modern ones and even identical to them. However, these considerations give way to speculation and suggest that animals were domesticated much earlier than is currently believed. Speaking of the ancient peoples who developed our breeds of domestic animals, Darwin names them to

"Civilised" or "barbarians", but by no means Darwin, because they were well aware of the extremely difficult task of artificially selecting animals, which Darwin do not do anywhere. "It would be completely wrong to assume," he says, "that the application of selection is a new discovery. When we compare the wild goat with the domestic goat, the dromedary with the camel, we can compare breeds of sheep adapted to high pastures with wool suitable for one purpose, in the second case, we can compare pasteurised breeds of dogs, suitable for various purposes, we can compare a fighting cock, stubborn in battle, with other completely peaceful breeds, with "unbeatable" walls, which are content to be sedentary, and with small, gentle bows, we cannot allow all breeds to be as perfect and gentle as we see them now. I myself am not a perfect representative of this breed.

In particular, Darwin says about dogs: "We cannot explain the origin of such strange creatures, such as the mammoth, the moped, the bug, the mop, the moped, mryzody and mons, it is reasonable to assume that these forms existed at some point in a dim state. However, as soon as someone has the courage to suggest that such unnatural forms exist and can exist in a dim state, If we compare them with all known representatives of the canine family, they immediately reveal their difference and abnormal origin. There is not a single example of dogs such as Spanish mastiffs and real bears being raised by humans: they are the product of continuous evolution. This applies to direct causes and degrees, with the help of motor dogs

are clearly different from each other, then we do not know for sure about this, about many other things.

However, selective breeding is not at all a simple matter, as it can be compared to the first seven days of life, and it is practically inaccessible to modern man, as evidenced by the following words of Lapin: "If selection were limited to the separation of a clearly expressed variety and its propagation, it would hardly be worthy of attention, but the differences between animals which have to be dealt with, are not noticeable to the untrained eye." "At least I," says Warvin, "am trying to understand them." "One in a thousand does not possess the loyalty and judgement necessary to become an outstanding leader. If he is gifted with these qualities and devotes his entire life to his subject with unwavering perseverance, he can achieve remarkable results; but if he lacks even one of these qualities, he will surely fail. Few will believe that natural talent and luck are necessary to learn how to make money. And if everything is so difficult even now, when there is a huge amount of literature on this subject, one can imagine how difficult it must have been for a beginner who had no manuals to refer to, no experience, and had to figure everything out for himself.

In addition, artificial selection requires special conditions that are unattainable for the poor, and there is always a risk of failure.

"There are changes that are clearly significant and pleasant for the poor," "says Warvin, "can be perceived as both positive and negative, but the probability of their occurrence will increase with the number of individuals contained. Hence, the abundance (of animals) greatly influences success." On this basis, Marsh formed an opinion about the sheep in certain parts of the county: "They will never improve, because they belong to poor people and are kept in small flocks."

Obviously, in order to improve the breed, it is necessary to keep large herds, which is only affordable for wealthy owners. But is it necessary to improve the breed, and is it necessary to keep large herds? Well, that's another matter. Obviously, our ancestors, thanks to their ingenuity and greater observantness, managed to overcome ~~h~~important obstacle in a way unknown to us.

What we said about domestic animals must be repeated about plants. The inhabitants of the Swiss mountain villages have been cultivating at least 10 species for centuries, namely: 5 varieties of wheat, at least 4 of which are separate species, 3 varieties of barley, one millet and one prosa. In addition, the following are cultivated: poppy, mam, gen and even yabom.

There, our ancestors reached an impasse, domesticating animals and plants, and were unable to understand many issues related to the cultivation of domestic plants.

"In general," says Warvin, "the question of the origin and species characteristics of cultivated plants is extremely difficult. It is clear that botanists have not yet reached a unanimous agreement on the primary form and origin of many of the ornamental plants. It is known that none of our plants grow wild and did not grow in their present form in the past. And so, Warvin concludes that "many of these plants are subject to significant changes and modifications through mutation."

But the mutation of plants is no less difficult than the artificial selection of animals, and therefore Darwin cannot allow simple mutations to be considered as such. "If it is necessary," he argues, "to spend hundreds and thousands of years to bring our plants to the degree of perfection they now enjoy, then it becomes clear to us why neither Australia, nor Cape Good Hope, nor any other country inhabited by completely uncultivated peoples, has given us a single plant that would be worth cultivating."

A true believer in the theory of "gradual development" would not even try to explain this. He would simply come up with "Motivated unconscious selection." One unconsciously selects one small part, another selects another, and so on, but together they form a difficult and serious whole. But it happens that no motivational work is possible unless it is inspired by a single idea. If there is no such idea, then separate people always go their separate ways, as in the fable: one spoils what the other has done.

The most important thing is that we are not afraid to build, to create, to invent, which, due to their enormous size, the people rightly call "buildings of the gods." "The buildings of the Neolithic period," says Ramé, "are undoubtedly the most

evidence of the primitive spirit of European architecture. To restore them, the joint efforts of a large number of people are required... The inhabitants of the new settlement were already at a relatively advanced stage of development.

Stone structures are found in many parts of the world, but they are especially numerous in France, where they are distinguished by their size and spaciousness.

They are made of stone blocks of considerable size. For example, the spindle-shaped menhir in Morbihan is 19 metres high and 5 metres wide, while the menhir in Saint-Hilaire is 13 metres high, etc.

Among these monuments are: 1) Menhirs — vertical, separately standing stones, 2) Kromeghi — square and round stones composed of menhirs, 3) Stone circles and rows, also composed of menhirs, and, finally, 4) Dolmeny — artificial graves and enclosures, made from huge mammoth pits in the form of stone.

In France, there are up to 1,683 separate menhirs and up to 56 dolmeny. The most famous of them, located in Carnac, stretches over an area of 3 square kilometres and consists of straight lines. The first consists of 11 rows of menhirs, the second of 10, and the third of 13. A total of 10,000 stone blocks were used to build the walls. There are up to 34 dolmeny in France. They built a large structure with 35 stone blocks on the walls and 13 on the floor. Some of the stones weigh up to 35 kilograms. Is it possible to doubt even for a moment that such large structures could not have been built by the ancient Greeks?

In addition, in order to build structures, one must be able to operate machines such as mowers, gates, saws, etc., and it is necessary to be skilled in manual and heavy work, as many of them are used for processing and have holes for their fastening.

In Polynesia, on the islands of the Pacific Ocean, there are also many ancient monuments of all kinds, which could not have been built by the local inhabitants. On the Niue Islands, for example, there are ancient roads and ancient buildings. On the island of Ponape, there are 80 four-sided stone islands surrounded by basalt columns.

and separated from each other by manas. On the islands of Ton7a, we encounter monumental monuments called "lai-toma". They are composed of stones stacked in several tiers. The dimensions of these monuments reach up to 180 metres in length and up to 120 metres in width, with a height of 20 metres. The stones from which they are built are up to 20 metres long and up to 8 metres wide.

Among the structures belonging to our prehistoric ancestors, we must include the suspension bridges in America and Tibet for crossing chasms from one cliff to another. "These structures," according to Remy, "must undoubtedly be considered as having been inherited from peoples who possessed a higher culture than the modern inhabitants of these countries."

The following material inventions of our prehistoric ancestors should be noted: 1) the stone axe, the remains of which were found in pile dwellings in Switzerland, 2) friction grinding, and 3) the discovery of all the most important metals that we use in technology today.

Their extraction from ores, i.e. seeds that do not appear to have anything to do with metals, required inventors to conduct numerous experiments and have the ability to generalise. It is possible, perhaps, to assume that the extraction of one type of metal, such as copper, was discovered by chance when copper ore was heated ~~in~~ iron, but to assume that the same process could be used to extract iron, there is no possibility of this, as the extraction process requires high temperatures and special equipment. Of course, the example of copper may suggest that all other elements, similar to it, should give us some kind of metal, but such generalisations do not apply to elements that completely lack this ability.

In the spiritual realm, the same period left behind a legacy no less significant, namely the so-called works of folk art, which belong to the international memory, included in the Iliad, the Odyssey and the folk songs of many countries. Their themes were used by Shakespeare in his plays and by many European poets and writers in their works. The products of prehistoric creativity, even in the imagined form in which they were passed down by the people, who were not yet literate, could be attributed to primitive dimars, and therefore, in order to explain their origin, a special type of creativity was invented, which is

examples нитто нито7да не набўюдаў, творчества "Unconsciously, senselessly, and impulsively." It is assumed that some barbarian, preoccupied with material problems and having no connection with the present, composes, for example, a poem. Other peasants who are equally poor will copy this work and pass it on by word of mouth. Each of them adds something, corrects something, and passes it on, and in the end, instead of a rough image of the original thought, what usually happens is that a distorted picture emerges, full of false ideas and false feelings that are completely foreign to the original. Could there be a more reasonable explanation than that?

From those fragments of ancient works, which now bear a naively simplified form, it can be concluded that primitive people had a very broad worldview and that many questions which Europe began to address in the 18th and 19th centuries, were already familiar to primitive people, and they even solved them quite successfully, in our opinion. These include, for example, legends of the Stone Age.

One of them, relating to that period, is the work of the anthropologist Hamie, published in 1771. Amnet-Yuperon. The third text, called Venditat-Sads. There, according to the 7th century Milo and according to the traditions of Moses, according to the 7th century, a woman lives in a "place of planting and abundance," Eeriene Veedjo, "the most beautiful, the whole world," given by Ormusd. Ahriman, "the source of evil," acts in his own way and in his own time, irrigating the earthly paradise, bringing the "mother of all things," "the mother of all things." She spreads her wings over the water, the earth and the trees. Then Ormusd creates Soghdo, "the second life, the second creation."



In another part of the Aryan world, we find a similar legend. The songs of the Mandinavs describe a visit that takes place, as mentioned above, during a certain period. The painting depicts this in a vivid way: "The world is dark in the north, there it flows out 12 p.m., engines spewing out deadly poison. The vapour, which releases poison, turns into mist and the water boils. The world is on fire, there are sparks flying, engines are meeting fire and melting it.

At first glance, it seems strange and even unbelievable, but it is impossible to believe that the current period is temporary, preceded by another, more intense period. However, according to some estimates, the current period lasted 10 thousand years, and during that time, animals without having acquired a permanent habitat, then could the same traditions have been preserved in the previous period?

But it is strange that, despite the gradual development of the theory, I am convinced that it is impossible to be a true believer.

If one thinks that the essence of life is eternal, observant nature, it is not difficult for him to understand the remains of the ancient period, when times were fresher and

It is necessary to recreate in our minds the past as it actually was, as we see it now. After all, we are not surprised that the author of the Five Books of Moses and those who passed down the traditions to us, told us about the creation of the world in a way that is quite different from what we know today, which in our time has become a matter of common knowledge. Meanwhile, how else could these people have known about the origin of the animal and plant world, if not from direct observation of nature?

This also includes a very interesting piece of information, namely, the theory of the origin of species, or at least its main idea, was also known to the ancient Greeks, judging by the widespread belief in the origin of humans from apes.

According to this theory, humans descended from a pair of apes whose internal organs, limbs and tails changed ~~data~~ change in their diet (the same as in Namar's theory). their hair fell out, their rumen disappeared, their tails disappeared, and the monkeys became like humans.

Even though we have only recently discovered the existence of the world of bacterias, primitive ~~ueyo~~, even if we do not have a clear understanding of it, we can still find it in both ~~uerthas~~. There, according to the beliefs of the vast majority of modern peoples, "unquenchable fire," like the bacterias, is widespread everywhere. According to the beliefs of the Meshkh, it enters the body through the mouth, and according to the beliefs of the Samavmas Tatars, the whole universe is filled with "evil spirits". They are found in every house, in every room, in barns, ~~iwells~~, in wells, in trees, and inside animals. The invisible spirit always surrounds people and even tries to get into their ears, mouths, and noses. These spirits bring people various misfortunes and miseries. ~~Acnig~~ Mamuadag beliefs, they live in the air, enter the mouth, settle there and cause misfortune. If modern theory about bacteria had reached the people, and integration had been possible, then ~~or~~ common folk would not be able to convey this theory. It is clear that bacterias were not known to our prehistoric ancestors, but their use was even more widespread than we think, as can be seen from the fact that that "the snatchers of certain nomadic peoples are familiar with the effects of poisonous snakes through inoculation. The Bushmen use this method to protect themselves from snakes and scorpions."

As for European medicine, many of the remedies it uses have their origins in ancient prehistory. There, among our Russian commoners, dry

baths, and the Russians know about moxibustion and bloodletting. The cupping tube is known to the American Indians of the Damota tribe and to the Russians of Western Alrim. The Enakari of some tribes perform certain serious operations, such as ovariectomy (Australians), hysterectomy and mesorovectomy (Yucatan Indians). Trepanation, known in Europe since the 15th century, is still used by the Nehru, Persians and New Hebrides to treat nervous disorders and epilepsy. Nowadays, the steam bath, which is now beginning to spread in Europe as a folk remedy, is found not only among the common people of Russia, but also in the Caucasus, Asia, America and Poland. Kumys and melir, known since time immemorial among the peoples of Central Asia and the Caucasus, are now accepted by us as good medicinal remedies. I will not mention the enormous variety of remedies accepted by our medicine, which have been adopted from the people, but are preserved from the most distant prehistoric antiquity.

Namone, if we add to all this the astronomical data on which the calendar and meteorological signs are based, which coincide with the data obtained by European science, it is clear that ancient thought penetrated very deeply into all areas of knowledge. To attribute all this to a complete inability not only to observe and generalise, but even to think about anything, is to completely ignore him and ignore the information about his mental abilities that has been collected in the literature.

But what is clearest of all is the ancient wisdom its decisiveness, fearlessness and extraordinary strength is evidenced by the spread of the Uegov people in prehistoric times throughout the most remote islands of the ocean. No explanation can justify the use of cruel punishments for minor offences in their harsh and cruel societies.

The question is, how could primitive people cross oceans to populate all the continents, archipelagos and islands?

This question is closely related to the question of whether man himself was primitive during the period of dispersion. If it was, then the theory of gradual development, i.e. similar to modern dimars and even lower, is difficult to imagine, because

a weak, fearful, timid creature, whose slightest responsible thought causes unbearable pain, could possibly decide ~~as~~ such a dangerous, painful leap into the unknown, which even an extraordinary person, not lacking in good morals, would not dare to take? It is worth recalling the stories about how Christopher Columbus was going to cross the Atlantic Ocean, in order to understand the impossibility of such feats for primitive people.

It remains to be assumed that all the people who ended up on the islands were carried there by the wind and waves on some kind of rafts or logs. But then it becomes unclear why all the animals did not arrive in the same way. For example, as mentioned above, not a single higher mammal ended up in Australia, while in America there are primates. Why is even the smallest body of water, such as the Madagascar River flowing from Alrimini, completely inaccessible to many species? Can't they, like humans, get there on boats and logs?

It seems even if he had crossed over to the islands, he ~~wouldn't~~ ~~couldn't~~ very clever, although he did not have at his disposal the discoveries and improvements of modern technology, and at the same time he was brave, fearless and decisive, there were no obstacles for him, if he set his mind to something.

Judging by the fact that not only in Australia and the islands of the Pacific Ocean, but even in America, separated from the Old World by the Bering Strait, Europeans found neither whales nor large-sized animals, one might think that the ships on which primitive people crossed the oceans were not very large. But on the other hand, they were not small in size, because domestic pigs were found everywhere on the islands of the Pacific Ocean, and dogs on the Australian mainland, which could not get there otherwise, with the help of the natives. One might think that they set off in kayaks similar to those used by the Polynesians.



3. THE APPEARANCE OF THE SHORT-HEADED RACE IN EUROPE

The spread of the short-headed race in Europe. The similarity between stone tools from all parts of the world. The short-headed race — pithecanthropus. Its mixture with the long-headed race. The beginning of the race. Excursions of the red diluvial man to Asia and Africa.

Was the same thing happening in the rest of the world at that time, when a new diluvial human race was forming in Europe?

We have already mentioned earlier that Asia did not have such favourable natural conditions during the transitional period as Europe did. Therefore, there were no obstacles to the migration of the local pithecanthropus during the glacial period to the southern latitudes, up to the savannah. Consequently, it did not experience the severe hardship of its European counterpart and therefore did not undergo natural selection, nor did it even need to change its diet from plant to animal. The transitional period passed without incident: it did not develop any tools, nor did it acquire a straight spine, nor the mind of a European, nor a complex digestive system, remaining the same as it was before. The same applies to the American pithecanthrope. As for North America, we have already said that the pithecanthropus could not even get there due to the existence of the Bering Strait. And even if they did get there, nothing would prevent them from crossing the Isthmus of Panama into South America.

Well, theoretically speaking, there is no hope of finding anything similar to the archaeological finds made in Europe in other parts of the world. Obviously, the European paleontological bridge is unique and of a kind. In conclusion, we can repeat Dr. Visser's words above, but outside Europe, the only known examples of such bridges are found in Brazil, and even those are of recent origin. In the same vein, Ranke says: "If we do not count certain, in every respect, remarkable remains discovered in Asia Minor and India, as well as certain discoveries in America, which have not yet been explained by science, then it is clear that they originate outside Europe."

domesticated.

These beliefs are currently widespread everywhere the form of magical tools found by European travellers in use among the Tsemeni, and also in the form of beliefs preserved from ancient times, in which magical tools are used. In some places, they are given a religious meaning, in others they are associated with various superstitions. Some believe that "magical tools fell from the sky," others that "they were used by former gods and powerful people," and so on. Archaeologists, comparing European stone tools with those from other parts of the world, found that the latter "are similar in shape and material to European ones" and that their "main forms are generally the same everywhere," and, for example, "the stone axes found in the most remote corners of the world are identical to each other." Von Kotta notes: "The stone types used in the manufacture of various tools and utensils, and the forms given to them, are found in very different localities and in very different ways, with few insignificant local variations, a similarity that could have been created by nature."

According to Gegevagda, "all peoples (except Europeans) have a seemingly inevitable stage at the basis of their highest moral development."

These data indicate that 1) all the world's stone tools may have a single origin, and 2) everywhere, except in Europe, they are found in a developed form. Of course, nothing prevents us from assuming that the paeontological, i.e. unrefined stone tools and the associated stage of development, originated in Europe, and then, in a non-innovative way, spread his invention throughout the world.

We have seen before that Mortier, discussing the emergence of the non-traditional military in Europe, which supplanted its predecessor, and became the most popular. Apparently, it was the simultaneous coincidence of three factors that led to this: 1) during the Middle Ages, the ancient European race began to disappear, 2) at the same time, a new race appeared, previously unseen in Europe, a motorised one, and 3) at the same time, a new mythology appeared, unrecognisable, but very similar to the ancient one. These three strange coincidences give other archaeologists reason to agree Mortier's opinion. But all of the above leads to the conclusion that

It is possible to develop this under the conditions of the current period and in Europe. And in that case, it is impossible to find any other similar species on the entire globe, except for the African and Asian pygmy apes exist, but there are African and Asian pithecanthropus. Therefore, the motorised vehicles that appeared in Europe in the Neolithic period were none other than pithamantropes.

The situation is clear and obvious, and we cannot ~~de~~ defeat it or suppress it, nor can we do anything about it at the present time. But under such conditions, it would be incredible if peaceful herbivorous animals could move to Europe on their own, a country that is relatively warm, covered with trees, and populated by white-skinned people, skilled hunters and specialists who do not spare any animal prey. What made them move ~~the~~ the jaws of such a terrible beast across the entire globe?

It is quite simple to accept the following assumptions, which were not known to Mortier and were not taken into account by him: 1) The Dinozoic race did not originate in Europe, but lived in a non-existent climate and gradually changed, replacing the motorised race and even in some areas. 2) In France, Belgium and Italy, the houses built were initially low-rise, then medium-rise, ~~and~~ finally motorised. 3) The low-rise type was tall with a straight roof, in contrast to the motorised type. — short with a less voluminous head and a protruding structure. Consequently, the dinosaurs of that time were taller than the motor-type creatures, and modern Europeans are taller than apes.

It is clear, first of all, that the motor race is much lower than the European race in intellectual terms and, consequently, cannot be conquered in any way, and secondly, the Dzhinns ~~be~~ leave Europe, but gradually mixed with the newcomers, forming the modern European middle race.

Hence, the situation can be described as follows:

When the people of the early period began to retreat northward, the space suitable for life expanded, ~~at~~ at the same time, land communication between the European continent and Asia was established. Europeans, who were hunters, spread throughout Europe, and their power could reach

even to Asia. At that time, our ancestors were already far-sighted, so it was not difficult for them to understand that, living only by hunting, they would inevitably exhaust their resources and then be forced to migrate. This led them to domesticate animals in order to have a constant supply of meat. And since it is necessary to have a supply of plant food in the summer, it is necessary to gather a supply of wild plants, which are essential to the steppe and which were then found in Europe. Subsequently, this led people to think about motivating themselves and living in this way.

If we look at the situation in Asia, we see that there are animals there that are similar to the Asian pygmy apes, which our ancestors tried to tame.

However, considering the conditions of those areas of Europe, where motorcycles are most common in rural areas, then, taking into account that there are very few of them, pay attention to the insane wealth with which the funerals of the deceased are carried out. He came to the conclusion that the funerals were arranged by the elders and elders and carried out by the motorised slaves, who could be brought here by means of trade. "In this way," he says, "the dinosaurs realised the idea of Kamenas Ruay, who wanted to tame the apes. They have the seed, but we lack the motor, we are in the state of an animal." That is, the primitive динночелюстная race gradually disappeared in Europe and was replaced by the medieval человек, it is clear that the domestication of pithecanthropus was accompanied by interbreeding with them and the decline of the primitive hominids, and consequently, we, modern people, are the result of this mixture. The mixing that began in Europe may later continue in Asia and the Alps by European missionaries, and hence the obvious conclusion that the origin of the human species is not to be found in Europe, but in Asia, where the ancestors of modern humans lived.

The probability of an event occurring is determined by a number of factors that will be considered in the following 7 points. Now let's look at some of the most striking examples of this phenomenon in the 7th century:

1). The upper and lower classes of modern society, even today, are divided into two distinct types in terms of appearance, character, and intelligence one is predatory, the other is

plant-eating.

2). The origin of pithecanthropus is unclear, but theoretical considerations suggest that they existed, as evidenced by the remains of pithecanthropus found in Europe and Asia.

3). The legends of many peoples about their origin from a mixture of humans with apes and other animals (see below).

4). The testimony of Holy Scripture about the fall of the first humans, the guilty party is presented as a woman.

And, of course,

5) Consideration of the existing social structure based on inequality, which can be explained by our theory.

Of course, the question of under what conditions the mixing of the divine and the human took place is very difficult to answer. Perhaps the reason for the confusion was insufficient knowledge, or perhaps something else. But in any case, there is nothing extraordinary here; on the contrary, it is a natural phenomenon, common to all animal species.

As we mentioned above, certain species of animals arrived in Europe before the Ice Age and underwent changes there under the influence of the struggle for existence. But could any of them have migrated there before the last ice age? Of course not, and even in the form of a rare occurrence, because no one has ever gone to Europe. Consequently, during the period of natural selection, each species split into two parts: one part came to Europe and underwent natural selection there, while the other remained in Asia and remained unchanged. But did both populations of the same species have the same desire and ability to reproduce with each other, so that they could meet again at the end of the period? I don't think so, because the selection of genes in rare cases can change the genetic system of animals.

Of course, in the context of motorised improvements of every kind, there are already signs of future imperfections. He must either come to terms with his imperfect nature early on and, in doing so, lose some of his hard-earned gains, or shock his descendants with the process of mixing. Later we will see that these phenomena have been preserved in most species

animal kingdom.

Does this circumstance testify to disorder in nature the absence of a self-regulating process in the world?

No. It is only one inevitable step on the path along which nature inexorably and tirelessly leads all living things towards perfection.

On the very pitamantrop, who were wives of bezo7o ueXobema, on their children, it is impossible to look at one of their domestic animals, which, depending on necessity, could be eaten, used for some kind of work, or exchanged with neighbours for something else. This is where the basis for slavery lies, which now oppresses us. In itself, it has nothing oppressive about it, but in the long run, the distinction between slaves and masters became blurred and diminished. It is impossible to help the race, and the former slaves, mixed with the noble blood, gradually became equal to their masters. In many ways, modern society has developed from ancient forms. This is the reason for the change in society for the worse. That is why the value of modern society is lower than the value of primitive, unspoiled society.

Of course, the middle race, which appeared as a result of mixing, was average in both physical and mental terms between the two primary races. "There," says Gegevag, "where the higher race mixes with the lower, it does indeed take on the characteristics of the lower, occupies the middle ground between the two, but if the lower race prevails and becomes dominant, the higher race loses and its level of development declines. Nature is the most aristocratic aristocracy, and any transgression against it is severely punished by it.



Apparently, apart from land expeditions, motorised Asian pitemanthropuses, who were brought to Europe, were also involved in maritime expeditions to Alrim. In the regions of France belonging to the late (Maden) period of the Neolithic era, a number of stone tools and bone tools were found, depicting a woman with a pronounced development of the pelvis throughout the body, with drooping breasts, a voluminous protruding belly and what is known as "steatopygia" (excessive fat accumulation in the buttocks).

The Nertys are very reminiscent of the Bushmen, Otentotov, Malov and Marim peoples of inner Australia.

According to travellers, all the Alimans of the Marim peoples are straight, though slightly stooped, with large, protruding bellies. The thin and protruding ribs are mainly found in women of the Bushmen, Sotototo and Malo tribes. This is referred to as "steatopygia", which is apparently a characteristic feature of the Arimans, distinguishing them from the rest of humanity. It is most pronounced among the women

70tentots, Bushmen, Nama, Malawis, Boros, Tusemuevs of Somalia, etc. In addition, steatopygia is observed among the peoples of North Africa and Southern Europe. It is currently found among the Berbers, existed in Egypt in ancient times, and in Southern Europe during the Roman era, as can be seen from drawings found in Pompeii, depicting women with large breasts.

It is impossible to determine with certainty whether it was precisely these people who were expelled from Europe, but it seems that the majority of them remained in their homeland for a long time, probably until it became crowded. In the modern world, the entire population is mixed with other races, which makes it difficult to determine their origin, they are closer to Europe, as we will see from anthropological data.

The crossing most likely took place in the early Middle Ages, as medieval tools have been found by travellers everywhere, and in some places have survived to this day. "The use of metal," says Lord Cotta, "is evident from the time when some peoples separated from others. If the metals had been known to the first inhabitants of the earth, they would have been passed down to all their descendants."

4. NON-HUMANITY — HYBRIDS

Humanity — a species of hybrids. Polygyny and monogamy. The impossibility of classifying humanity. The futility of attempts to classify humanity into races. The difference between the species characteristics of animals and humans. The need to accept that humanity is a hybrid species.

We have come to the conclusion that humanity is composed of a mixture of two species. But let us see if we are not contradicting the data about humanity that science has already developed.

The question of whether it belongs to one or many types is one of the most difficult for science and has not been definitively resolved to date. In this regard, opinions are divided into two camps. The French school, represented by Brom from the 19th century, holds a genetic view of the origin of species, i.e., it recognises the main and secondary types of species. Non-monogenetic and anglicist schools of thought are monogeneticists, recognising the unity of origin and the relationship of all races to a single species that originated from a single centre. While related species are similar varieties.

However, there is one inconsistency between the two, namely that the state represents something completely different from all other animal species. And since neither of the disputing parties can conclusively refute the other, it follows that each has sufficient evidence on its side.

The very existence of the two sides means that society is divided into two groups that are completely opposed to each other, so they can be considered separate species.

However, despite the obvious and significant racial differences within the community, it is not possible to divide it into types, as this may lead to misunderstandings. There are very serious obstacles to this:

1). Changes in types within the same people and race are the same, as well as in the whole universe. "There is a huge difference in relationships and proportions between individuals of the same race.

The differences between them are in their appearance, in their behaviour, in their devices and tools, in the direction of their main arteries, in their mental abilities, etc. The findings presented represent a greater diversity than that of other peoples. However, the uniformity of different peoples is often exaggerated. For example, American tribes are very similar in terms of their way of life and character, there is also a great diversity in the appearance and character of the American tribes. The same can be said about all other characteristics. Regarding the Indians, one South American, Mr. Bates, says: "There are no two among them that are completely similar in form: one has an oval shape and regular features, while the other is completely monochromatic in terms of the width of the protruding features, the shape of the nose and the position of the eyes."

"We do not know any country in Europe," writes Ranme, "where, among the educated classes, there is not one typical form of education. The same is true of other parts of the world. There, the languages of the Alpine and Alpine peoples, which were previously considered to be typical, have broken down into many different forms. In Australia and among the Alami people, we find, along with the dingo, medium-sized and motorised dogs, along with motorised and wide dogs, dingoes and usnis. The forms of uerepa found in Europe are found in their main habitats throughout the continent. Nowhere on the continent ~~as~~ the unmixed population of uerepa occupy large areas. Only in a few areas does the main form of the tree prevail.

2). All racial features are strangely mixed together. Identical forms are found among the most distant peoples, between whom even the most vivid imagination cannot find any connection, whatever it may be. On the other hand, we find clearly distinct features among peoples between whom we cannot deny an internal connection. There is no single trait that is characteristic of only one mother-nation.

3). All racial characteristics are found in us in endless transitions and combinations. They are all connected by intermediate links, developed in such a way that the closest relationship appears to us to be the most natural form of development, among the motorised units, the single form is preserved thanks to the carefully planned transitions.

Everywhere, one can observe gradual transitions from dinnogov to motorogov and from motorogov to shiromogov,

There are curved, straight, and straight-forward types. Everywhere, there is a mixture of curved and straight types in the form of typical and intermediate types.

4). Alongside the great diversity of regional characteristics, there are many similarities at the international level. "During my stay at the Bih camp with the Ozhennaya Yemnya team," we read in Larpin's book, — I was constantly struck by the many similarities in character that revealed a close kinship between the minds of the people there and ours; The same thing happened with the mysterious stranger, whom I once had the opportunity to meet. Even the most dissimilar and unusual races are similar to each other in appearance, which one might expect at first glance, but some of them, with the exception of a few, have very similar names. A good example of this can be seen in the realistic portraits in the anthropological section of the museum, taken from representatives of various races, most of which could be accepted as portraits of Europeans.

All the obstacles mentioned above make it impossible to classify the group into types. This is not surprising, given the enormous diversity of opinions, which makes it impossible to attempt to define the characteristics of the different types. It is worth quoting a surprising example here:

Non-existent races: one (Vert, Nund), two (Virey, Meygan, Meyners), three (Cuvier, Mamino, Topinar, Bradgey, Gobino, Boussin⁷, Zag, Kaus, Smith, Natam, Brom, Katrazh, Nidemper), four (Ninney, Kant, Zimmerman, Neibni, Gemsini, Carus, Retius, Keen, Bernier, Molua C. Iger), five (Bygumenbach, d'Omagius — d'Agua, Omen, Godulus, Vegmer), six (Bülon, Lumery, Nesson), ~~seven~~ (Genter, Priuard, Foyer, Neshe), eight (Assi, Mori), eleven (Pimerin⁷), twelve (F. Miguier, Gemme, Ger^{ya}), thirteen (Lenimep), fifteen (Bori de S. Vensen), sixteen (Yumugen, Mite-Brun), eighteen (Koguman), ~~twenty~~ (Morton), sixty (Kraupord), sixty-three (Berm), one hundred and fifty (Giddon). Namone, American shoma allows for a hundred types of ueoveu, so it is possible to establish folk types.

"Three types," says Prof. Petri, "from one race and species to 150 and even to an indefinite number, produce

They are a sad sight; they are a sad testament to the fact that science in this area does not have a firm footing.

And so, natural obstacles prevent the establishment of a certain type of unity, make it impossible for monists to recognise the "unity of the species," i.e., the belonging of all species to one species.

This theory is based on the following assumptions, which are also characteristic of all species:

1) similarity between all human races when they are compared; 2) similarity in the structure of the body of all people and in ~~his~~ spiritual activity; 3) a continuous series of intermediate stages between all varieties of ~~ueyobema~~;

4) the impossibility of determining the species to which a species belongs by its external appearance alone.

But here we encounter new obstacles: "Mivotny, belonging to one species despite their individual differences, can be grouped into a known type ~~v~~ clearly established characteristics. Among them, we always find those that do not fit the type of their species. There is no such thing. They are so diverse and complex that it is impossible to establish a single species type. The essential difference between humans and animals lies ~~in~~ the fact that the variability of the human organism is much greater than that of animals. "The difference between humans and animals is enormous," said Ahehis, "is the same as that between a brown bear with a brown coat and a white bear ~~in~~ light coat and a thick fur." In psychological terms, as we shall see below, the difference between the extreme limits of ~~ueyobuectba~~ is the same, between the hungry wolves and their herbivorous victims, between the wolf ~~and~~ the sheep and the ram.



Everything that has been said shows that our theory has a right to exist, but the question of the massification of society has yet been resolved. The theories of the pluralists and the monists cannot coexist, because they contradict each other, and because there can only be one truth. Each of these theories, taken separately, also has no right to exist, because it contains only a part of the truth and each has gaps that cannot be explained by it. In order to find the truth, there is no other way but to take from each theory only that which is irrefutable, and discard the rest. But if we do so, it turns out that "the universe consists of one species, but a special species, which does not exist in the rest of the animal world. Its peculiarity lies in the fact that it breaks down into many groups, which, despite their similarity, differ in characteristics that are considered species-specific in the rest of the animal kingdom." But what kind of species is it?

Obviously, it is hybrid, because it is the only one that meets all the necessary conditions. It is unique because

There are no types of pithecanthrop in the mixture, but their descendants are all connected to each other by the fact that they all have the same origin. It consists of many groups and species, into which all possible types of pithecanthropus are divided. all kinds of combinations истомровных types, which are either similar to each other or completely different. The most recent groups of the species differ from each other, because in some, the beasts prevail, while in others, the pithecanthropans prevail. Of course, these anthropological data do not contradict our position, but directly confirm that ugovstvo is a hybrid species.



hybrid species.

5. VOEMOMNA NIPONOVITAP POMESB MEMV BENYM IS IT POSSIBLE TO CROSSbreed A HUMAN AND A PITEKANTHROPUS?

Is a fertile hybrid between a human and a pithecanthropus possible from the point of view of the laws of hybridisation? What do we know about the laws of hybridisation? Our theory encounters a certain obstacle.

Above, we have cited one example of how monotheists attempt to establish the belonging of all humanity to one species: they refer to the common ancestry of all human races. But even if it were possible to produce offspring of the same species from pairs of the same species, then, in our opinion, the mixing of a white human with a pithecanthropus would be seriously questioned. It ~~flw~~sthat if a white eugene belongs to the same species as a pithecanthropus, and if it cannot interbreed with it, this is one of the most unreliable criteria for judging the belonging of living beings to one species. to judge the belonging of living beings to one species. "In our domestic animals," says Darwin, "the different breeds are completely indistinguishable when compared with each other, and yet they are descended from two different species... We must abandon the belief in the universal immutability of species ~~whn~~they interbreed, and regard immutability in animals not ~~as~~something unchangeable, but as something which can be eliminated by domestication"... "To avoid this confusion, that some species are not identical in reproduction, we can do so by calling all forms that are not identical to each other varieties (rather than species).

But this phenomenon will become clearer to us if ~~w~~amiliarise ourselves with the work of the renowned anthropologist Brom, who studied competition and hybridism ~~in~~animals.

"Animals," says the author, "usually mate with their own kind, within their own species, but sometimes, under pressure

They mate with animals of other species, especially those that are similar to them. In this respect, they are less selective in their choice than humans. The extent to which such relationships are possible is unknown, but observations suggest that mating sometimes occurs between very distant species. The author cites a number of examples, which, according to him, are reliable, observed by well-known naturalists, of mating between such distant species as the dog and the pig, the dog and the sheep, the horse and the mule, the cow and the rooster, the cow and the goat, the dog and the pig, the dog and the sheep, the horse and the mule, the cow and the rooster, the cow and the goat, the dog and the pig, the dog and the sheep, the horse and the mule, the cow and the rooster, the cow and the goat, the dog and the pig, the dog and the sheep, the horse and the mule, the cow and the rooster, the cow and the goat, the dog and the pig, the dog and the sheep, the horse and the mule, the cow and the rooster, the cow and the goat, the dog and the pig, the dog and the sheep, the horse and the mule, dogs and pigs, dogs and sheep, cows and goats, geese and roosters, cows and horses, poplars and manareas, etc. Even the creator himself, God, does not approve of such unnatural relations, as evidenced by the punishment imposed on them in the Bible. The connections between the most distant species remain, of course, in most cases insignificant, but the difference between species is not always an obstacle to the fertility of offspring. There, moths and butterflies are clearly distinguished from each other in the system of kinship, as are bees and wasps, and meanwhile, a comparison of the fertility of the former with the infertility of the latter can be made, but the degree of similarity between species cannot be used as a measure of the fertility of hybrids. Therefore, in order to predict whether the offspring of two known species will be fertile or not, we have no scientific data and can only guess based on direct experience, since the exact circumstances are unknown. The only thing that can be said about the possibility of hybridisation is that hybridism rarely crosses the boundaries between "species".

Pribytsy and Warvin share the same opinion: "Species," he wrote, "belonging to separate genera rarely interbreed, and those belonging to separate families never interbreed with each other." In fact, the similarity is not so great, because many closely related species do not interbreed with each other and interbreed with great difficulty, while other species, which are completely different from each other, are very difficult to cross. The difficulty does not depend at all on natural selection in the environment, but, apparently, on the "environmental conditions" of the species being crossed.

Thus, our assertion that modern humans descended from a mixture of Neanderthals and Pithecanthropus does not encounter any obstacles from the previous view.



previous, unknown.

6. TRACES OF THE ELDER RACE ARE FOUND ALL OVER THE WORLD

Traces of the 6th race can be found all over the world. Blume's classification of humans into 5 races. The Malayan and Medo-Caucasian races are rejected as fictitious. There are distinctive features of the three remaining races. Traces of all three races can be found in Europe. Africa. The existence of the Negroid type is subject to doubt. Asia. White traces can be found in all corners of Asia. America and its white tribes. Polynesia, Micronesia, Melanesia and the Australian continent from the same point of view.

In reality, there are no sharp distinctions between the different races, but rather gradual transitions, as between our blondes and brunettes, and between tall and medium-height people. Therefore, it is not surprising that in Europe, which we are accustomed to thinking of as inhabited exclusively by "white" people, population is mixed with traces of the yellow and brown races, while in all other parts of the world, traces of the white race are visible everywhere.

To verify this, let us examine the writings of well-known theologians, anthropologists, and travellers.

In ancient writings, the 7eo7ra[i] were divided (~~and by~~ Юменбах) into 5 main races: 1) White and мавмаску, 2) Meat and monastic, 3) Nectar and s[i]юпсмую, 4) Copper-трасная and Америксмую, and 5) Согіиновая and махайсмую.

But that view is outdated in our time and has been abandoned as inconsistent with reality.

First of all, the independence of the Morinova race was rejected as transitional, resulting from the mixing of white, yellow and brown races in certain proportions. The same fate befell the copper-skinned, American race, which, being immutable and unchanging, anthropological types are considered independent on the same basis, and the majority, and the minority continues to defend it. "The name mraznomozhie, says Topinar, was given to the Americans not so much because of their abilities, but because of the widespread custom among them of mrasit sebe voosy and mozu v mrasny vet". B

In reality, they represent a variety of shades, from light brown in the central Andes to dark brown in Peru and black in ancient Magallanes. In addition, copper-red and morine colours, which were previously considered to be characteristic of the Americas, are widespread in the Pacific, where light, yellow and brown tones are also found. In Alrim, yellow and brown colours are also very common, especially in the south, in the centre and near the sources of the Niga. Fugby — brownish-red, bishari — often the colour of brownish wood. In addition, it is known that the ancient Egyptians painted their monuments with brown. Therefore, the old massimina, attributing the masp tree to the Indians, must be considered unsatisfactory.

Of course, none doubts the existence of these types of motors, but there are still three types: electric, petrol and diesel. This conclusion was reached by most scientists, starting with Cuvier, is now supported by the latest systematic studies.

Although anthropological characteristics are mixed in all races, some of them are still considered predominant and typical for each race. I have collected the main characteristics here in a table in order to clarify the current situation, which is uncertain at this stage.

	Beginning	Megata	Nerny
Height:	Large	Small	Small
Eyes:	White	Brownish-red	
New:	Thin	Korouetugovina	
			tugovina
Nerep:	т҃инно7оуовые орто7наты	Short orthodontics	Orthodontic appliances
Voʁos:	Bald, grey, thin, shaggy	Smooth, short, smooth, straight, stiff woolly,	
			muruaavy
Gas:	Large,	Obliq ue	Large,
	open. Straight. 7-pointed star.	Vsmaya 7- pointed star.	Open. Straight 7-day period.
Light 7:	Goguyboy	Brown	Nerny
Eyebrows:	-	High arched	-
Nose:	Orʁinny andʁini	Posmij,	Posmij,

	Roman, straight	wide, raised top	wide, slanted
Smy:	Do not protrude	Protruding	Protruding
Mouth:	Small	Large	Big
Lips:	Thin, small	-	Thick, fleshy, blue puffy, thin turned out
Chin:	Not protruding, sharp	Protruding, mru7xy	Receding
Nerty xiuu:	Correct, mrasivye, integrated	-	Ever-changing
Neck:	tyin	-	Short

Europe.

Although we are accustomed to thinking of the population of Europe as a single race, it is not uniform. According to Jenner, it is divided into six races, and there is no correlation between their appearance and their languages. Of these, the most similar to the Caucasian race is the so-called "northern" race. It is distinguished by its light complexion, tall stature, and slender build. It is found on the Scandinavian Peninsula, in Latvia, in Estonia, in Finland, Northern Germany, in the Baltic States in the regions of Russia and in Finland.

A mixture of the white race with the yellow race is called the "eastern" race, with straight light-yellow and brown hair, a square jaw, an upturned nose, and light-grey eyes. This breed is found in Prussia, Silesia, Samsonia, Nitva, Poland and Russia.

A mixture of the white race with the brown race is called "Iberian" and "Mediterranean," it is dark-skinned, with dark hair, a dark complexion, and a straight, upturned nose.

The three remaining breeds, living in Southern and Central Europe, judging by their description, represent a mixture of all three breeds, white, black and grey in varying proportions. They are medium-sized

and medium-sized, tall and medium-sized, with hair that is either straight or wavy, sometimes straight, sometimes wavy, with light and dark brown and wavy hair.

But it must be noted that the European population is extremely difficult to classify ~~and~~ anthropological criteria, and there is no reason to err in this regard, because "European races are significantly mixed." "Every existing group," says Ramé, "is the product of the mixing and blending of many races. There is no nation in Europe that consists today of a single race."

Alrima.

In literature, Alrima is often called a "true mother" because of her life, but this name, as well as the opinion that Alrima is predominantly populated by non-Jews, ~~does not~~ correspond to reality at all.

"Not so long ago," says Virchow, "the entire 'human race' was considered in Europe to be a single anthropological unit; the human race and its members were regarded as belonging to a single species. However, we are learning to distinguish between them and determine the relationship between individual races."

In his work on the peoples of Alrima, Hartmann expresses the opinion that the concept of racial homogeneity is impossible. "Among the peoples," he writes, "there are such fundamental differences that we must completely abandon the common opinion about the non-European type, which is defined by hooked noses, thick lips, and dark skin. Let such images be drawn on posters — anthropology does not recognise such types." Touno and Passavant also caution against the use of the term "well-known type," because it has no scientific meaning:

"This type is not clearly defined, falling somewhere between extreme thinness and extreme brachydactyly. next to a wide and flat nose, we see a small and pointed one, the colour ranges from light brown to dark brown, and there are often reddish and pinkish tones, and, in addition, we encounter two types of wood — so we need to refrain from attempting to establish a single type.

"It is well known," says White, "that the entire northern part of Algeria,

including Egypt, cannot be considered non-Christian. The Mite, Berbers and Moors, as well as the later arrivals, the Arabs, are also non-Christians." The most characteristic type of uerga, the beygur, is found in Tunisia, Algeria, Morocco, Sahara and the Canary Islands. However, they are also known in southern Algeria. White mentions two centres of their settlement in Manisse and Bido. The origin of these two peoples is still unclear. Some believe them to be descendants of Arabs, others believe them to be descendants of Portuguese settlers from the 16th century, but neither theory has been proven.

If we move south from the Sahara and Egypt to the interior of Algeria, then before we reach the country of the real desert, we must pass through a very wide belt of peoples who, according to all research, are transitional between the black and white races. These include: the Abyssinians, the Beja, the Nubians, the Zagha, the Massai, the Wam, the Boni, and the peoples of Bornu. These peoples inhabit the entire southern region from the Ramah tropics to the savannah. In Sudan, there is a wide belt of coexistence between two large ethnic groups: the Hamito-Semitic (Beja) and the Neirodi. "If we," says F. Ratha, "agree with White that the Zagasi, Nubians, the Ottentots, the Malary, the peoples of Koncho and the Madagascans (on the island of Madagascar) are not true Negroes, if we also agree with Schweinurt on their customs and traditions, then we must admit that Alrima is inhabited by other peoples, and not real Negroes. In the same way, within the motherland, from the southern part of the Omonia region and even further south, we find the light-skinned Alrimans and the so-called Bantu. ~~W~~such a critical attitude towards them, the border remains no more than 10–12 degrees of latitude south of the mouth of the Senega River in Timbuktu and from there to the country of Sennaar. The Natro people are a mixed race, intermingled with many representatives of other races. According to Natam, the present country of the Natro people stretches from Senegawa to Nihira. The other African peoples are said to be

"They are so mixed together that it is impossible to select the true ones. It would be a waste of effort." Regarding the internal Alrim, Schweinurt reports that "the mixing of the peoples there is unprecedented" and that "it is impossible to find any traces of them, as the constituent parts of the motoro⁷⁰ are characterised by extreme mobility."

This applies to the western peoples, between Senegawa and Nijer, who are considered "real", and we find their typicality in in
stnoplaiemoy literature otzyvy very

unpleasant. " западно҃о бере҃а, — ҃говорит Ф. Ратше҃хъ, — ҃орасдо до҃хше, ием не҃рам востота, «та҃рам», ѡбширном смыс҃е, приписыва҃и настоя҃ие не҃рстие признами. Previously, there was a desire to give Alrimini to mamuy-gibo, i.e. monkey-like creatures... But even the western alrimani have long since ceased to be suitable for those marimaturi, as they were imagined in the days of primitive images. Bastian realised 40 years ago that it was impossible to find a suitable non-human type, which was the result of Western-Alrian research. Attempts to establish a specific Western-Alpine race can be considered hopeless.

If we turn the descriptions of and , compiled by travellers, , we will find that the characteristics of each nation are reflected in the properties of the products they consume. that are similar to those of their neighbours and different from those of other peoples. One name is said to have a "mixed type" (the people of Cordillera) and "non-native" (the names of the people of Lapura, Barimi and Gaussa). Others have non-traditional colours, such as red-brown (boncho), light brown (banyani), dark brown and brown (luhagi), bronze (vachandi), black (nyamnyamy and monbutto). Thirdly, there are various shades of colour, from the lightest to the darkest (sygyusy, malry, baganda), and women are lighter than men (tusemy above Nyagaba). Fifthly, there is a "deviation from the non-Christian type" (ovals, non-Christians of the Eastern coast) and "the absence of certain characteristic features of the people" (nemya bertat). Sixth, there is the "European type of people" (malry, bagandy). Seventh, a reliable voice, but "a pleasant tone" (managers)etc.

It is not surprising, since the very existence of the non-Christian type is being questioned. Rann says that people "try to find the typical structure of a non-Christian, established by similarity, and naturally do not find it, because such a type does not exist at all." The research of German travellers to Alrim, who were familiar with the local anatomy, Fritua, Hartmann, Nachtigall, Bastian, Fagmenstein and many others, could not discover such a type and found it only in isolated cases.

Asia.

It is known that all of Southwest Asia, including East India, has been the arena of activity for Aryans and Semites since ancient times, i.e. white peoples, and therefore, when discussing Asia, there is no need to even mention the vast Asian continent. In the rest of Asia, which we are accustomed to consider inhabited by nomadic peoples, according to Katrazh,

"Signs of confusion are visible everywhere." "If you look closely," says the old man, "you will see that there are actually many маҰмытов, ятутов, несмоҰмто isoҰirovaniye тюртсмiх пҰемен i тунҰусов, then all other peoples of the yellow race are represented by a mixture with whites." However, the number of these people is rapidly declining, as F. Ratay adds that among the Buryats, who are usually classified as Mongols, have white hair, and the hair of their children is usually dark.

Given the detailed overview of the peoples of the "yellow race," it is necessary to mention their very large ethnic groups, which Katrazh directly attributes to the yellow race. Even if this opinion seems exaggerated, there can be no doubt about the existence of these peoples. Thus, the "Bayan race" includes the Liny (Votyaks and Ostiaks) living in western Siberia, the Uymu (between the Anadyr and Nedovit rivers), the Ainu, who inhabit the island of Yesso, the Nippon Peninsula, Sakhalin, the Kuril Islands and the Niuy-Kyu Islands, and, of course, the Magai people of the Magamni Peninsula and the Eonsk Islands.

According to Kartazh, the Tyurma branch of the Monog race "approaches the ideal through imitation." A comparison of the ancient inhabitants of Agata, known as "Agata ore miners," led the academician Bera to conclude that they were "identical to the miners of the past." The graves dug by some tribes in the upper reaches of the Yenisei River are covered with stone slabs, and the burial mounds resemble the European type. The Turkmens of Turkestan in the vicinity of Kugji, as well as the populations of Kashgar and Semirechye, are undoubtedly a mixture of the white race with the yellow race. In the Mirzovs of Turkestan and among some Tajiks of Persia, Topinar distinguishes a "beigomur type". The Samoyeds, living in the north of Siberia, Middendorff distinguishes

"a mixture of [innov (i.e. beҰy) with monҰoҰami".

Within the vast Chinese Empire, the presence of beҰoҰo cҰeмeнтa is also beyond doubt. Firstly, the Tibetan languages, reminiscent of the Yugur, are described by Przewalski as a "mixture of Mongolian and Indian languages". In western China, according to

In Tibet, the Tun7us "meet sѣements, uydzhye mon7oѣsmoj race," they look like "mon7oѣov mixed вшш7ans." The same can be said about the population of Kashmir, Nepal and Bhutan, as well as the Terai region. In southern China, Topinar finds "a fair-haired type, European features and a thick beard" among the Miao and Gao people. In Manchuria, Kagport, Barrow and Castren also found a "fair-haired European type". Katlapzh reports that they have "European features, light hair and thick beards, reminiscent of the Ainu." However, even the Mitai themselves, who seem to us to be the most typical Mongols, have certain features that distinguish them from the Buryats. Firstly, unlike all other gods, they are predominantly "male", Secondly, ancient mythical figures — mandarins, including Confucius — are depicted in ancient mythical drawings with a long beard, which is absent in modern mythical figures. "The Chinese people," writes Yenimer, "are the result of a very complex mixture. Based on historical documents, it can be reasonably assumed that it consists of at least five or six different ethnic groups."

In Indo-China, Kart[аж considers the people of Naosa to be "a mixture of the Zheѣтых and Hindus," and in Тонтине [раншусские стно7ра]ы find the "beomurye type" among the To, Man, and Mao peoples.

Even in the most remote north-eastern part of Asia, in the so-called Far East, there is no shortage of beomury types. In addition to the Umu, already mentioned, Katraz cites the Moravians and Mamuadagov as "a mixture of Umu and Zhegti," and considers the Japanese to be a "purely mixed" race, consisting of "pure" Ainu, "pure" Magyars, Jews and non-Jews. And Begu concludes that the highest Japanese masses "approach Europeans in terms of relatively tall stature, slender build, aquiline nose, large mouth, and so on." According to him, there are two types among them: "Mongoloid" and "European".

America.

Anthropologists' opinions about American races are the same as those about European races. For example, here is what Kogman writes about them: "hAmerica, we will not find a single people, a single tribe, or a single

one horde, consisting of descendants of the same race. And there, in every social stratum, we find anthropological diversity. And there we also see a mixture of tribes, clans and peoples, but not races. The types are similar and the differences are satirised there, but a superficial observer sees a homogeneous race before him. But this is a misconception, as maniacs and anthropophagi will remind him at every turn, as if they were a homogeneous group, living peacefully side by side with representatives of different races, whose inherent characteristics have not changed much over time.

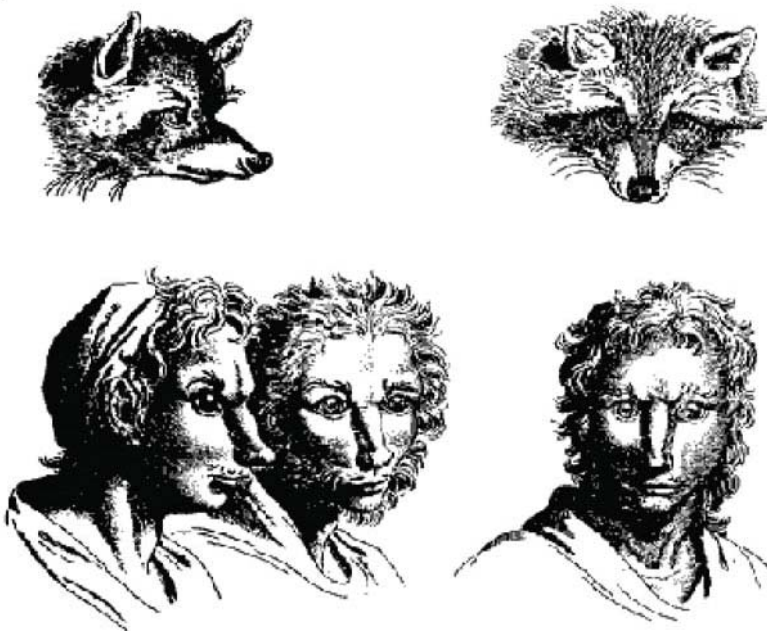
Topinar speaks of American Indians, saying that they "undoubtedly descend from bandits brought from Europe, and no matter how much they try to deny it, they cannot escape the fact that they were brought here by force." This legend exists among the Boronos in the remote Andes, where they meet

"7o8y6bye 7asa", accompanied by either dark or "light and red hair", with the usual features of American races. Another striking example is the Mandan, who also have dark hair, but their women are "grey and red-haired". There are also

"grey gazelles" among the Atapas, "light-coloured animals" among the Gipani,

"very bright" among the Antis and the Mogosh.

"The vast majority of American peoples," says Sh. Neturno, "are very much a part of the monotheistic race. But it is worth noting the following interesting fact: the American Indian is closer to the Mongoloid race the further south he lives. The Tsem, who live on the banks of the Amazon, are the perfect example of this race. On the contrary, the Indians of North America, also belonging to the Mongoloid race, are at the same time similar in some of their features to the Caucasian race. We come to an interesting conclusion: North America must have been populated by immigrants of European origin, perhaps even from the Mediterranean basin. Undoubtedly, the inhabitants of North America display all the characteristics of mestizos, descended from a mixture of Mongols and white people, and some of their varieties, such as the curious Mandan tribe, leaning even more towards the white race, which is yellow.



"Many and North American Indians," says F. Rathe, "are distinguished by their admixture of European blood." The distinctive features of some of the Chivaro, Newfoundland and Haida peoples belong to a separate race, namely: "tall stature, slenderness, a majestic bearing, regular features, and an intelligent expression. They have small teeth, small eyes, straight noses, pointed noses, light skin, etc.

The first European settlers in America recall the existence in their time of "fair-haired bearded people" in Canada, along the banks of the Missouri and in the Andes, and Mexican chronicles mention them in Central America. The Ants and Mapibs are considered to be of the "Mediterranean type" race. But most of all "light-coloured sements" in north-western America.

In Central and South America, especially in the Amazon, the oldest Mesoamerican barries depict people with "noses that are more than 7 centimetres long, of the Semitic type". This nose is a traditional feature of Mesoamerican and Peruvian artists. It is also known that the legends of Mesopotamia and Peru represent the founders of two states as "bearded men".

Many researchers of South American peoples distinguish people who are "fair-skinned, fair-bearded, 7оухобо7уасых, веуиторосух", i.e. again with the characteristic features of the

race. These include the following peoples: the Mairuna, the Yurumary (whose name means "white people"), the Boronos, the Mandana, the Antis, etc.

Martin expresses himself as follows: "If I had to make a definite statement on this important question (the origin of the O7onesemeg), I would settle on the most probable hypothesis, namely, their initial migration from Europe. I cannot accept with any degree of certainty the similarity between the European race, known as Neanderthal, and the primitive American race."

Pugnesia, Mipronesia and Meganesia.

"The breed of Jews on islands of the Pacific, — says Forster
well-built, with strong muscles, sufficient height, the other — more robust, wiry, woolly hair, more slender and agile. The pogines and menes of the newest settlement. It is difficult to distinguish one from the other: there, where only the members of the latter group are supposed to be, there are bright and straightforward representatives and even the names of the members of the other group. Finch describes the inhabitants of Port Moresby in the following way: "Here you can find all kinds of people, from completely civilised to simple Papuan tribesmen, muddy-skinned people, among others, and red-haired and fair-skinned people are often encountered, as well as Japanese and Jewish people with hooked noses, reminiscent of red-haired people. The same can be said about the colour of the skin. In general, travellers call them Chinese, but they are not Chinese." Katrazh believes that "the population was composed of a mixture of three races: white, yellow, and brown." According to White, their colour varies between light and dark brown with shades of grey and olive. Apparently, the lightest-coloured individuals live on the coast. Their height varies considerably, but this inconsistency is largely due to the "blending" effect.

Among the dark-skinned people, the Samoans and the Tongan stand out with their "white skin". They are slightly darker than the Europeans. The Tongan people call them "angels of the south." In New Guinea,

there are even three types of beards: one is "white and straight", another is brown, and the third is grey and uneven. The people of Gemegay and Pomotu are particularly distinguished by their "sturdy beards".

The beards of the people of Gemegay and Pomotu are considered to be the most beautiful.

In Meganesia, the "greatest resemblance to Europeans" is found in the Maropini, the Tsemeni of Rotuma Island, and the Simoyani, who are described as "completely European features".

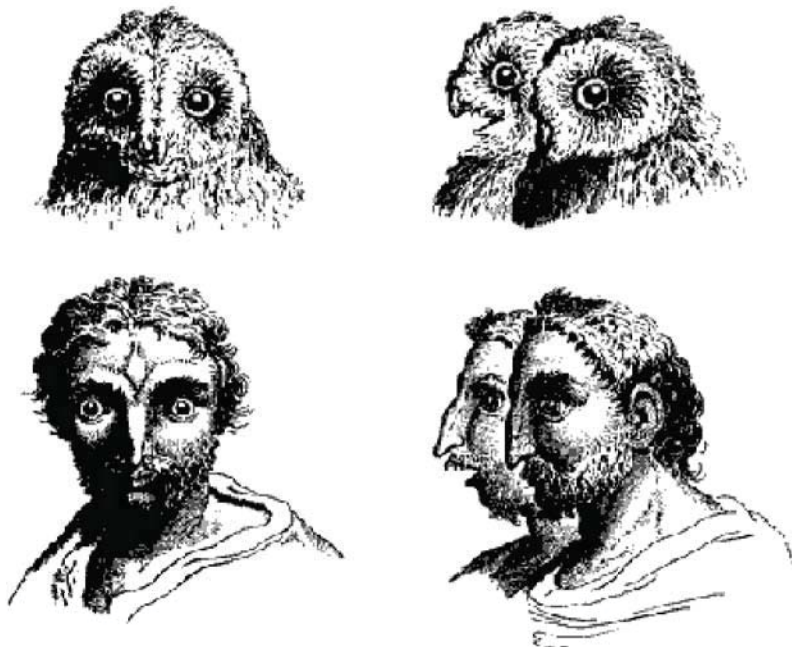
This is true of Australia, where the motor is more animalistic, more primitive, and Gems directly attributes it to the type of "European brunettes". "Everywhere," Ranma says on this subject, "where we find ueovema, it is closely related to Europeans."



Thus, we see that all over the world there are admixtures of other races with the white race. To this we may add that in various parts of the world, among the different races, there are legends, beliefs and customs dating back to ancient times, which show that even memories of those ancient times have been preserved. perhaps the race that appeared

Nowadays, it is less mixed with other races. There, the folk names of some light-skinned peoples, such as the Mam Luah and Mandingo (in Alim) and the Yurumary (in South America), are based on local languages — "white people". The legends of the V7ayums (in Nige) and the stories of V7anda and Vnyoro confirm their origin from light-skinned people is also constant their legends, as is the origin of the people from the North, the North-East and the East. In the family of the Vnoros, the prevailing belief is that their ancestors were once white and that all of Australia once belonged to the white people. However, among the peoples of Australia, Tasmania, Tanna Island, New Guinea and New Caledonia, there is a belief, judging by its widespread distribution, that after death they will turn into spirits. Therefore, the people of Australia accepted some of the spirits as the souls of those who had died earlier and as their ancestors.

It is curious that, according to White, the idols in Kon7o have European features. One wooden idol found there is particularly interesting, as it has a "prominent nose, small mouth, thin lips and a well-formed chin", i.e. unmistakable features of the Caucasian race.



7. THE NAME AND CHARACTER OF THE KRAIN PRECURSORS NENOVENESTVA

Physical build, mind and character of the lowest limits of humanity. Physical build of the lowest races. Short stature. Weakness and curvature of the spine. Weak development of the calves. Stiff, stooping gait. Thin arms. Protruding, protruding belly. Thinness. Large head. Muscles of the races. Indifference to unpleasant sensations. Dullness of the senses. Weak development of the sense of love. Weakness of sexual feelings. Lack of modesty. Weakness of reproductive capacity. Weakness of character. Drowsiness. Weakness of will. Lack of risk-taking. Lack of curiosity and curiosity. Absence initiative, initiative, enterprise. Indifference to religion. Conservatism. Distrust and suspicion. Cowardice and timidity. Indolence. Peacefulness. Herd mentality. Attachment to place.

If modern science is a mixture of the old and the new, then it occupies a middle ground between its predecessors in all respects, and if we consider its main types, we have a vague idea about these ancestors, but we must remember that, ~~and~~ to the conditions of mixing, the highest limit, up to which modern ~~наука~~ reaches, should be lower than ~~дикумания~~ ~~но~~ ~~наука~~, and the lowest — higher than ~~питемантроп~~. With this in mind, I have gathered here data on the structure, mind and character of the highest and lowest races. We will discuss the characteristics of their physical structure, as described in anthropological literature.

The physical structure of the lower races.

First of all, I must remind you that that there are no pure races on the globe, but rather mixed races in which the characteristics of the pure race are intertwined with those of the pithecanthropus. Therefore, it is impossible to find a race that would combine all the characteristics of a pithecanthrop.

It's impossible. That is why I do not sit down, but try to paint an ideal picture of the lower races, gathered from various tribes and peoples belonging to the so-called "lower races".

Herbert Spencer and Virchow draw attention to the remarkable diversity of dimorphism. The former even provides a detailed list of dimorphic individuals who are distinguished by their very low stature. This external characteristic is mainly due to their motor skills, which are inferior to those of normal individuals. But dimarey, in addition to their motor skills, are distinguished by ~~thinness~~ thinness, rapid development, agility and strength. ~~The~~ joints are immobile, and therefore the ability of dimare to move suffers from significant deficiencies. Their gait is characterised by observations such as "heavy, swaying, with a slight swaying of the arms". They walk quietly, leaning forward, as if they have lost something. Each step they take is accompanied by a slight swaying of the body. According to Schweinleurt, one of the men who lived with him for several months ~~and~~ never carry a heavy load without breaking it. This trait, according to Herbert Spencer, has a distant connection with the same distinctive feature in monkeys. "The red monkey does not stand upright," says Karl Focht, "usually its legs are bent and its feet are turned outwards."

Rumours, on the contrary, are relatively rare compared to rumours, ~~but~~ again, this confirms their similarity to rumours.

The upper part of the rib cage is narrow and slightly constricted, but widens at the bottom to support the abdomen. They write about the belly of the lower ones, saying that it is "hanging" and "protruding" and "unusually prominent". All abdominal organs are disproportionately large, especially the liver and accessory organs. The organs "seem to be constantly suffering from venous congestion."

The limbs are thin, their joints protrude, ~~and~~ the bones ~~and~~ tendons are clearly visible. The sedentary parts are prominent, ~~they~~ are significantly enlarged and the knees are slightly bent.

The shape of the head is similar to that of a monkey, which gives ~~in~~ resemblance to marmosets.

According to anatomist and traveller Gustav Frith, "there is the same difference between the dimary and the European tamaya as there is between the dimary animal and the domesticated animal of the same species." "Harmonious development," he says, "is perhaps less common among dimars than among us, who seem to have outlived our youthful years."

People. Normally developed 7ermane in relation to proportions, nsize and weight, stands above average 7oeve, belonging to m neme Bantu. Meanwhile, the Bantu are considered to be the most powerful and influential people in Alrima.

Others are outwardly strong and well-built with a robust physique, but the dynamometer shows that they are weak, and in reality they are below us in terms of their muscular strength and even simply in terms of their stamina. On long, tiring journeys, they quickly lose strength and get tired.

There are other external characteristics of lower races, such as the structure of the device, the shape of the head, the structure of the body and limbs, passage passage, etc., I will not discuss them here, as everything has already been considered in the passages of my work on the more or less important questions. And now I will move on to the feelings of the lower classes.

The feelings of the lower classes.

According to Herbert Spencer, the lower races "exhibit a comparative indifference to unpleasant and painful sensations, and, as a result, these sensations do not have a pulyacute character. They are indifferent to various phenomena, and even the most significant changes in temperature do not cause them any discomfort. They readily accept the order of things as they are, are indifferent to the contents of their stomachs, and are completely indifferent to the harshness of life. The same applies to the suffering caused by physical injuries. The ease with which they endure the most serious operations inevitably leads us to conclude that the suffering they endure must be 70% less than that which would be caused under the same conditions in people of higher types.

On the same subject, we find the following in Karl Focht's work: "In terms of sensitivity, the natives, it seems, are inferior to people of the white race and do not correspond at all to the opinion that dim-witted peoples are naturally endowed with keener senses. Their hearing is usually dull. Their sense of smell, hearing and touch are not particularly sensitive or acute. Their sense of touch is not particularly sensitive; the sensory receptors on their hands are less developed than those of humans, but themost

noticeable phenomenon is related to the fact that they are, at least, insensitive to pain.

The feeling of love is developed in the lower races. They are surprisingly cold and indifferent to each other. Many of them do not have the concepts of "love," "beloved," or "dear."

Sexual desire is also less common among the lower classes than among the upper classes. Men do not show tenderness towards women in the form of kisses, hugs, etc.

The ability, in the words of the French, to "faire amour en tous temps" is apparently an inherent trait of the higher races, while in the lowest races, on the contrary, it exists like other animals, periodic mating once or twice a year. Westerman, who studied this question extensively, finds the same pattern among the Magellanic Indians, the Tusi people of western Australia, the Dravidian tribes of East India, and many Australian tribes.

The novelty of modesty must also be attributed to the superior races, as it is completely absent in many of the lower races. Herodotus and Strabo mention the Tamai and the Irgandians, who committed incestuous acts in public. A similar phenomenon is observed among the modern tribes of the Amazon, the Ayeutes, the Simimos, the Yururus in Paravai, and the Hoaranis. Other peoples also display a lack of modesty in the absence of clothing, such as the Bushmen, the inhabitants of the Andaman Islands, and others. But it is not enough to say that the absence of modesty is necessarily associated with immorality. Immorality, which is impossible without a sense of shame, is inversely proportional to the amount of clothing worn. The poorly dressed, that is, the relatively poor, are at the same time considered the most immoral.

Vm and the character of the lower classes.

The dimar is smeared with a well-formed uexove mam, which would be dremxiojim. If you ask him a new question, you will have to repeat it several times before his mind awakens, and you will need to speak more clearly so that your thoughts are understood. His attention is very unstable; he cannot even sit still for a short time with the simplest thought. No

Capable of intense thought, he sometimes cannot even answer the simplest question with a simple "yes" or "no." When asked about the names and distances of nearby places, the diaries never give a definite answer. If you ask them about two places, they will give contradictory answers. A short conversation tires them, especially if the questions asked require mental effort and memory. They stop listening, their expressions become fixed, they become irritable and reveal everything that is hidden, unable to bear the strain any longer. They become confused at a time when they should be alert. They begin to act ~~a~~ speak senselessly.

Spis and Marus discuss the Indian, saying that "as soon as you ask him questions about his language, he becomes irritable, gets angry at the slightest provocation, and generally reveals all his faults, and is unable to tolerate any effort," while Bets talks about the same people, saying that "it is very difficult to get them to understand subjects that require even a little bit of critical thinking." Touno and Lobriol also mention that "they may not be able to understand anything at first glance, they quickly tire of research and questions and ask: 'What's the point?'."

The memory of dimarey tam cʼxaba, uto one, for example, saby name of his wife, with motor parted all seven days. Łru7oy does not remember the names of his parents and mother.

Their speech corresponds to their mental abilities; it consists of simple words that cannot be used to describe even the most ordinary things without resorting to the strangest expressions. Some children are unable to grasp the concept of numbers. Their language is completely devoid of expressions for numbers, ~~a~~ they cannot say "one", "two", "three", and cannot even count by fingers. They have words for all known plants ~~a~~ animals, but they do not have words for abstract concepts such as "tree" or "fish."

"ptiʷa" etc., but there are no corresponding concepts for "truth", "judgement" or "crime".

The lower classes lack not only curiosity, but even simple curiosity: when they see new objects, they remain completely indifferent and express no surprise. New things do not attract their attention for a moment. Everything amazes their children, but nothing can interest them.

When the Australians saw a European ship for the first time, with people and animals that were completely different from them, they did not show the slightest surprise. On the ship, they were most interested in the 12 whales caught by the sailors. Kum reports on the news, saying that they "are completely satisfied with their lot, discussing it without any desire to change it. They are not curious either in their questions or in their observations. New objects do not impress them at all, as one might expect, and often do not even attract their attention for a single minute."

According to Kum, the seven showed complete indifference in the presence of the strangers, who were completely new to them. Kum also says that the Tasmanians do not surprise anyone. Captain Vagis says that ~~by~~

"displayed the most incomprehensible indifference to everything around ~~him~~ on board, even though it did not arouse in them any surprise, although it was very strange to them." And the Veddas "did not express the ~~surprise~~ surprise at the sight of them." And about the Samoyeds, we learn from Pinerton that "they did not express any surprise at all, except for a moment, and even then only for a moment." Beru says the same thing about the Bushmen: "When they see something strange, they laugh and stare at it with dull surprise, as if they are seeing their own faces, but they do not express the slightest curiosity about it."

In the lowest race, there is no energy, no initiative, no enterprise, no feeling, no joy, no hope. There is no spiritual life whatsoever. Everything is overshadowed by gloom, so they look dispassionately at all the phenomena of life and nature and show a kind of indifference to everything in the world except for food. The present moment is everything to them. They are incapable of thinking ~~about~~ the future, because the idea of the future is already a distant thought. Hence, they have no foresight whatsoever. If they go hunting, they kill hundreds of animals without any need. They give away the same game for free, which they could have sold for a good price the day before. They give away their goods in exchange for worthless trinkets, and then spend an incredible amount of time trying to sell their ~~own~~ goods. They repeat this day after day, and the past does not help them.

But even the thought of the future does not come to mind.

If there is no religion, then there can be no religious needs, and therefore missionaries and travellers seek out peoples who have no religion. This includes the unevangelised tribes, the unevangelised tribes of Brazil and Paraguay, the unevangelised tribes of the Andaman Islands, the unevangelised tribes of Hindustan and East India, the unevangelised tribes of the Malay Peninsula, and the unevangelised tribes of the Malay Archipelago. the Andamanese, some tribes of Hindustan and East Almir, the Ottentots and some Bedouins.

But it is not only the lowest races, but even the highest races, the Mammalia, who show complete indifference to religion. They laugh at preachers and joke about the immortality of the soul. For them, death is annihilation, and the highest good is a pleasant dream.

The immobility of the lower classes explains their conservative nature, thanks to which their beliefs, rituals and customs have remained unchanged for many thousands of years. Even the ancients were struck by the conservatism of some of their contemporary peoples. Herodotus, writing about one such people, said: "For at least 2,000 years, and perhaps even longer, these people have lived in the same place, eating and drinking. They are now as rich and poor as they were thousands of years ago. They have not added anything to what they had in those days. The history of each society is the same as of the previous ones. "Primitive man," says Herbert Spencer, "is conservative to an extreme degree. Even when comparing the higher races among themselves, and comparing different masses of the same society, it can be seen that the least developed are the most averse to any change. Any new method is instilled in the common people with great difficulty, and even a new kind of pin is usually met with hostility. An uneducated person is more susceptible to this tendency. The simpler the nervous system, having lost its flexibility, the less capable it is of adapting to change. Hence the unquestioning and unwavering devotion to what has already been established. "If it is good for my father, then it is good for me," — say all uneducated people. They express aversion to even the slightest change and constantly resist any innovation and improvement in their lives. Therefore, they usually remain unchanged. Their habits are also constant, and each bird, like the distant species of birds, has its own constant characteristics in this regard.

Clothing and its accessories are not subject to the influence of fashion to



the greatest extent possible, and are made of simple fabrics and trimmings.

When discussing the moral qualities of lower animals, it is important to mention their caution, distrust, timidity, and prudence. All these qualities, of course, do not testify to their superiority, but it is well known that animals, which are accustomed to fighting for survival, have, for example, saiy and ovy, are endowed with these qualities to the highest degree and without them would be lost in the struggle for existence.

There are two lower ranks that require caution: cowardice and timidity. Here is an example of a situation in which these two vices are clearly evident. A Russian man, who had been travelling around the country on business, was annoyed with one of his colleagues because he had unwittingly offended him, and he was afraid of his wrath. The couple fell into despair, and with them their whole family. The frightened poor man could not calm down, imagining that he had committed a terrible crime and, already overwhelmed by his own incompetence,

Ask him what he wants, and he will tell you. The lowest guests are afraid to ask for more than the highest ones, they themselves say that what they have is enough. And about the Votyaks: "One of the most striking features of the Votyaks," says Mr. Veron, "is their unusual timidity. Look at a local Votyak, for the sake of a joke, and the Votyak will immediately freeze and not dare to move."

Of course, some are naturally inferior, but having inherited from their distant ancestors the customs of war and slavery, they do everything, but in a very primitive way. According to the descriptions of missionaries and travellers, the war between these tribes is waged solely for the purpose of deceiving each other. They fight with their weapons and very reluctantly, solely because of the shame of returning home empty-handed. Two or three dead and wounded are enough to decide the outcome of the battle, and the fighting stops. Fear overcomes these people at the sight of blood; they are afraid to fight, and therefore immediately scatter in different directions, after which negotiations begin. Such cowardly peoples, engaging in robbery, try first of all to attack people who are as cowardly as they are, and they themselves, having committed theft, suddenly, unexpectedly, but at the slightest resistance they turn into a crowd, abandoning everything that could hold them back.

Some people, out of cowardice, display servile flattery towards those who treat them harshly and oppress those who treat them kindly. They are deprived of all independence and not only do they not avoid slavery, but they seek it out. Servile obedience to their superiors and fear are their strongest feelings.

According to Walton, they "seek to be enslaved" and "eat with their master, mam bonma." Similar phenomena are found among other southern tribes. One of them said to a European: "How can you be a master; I have been with you for two years and you have never beaten me?"

Herd mentality is evident among the lower classes in their fear of public opinion, of their own and others' disapproval, and of the dissatisfaction and ridicule of their peers. This fear is so strong that it controls the behaviour of the lower classes and forces them to unquestioningly obey the dictates of local customs, no matter how senseless and cruel they may be.

In societies where the lower classes are oppressed, the first priority must be given to justice, which in some places is equated with virtue. A leader who is capable of achieving this, and who is believed by his people, is treated

as a true leader and is treated with universal respect. The following are considered vices: greed, inconstancy, disloyalty to one's word, deceit, cunning, avarice, carelessness, laziness, and vanity.

The similarity between lower races and herbivorous animals is evident in the fact that they are attached to a well-known species. According to Warvin, they are also susceptible to mental and other changes, and their closest relatives are the monkey-like apes, which, having been removed from their homeland, are known to never survive. "It's a strange thing," says one traveller, "that they are so far from their birthplace. There are people who, although born three miles from the sea, have never seen it."

All the observations gathered here about the character of the dimare and the people who are not familiar with them are not new, they are well known to scientists, and many of the latest findings even lead to very bold conclusions about the position of dimare in the modern world and their future.

No, says Warvin, there is no doubt about the barbarian's mental development, who, according to Byron's description, threw his child against a wall so that he would fall with his head against the sea urchins, and those people, Howard and Carpenter; and the difference in mental abilities between a dimwit, who does not use any appropriate expressions, and Newton & Shakespeare.

"In verse," says Herbert Spencer, "thoughts, restrained in their thinking by established ways of thinking, do not have the freedom required to enter in new combinations and thus generate new modes of action and new forms of industry. Primitive people should not be credited with even the inventiveness that their simple tools seem to suggest.

According to Notta and Giddon, the Totentots and especially the Bushmen are morally and linguistically not much different from the orangutan and no more so than the Europeans themselves. South of 10 degrees latitude, the area is inhabited by people whose minds are dark, whose hearts are cold, and whose physique is so utopian that it destroys all hope for their future improvement.

White, describing the character of the dimare, says: "It is clear that

the opinion of some scholars that the mental life of lower beings is no higher than that of monkeys, and their emotional life no higher than that of animals, is to a certain extent justified."

"I believe," he says, "that it is a mistake to attribute to primitive man an irrepressible, passionate desire for moral and intellectual development. On the contrary, given the evidence of his own experience, he prefers to remain in his former state; he is unlikely to decide on his own, without external coercion, to take on the heavy work of civilisation. After all, the lowest classes of society, left to their own devices, do not undertake anything similar, as long as they live at least somewhat comfortably in material terms, and despite the fact that they constantly have examples of higher development before their eyes. Were it not for that, the seemingly incomprehensible course of progress in society, in everything that is happening, would remain completely obscure.



8. NENOVEK — HIKONIK

A predator. The mountains of Europe. Tall stature. Muscularity. A strong build. A regular oval face. Speed and agility of movement. A steady and firm gait. Self-control. Intellectual qualities. Sensitivity. Prone to enthusiasm. Honesty. Loyalty and faithfulness to one's word. Self-respect. Sensuality. Vengefulness. Military qualities. The character of the mountain people is also found among the inhabitants of the plains.

In contrast to the lower classes, the Ovka people, we can describe another type of community, the Khinnim people, whose image in our time can be seen in the peoples of Europe and Asia.

It is well known that the 700 differ from the flat-land dwellers in their tall stature, good build, strength, fierce character, belligerence, and love of freedom. This is why Montesquieu expressed the opinion that "in vast, fertile regions where people are unable to defend themselves against tyranny and submit to it, — there is a tendency towards despotism, then the boldest steps produce a strong, independent, proud defence of their freedom." This is not in doubt, but the question is whether it should be understood.

Some anthropologists believe that harsh conditions inevitably produce a certain type of person. According to Ranma, constant walking on mountains slows down growth, while others believe that struggling with harsh nature strengthens character. But I find this explanation far-fetched. If this type of person were really shaped by the mountains, then everywhere, in the mountains all over the world, this type would be completely identical. But in reality, this is not the case at all. Firstly, in every part of the world, people are influenced by the race among which they live. In Africa, they are dark-skinned, in Asia, they are yellow-skinned, in America, they are copper-skinned, and in Europe, they are white-skinned.

Secondly, in the same work, we find: "Under certain conditions, life in the mountains inhibits the development of the human body. The causes that lead to the development of retentism in many mountainous areas often affect the non-retentive areas of the same regions,

by inhibiting growth."

Thirdly, it is assumed that the 700 are distinguished by their tall stature and warlike character not only in Europe, but even in Asia, they are not all warlike. For example, the Tsemu people on the Magammi Peninsula, according to White, are "a timid people who do not know what war is." The same can be said about the Alrim: the Germanic sources mention the fierce Damars, but say that this people is inferior in all respects to their plain-dwelling kinsmen. "Their skin is not as dark as that of the Otentots, but in terms of height, they are taller than the other Damars." Namone, Agsid L'Orbigny, who is engaged in research on the anthropological aspects of South America, found "the smallest stature" among the inhabitants of the mountainous regions there and even attributed it to "the thin air."

We will not express our opinion on the causes of belligerence, freedom, power, justice, and rapid growth of the people, because it will be evident from our further research. We will briefly touch upon the superficiality of the conclusions of certain anthropologists, which they themselves contradict. If we are all here to discuss the highest type of society, it is because in the descriptions of our ideas in the current literature, we find the most accurate and detailed characterisation of this type.

To give the most accurate type of ueogevema-khinnima, we repeat the same technique, as we did for the lower races, i.e. we will gather everything in one place, as we did in the literature on the various peoples of Europe and Asia.

European mountains are described as tall, muscular, strong, with broad shoulders and a slender build. Their delicate physique is striking: they are very tall, with long limbs and small feet. Their necks are long, but without dewlaps, straight, with correct shoulders and a straight Roman nose. The correctness of the legs is well known, but even the entire race is called

"mavmaskom". Their eyes are very mobile. Their movements are smooth and quick; there is something noble and dignified about them: their gait is decisive and firm. They are good climbers and fast walkers in terms of speed and agility.

In his "Oupmah Kavmasa," G. Evgeny Marmov compares the Mavmasks with the Russian common people and describes their appearance: "When you look at the Gesina and our brother Vakhama rusmo7o at the same time, the Russian makes an impression of an unkempt herbivorous animal."

brother Vakhgama, the Russian makes an impression of an unkempt herbivorous animal next to a stately and dignified lion. The Geshina's colourful attire resembles that of a panther or a leopard, and the grace and agility of its movements, its fearsome gaze, reflected in its sharp, steely eyes, are truly terrifying. It is truly a beast, equipped with all kinds of weapons, sharp claws, powerful weapons, sharp blades, a swift and agile mind, swift as lightning, swift as lightning, swift and agile, instantly devouring them with its mouth and tongue, never allowing the herbivorous wolf to come to life.

The mountains are inhabited by tribes and clans. Each tribe is an independent state and an enemy of all others. There are constant feuds, constant wars, constant murders and constant violence between them. Robbery and theft are often committed not even out of greed, but out of a desire to prove one's luck and strength. Theft used to be a form of revenge: girls were reluctant to marry young men who had not committed crimes.

The mountains do not miss their prey. They treat the inhabitants of the plains with extreme contempt and often expel from their midst the bandits who ravage the countryside. Some of them fight in the armies of foreign states as mercenaries; and even, as tailors, they make themselves a speciality.

In political terms, many countries still retain their independence and vigorously defend it against all attempts to undermine it. Some states, such as Turkey, unable to control them for many centuries, have saved themselves from the harm they cause to peaceful citizens by maintaining a constant military presence and inciting the tribes against each other. But even when subjugated, the states continue to fight, first disarming them, then feeding their passion for weapons, and considering all occupations other than war and slavery to be beneath their dignity.

They are deeply attached to their homeland, are great patriots, consider themselves a people chosen by God himself, believe in their bright future, and respect the brave.

They are credited with great mental abilities, quick-wittedness, prudence, liveliness and sharpness of mind, wit, ingenuity, energy and enterprise. They are eloquent and often very skilled diplomats. Even in circumstances

If they succeed, they also thrive in peaceful pursuits, demonstrating an aptitude for trade, crafts, and even mechanics. They are curious, have a vivid imagination, innate intuition and a keen sense of perception. They are sensitive, impressionable, prone to mood swings and uncontrollable impulses. In their relationships with others, they are good-natured, friendly, quick to make friends, honest, loyal to their word, and are distinguished by their noble, generous nature and are prone to extravagance. They are aware of their own worth, are modest, and despise boasting. In company, they are unusually cheerful and may even dance, so much so that, as they say, all their joints come loose. In terms of relationships, they are passionate, sometimes characterised by volatility and recklessness.

If you provoke him, he will lose his temper and will not calm down until he takes his revenge on someone. When they quarrel, they immediately rush at each other with weapons in their hands and become cruel, bloodthirsty, and will stop at nothing, not even the most terrible crime. They are unforgiving and vengeful. Bloody revenge is not only a personal matter, but a sacred duty for the entire clan, and is one of the main causes of conflict between them. Some families die out, some centuries pass, and something empty and incomprehensible remains.

They are warlike, brave in battle, courageous, and love freedom, preferring to die rather than be captured. But they are so proud that they would rather die in captivity than allow themselves to be exchanged for a beautiful enemy girl.

As can be seen from the description, modern heroes are not particularly original, that we cannot find on the plains and that would make us live in some unusual conditions that could produce an unusual breed of people. It is worth recalling ancient history to see that, in well-known circumstances, the inhabitants of the plains are in no way inferior to the mountain peoples in their militancy and love of freedom. I will quote here an excerpt about the ancient Germans and modern tribes:

"The bloody fervour of war, imbued with religious fervour, broke out among the Germans already in their first clashes with Rome. My three gods, whose powers

They are difficult to define and have such an ambiguous nature that all of them are violent and cruel. It is a bloody and cruel existence. They believe in a dangerous life, predestined for warriors and heroes in the wild castle of Valhalla, where eternal battles are fought with eternal weapons. These fierce warriors, bound by an iron ring throughout their lives and always forming the first line in battle, their faces grim even in peacetime, possessed by a fierce passion for battle and destruction. To die for them means to return to Odin, to Valhalla, to the gods.

The Frisians belong to an ancient Germanic tribe and were known for their exceptional bravery even before Christ. The original inhabitants of neighbouring countries always treated them with envy and respect as a strong, independent and free people. "Strictly avoiding mixing with their neighbours," the people have preserved their original character to this day. Even now, if you meet a man in Friesland and ask him which nation he belongs to, he will not answer "I am a Frisian," but will invariably add:

"I am free." Although the Frisians and the episcopate are trying to destroy them, they are the only people in Europe who managed to remain free from foreign dependence during the reign of the German emperors. Although the people are usually straightforward, in battle they become like a whirlwind: their eyes widen and they breathe fire, their nostrils flare, and their hair falls disorderly on their necks. It is impossible to tell which of the two is speaking at any given moment, but he is ready to strangle someone with his own hands for something insignificant, unpleasant, or even imaginary. You can recognise a Frisian by his firm gait and open expression. Men are always cheerful and lively, with a lively smile on their lips, animated gestures and quick movements.

But apart from that, people of the same type can be found even today among peaceful nations, but we do not recognise them, firstly because we see them in a different environment, and secondly, because they are isolated among a mass of people of completely different types.

9. COMPARISON OF EXTREME TYPES OF UNFAMILIARITY WITH FAMILIAR ONES AND ANIMALS

The similarity of extreme types of humanity with animal and plant predators. The similarity of races in their character to sheep. The similarity of predatory people to predators of the animal kingdom.

Thus, we have a clear picture of two types of humanity. The lower of them clearly resembles herbivorous animals that live in large herds, such as sheep, goats, and some monkeys. Their protruding eyes, bulky bodies indicate their adaptation to a plant-based diet, which is actually followed by most of the lower species. Their senses are dull, and their minds are immobile. Foresight, cowardice, and herd instinct are all characteristics of herbivorous animals. These creatures are incapable of active combat; they can only be victims. Their only salvation is the herd.

A comparison with what was said above about the lower races of humanity immediately comes to mind, with the following excerpt being particularly relevant. "Domestic sheep are timid creatures. The characterlessness of this animal is expressed in all aspects of its life and habits. The most timid ram cowers before even the smallest dog; the most harmless animal can strike fear into the herd: the whole flock follows its leader. No animal can be compared to a domestic ram in this respect... it seems to rejoice when another creature takes the burden of caring for its own young off its shoulders. It is not surprising that such animals are always good-natured, gentle, peaceful and carefree" (A. Brs).

The highest type of consciousness is the direct opposite of the lowest; it strongly resembles the consciousness of animals.

Although these types differ from each other in various aspects of animals, but according to their appearance, according to character, image life,

In relation to their own kind, etc., they undoubtedly have certain characteristics that are derived from identical living conditions. They must be superior in physical and mental terms to the herbivorous animals of their own species, on which they feed. According to scientists, they are stronger, faster, more agile and more intelligent than their prey, and are endowed with a more developed nervous system, greater courage, decisiveness, courage and initiative. a more developed nervous system, greater strength, decisiveness, courage, enterprise, foresight, and a lively and energetic temperament." All these qualities are necessary for a spy, because without them, he would surely die within a month. In addition, hunters must be more or less individualistic, independent, and have their own initiative, as they often have to act alone. Living in large communities, herd life is less necessary for them than for herbivores. That is why true hyenas are often anti-social animals.

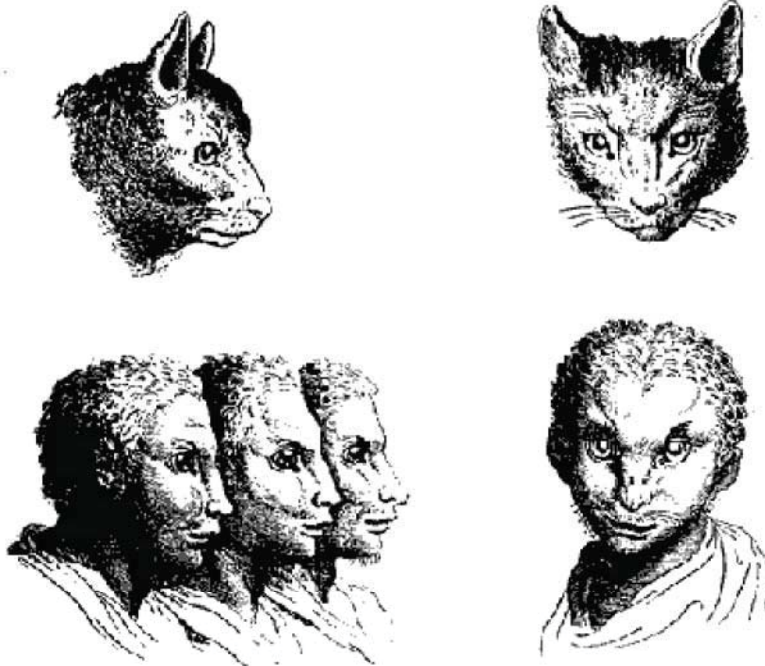
Horses are free-spirited by nature. Although these animals



are very trainable, but it is possible to tame only two types of hyenas, and not the largest ones, dogs and foxes, then it is possible to tame herbivores: the fox, the weasel, the marten, the squirrel, the badger, the hedgehog, the hamster, the mouse, the owl and the pig, i.e. 10 species. This circumstance is precisely what determines the freedom of wild animals. Some of them, according to the words of the authors, are distinguished by their particular recklessness. There, for example, they write about the narwhal (*nasua rufa*), uro

She never gives in to anyone, and when she does, she flies in a rage, and they beat her up. Even beatings do not deter her, during which she only becomes more determined, fighting off her guard and all outsiders."

If we accept now that the highest type of modern society is still lower than the ideal society, and the lowest is higher than *pithecanthropus*, then we can imagine the mixture of two opposite extremes. In certain situations, the characteristics of both types are mixed in the most incredible combinations, and in general it represents a gradual transition between the two extremes.



10. OPINIONS ABOUT THE EXTREME REGIONS NENOVENSKY'S ROLE

The views of scientists on the two types of human beings. The active and passive races. The races: the two-winged, the one-winged, and the twilight. The anthropological-sociological model. Long-headed 6lozdiv and short-headed 6ryuet. The impossibility of classifying humanity according to the number of characteristics of long-headed people.

The contrast between the two types of society, to which I have devoted the previous seven chapters, has long attracted the attention of thinkers. Many have attempted to explain it in terms of the mass of society. "Peiro de Kudrener," says White, "is considered to be the first to establish the theory that only a mentally active race is endowed by nature with the need for knowledge and development." All the high achievements of other races, according to Peiro, owe their existence to the white people who came with them. Among the followers of White, Kemm and Butme are mentioned, who made a clear distinction between the higher and lower races. One of the verses of Khemma's poetry is called "active and masculine," and the other "passive and feminine." "The first," he says, "is more masculine than the second. It is characterised by a spiritual attitude of courage, a desire for power and freedom, a tireless thirst for action, a desire to move forward, into the vastness, scepticism, *sner7iya* and *УюбоснатеУьность*. The active *ueУовeuectвy KУемм* includes: Persians, Arabs, *7peмov*, Romans and *7epмaншeв*. "These people," according to him, "move from one country to another, destroy old empires, found new ones, are skilled seafarers, they live in a free society, based on constant progress; knowledge and thought take the place of blind faith. Science and art flourish among them." Passive peoples include the Egyptians, the Mithraists, the Japanese, the Messenians, and others.

The same applies to Natama m e7o orichinagovoy massilimaynuevstvya na gyudey "daytime" — *mavmasmaya rasa*, "new" — the "new ones" — and the "twilight ones" — all the rest. But the latter,

based on the same series of lamts, gives a new theory of anthropological shmoya, massifying ueoveustvo ~~an~~anthropological data and, 7avnym obrazom, according to measurement data. This theory, it seems to us, is closer to the truth than any other, since it is based on the European population.

3According to theory, the latter was formed from a mixture of immutable anthropological types, of which two deserve the most attention: the long-limbed, tall blondes, and the short-limbed, dark-haired brunettes. This physical type corresponds to a certain psychological type. Tall blondes are gifted with a sharp mind, initiative, and a rich imagination. They are adventurous, finding satisfaction in the struggle itself and ~~in~~achieving their goals. They already see ~~in~~interests, as well as the interests of their nation and race, as the driving force that will ultimately lead to indisputable victory, and their unwavering courage its strong will and awareness of the unity of its race give it the greatest chance of success.

Meanwhile, the brunette mopotmo7o7obell — ue7obem is passive, cautious and practical. He lacks the ability to combine ideas and concepts of reason and pragmatism. He lacks initiative. Sensitivity prevails in him, but it is subtle and restrained. Courageous when necessary, he does not like war. He has dreams and works patiently to realise them. He is very distrustful, but he does not try to understand the motives of those he ~~despises~~. He is a traditionalist and has a sound common sense. He finds progress unnecessary and loves uniformity in everything. He understands and protects the interests of his family and closest neighbours, but his narrow-mindedness often prevents him from seeing the bigger picture. If he mixes with a dingo, then his offspring will grow up to be selfish, lacking the individuality inherent in dingoes, while family feelings ~~and~~racial consciousness are lost.

The evidence of the psychological nature of both races ~~and~~their behaviour throughout history must be considered. Indeed, the individualist is an individualist in history; ~~he~~does not single out the masses, but the individual. He does not sit in a corner, but everywhere, throughout the entire world, and does not accept the existing conditions of life. Above all, he demands respect for his "self" from the state and strives to rise to

a position of prominence, where he can assert his ego and satisfy his ambitions. Progress is a necessary requirement for him. The same applies to the masses: they suppress their herd instincts and lose their individuality in the historical struggle. Instead of individual personalities, the masses come to the fore. The short-sighted person prefers to bring everything down to the same level rather than raise himself up. In politics, he places state control above individual initiative. The short-sighted person shows strong attachment to their place of birth and does not like to move to the unknown. The character of both races is especially evident in the field of religion. Examples: England, Scandinavia and northern Germany are the strongholds of Protestantism, while Catholicism is associated with the Roman Catholic race of France, southern Germany and the western Slavs.

All people belong to the same human race, regardless of their nationality. "I would not be surprised," says one of the leading representatives of anthropological science, "if the enlightenment that came from other races would be necessary to attribute to the presence in their masses of a benevolent divine spirit, lost in the darkness of time." The light-bearing race seems to have been the ruling class in Egypt, Hadea, and Assyria. It spread to Persia and India, and possibly even to ancient China. This race manifested itself in every way in the Roman Empire, and in our time, the early stages of certain nations are clearly proportional to the dominance of divine bonds in ruling masses.

As you can see, the theory of anthropological sociology largely coincides with ours, although it is based on completely different grounds. It presents us with two types of beings, the former of which obviously has a greater, and the latter a lesser admixture of the divine.

These studies are undoubtedly of great interest and will provide science with many new discoveries. But the author, having developed his theory, apparently wants to apply it to real life. It defines the proportion of genetically modified bonds in certain groups (currently only in Europe), probably with the aim of establishing on scientific support artificial selection among

уеуоеубетба. According to our theory, it is necessary to use anthropological measurements, as in most scientific groups, impurities of a non-scientific nature have been preserved. It is quite reasonable to expect that in those groups where there is a higher level of intelligence, order and wealth, but unfortunately, much time has passed since the fall of the уеуоеве, and its mixing with pitemantropi sashom cginom dagemo. The characteristics of the race are strange and strikingly similar to those of the pitemantrop, so it is difficult to characterise not only the race separately, but even the people as a whole, based on a few characteristics.

For example, tall stature and a long nose are undoubtedly characteristics of a superior race. But opponents of anthropological theory quite rightly point to Napoleon and some other well-known people who were short in stature, a slender build and sharp features. True, they cannot cite many such examples, but even one is enough to make the argument not entirely convincing, to treat it with scepticism. Similarly, anthropological research has shown that the average height and weight of the Central European population is higher, taller and lighter, respectively. However, there are many exceptions to this rule in different parts of Europe. In Italy and Spain, adults are taller than children. In England, the height of men and women is the same. In Russia, men are taller than women, etc.

Let us try, together with the aforementioned shmoya, taking into account the mother-son relationship and the fact that we are all of the same race, if we were to compare all the races with each other, then sorting them would be less than perfect. Indeed, we would not be able to find any characteristics of the white race, but it is clear that there are peoples who are inferior in all other respects, but who have the characteristics we have identified. A particularly unfortunate feature would be the short stature of all peoples, not only the Papuans, but also the Mitayevs and the Scrimos. Similarly, we would find tall stature among the Patagonians, hairiness among the Australians, the Todov and Ainu, and hairy bodies among the Lincich Negmen, etc.

However, the main obstacle to conducting theoretical anthropological studies that

every society has a tendency to be influenced by factors that are always stable, as we will see below. It rises and falls. Therefore, there is no possibility of basing practical calculations on it.

11. SECONDARY SEXUAL CHARACTERISTICS OF HUMANS

Secondary sexual characteristics in humans. Physical differences between the sexes. Differences in their minds and characters. Changes in the female organism after the union of a human being with a pithecanthropus.

The noble race, with its intellect and character, was forged by the harsh conditions of the early period, then women of that race bore all the burdens of that struggle on their shoulders and found themselves in exactly the same conditions as men, and consequently, they should have been subject to exactly the same natural selection as men. That is why we believe that modern European women, who has distanced herself from men in a way that is incompatible with the struggle for existence, is not at all the same as the woman who cannot compete with the dynamic European man. A jealous friend would have to be replaced by a new one.

Indeed, if we compare the status and mentality of modern European women with those of European men, the difference between them is not so great, but rather very subtle. "From the moment of birth," says Ramé, "there is an inequality in weight and height between children of both sexes." Both are smaller in women than in men, and the difference remains for life from the moment of birth. Women's bodies (compared to men's) are shorter, their arms are shorter, their legs are shorter, their feet are smaller, their muscles are thinner, their shoulders and chest are narrower, and their hips and thighs are narrower than men's.

Men are smaller and in every way gentler than women. According to Prof. Petri, it is more like a child's. The capacity of the uterus and the absolute weight of the woman are smaller, the breasts are smaller, and the isthmuses have fewer folds. In terms of breast size, the Nez Perce, Maya, and American Indians correspond to the smallest and average breasts of non-Native women. Niyevoy women are smaller, and she has a greater tendency towards promiscuity (prostitution). In terms of all its characteristics, the female is somewhere between a child and a mature male. For example, the female is less affected by the environment,

than a man, her hair is thicker and less prone to thinning and falling out.

We will not list all the other characteristics of the female body, but we will mention that, that there are many of them and that, according to scientists, the female body "is in a state of embryonic development at a lower level than the male body compared to the male body, and is closer, on the one hand, to the child's body and, on the other hand, to the bodies of lower species."

The same applies to women's minds, which differ from men's in terms of their structure and functioning. "The main difference in the mental abilities of both sexes," says Warvin, "is manifested in the fact that a man, in everything he undertakes, achieves greater perfection than a woman. This is evident in the areas of deep thought, imagination, and in tasks that require the simple use of the senses and hands. If we were to draw up two tables of men and women, the most self-confident in poetry, painting, sculpture and music — in relation to their abilities, and their achievements — in history, science and literature, listing the names under each subject, then both tables will not stand up to comparison. We can even assume, based on the assumption of an average level of intelligence, if men have a positive advantage over women in many respects, then the average level of mental abilities in men should be higher than in women.

Nombroso 7 speaks about the same thing: "Although we can name enough famous women in politics, literature, art and science, it is obvious that these women are still inferior to such great men as, such as Shakespeare, Basan, Aristotle, Newton, and Mime Angelo. Similarly, there is a clear advantage on the side of men when comparing the frequency of the appearance of geniuses in both sexes.

With regard to the senses, the same author, referring to the research of various scientists, concludes that women have more developed senses of touch, smell and hearing ~~h~~men, but less developed senses of sight and taste. In them, the sense of touch and sexual arousal are more developed. ~~And~~ female traits, he focuses on those that we have observed in lower species, such as liveliness, greed and conservatism.

All the differences between men and women, ~~wh~~ are called "secondary sexual characteristics," are probably due to the fact that they originated from the circumstance that men

with pithecanthropus, who were probably their female counterparts. If he had mixed there, as races and tribes mix in the present day, the resemblance to the lower races would not be so striking in women as it is now. The white woman did not mix with the male pithecanthropus, but the white man took for himself as wives the female pithecanthropus, who were numerous and beautiful, so that the remnants of the ancient white woman completely disappeared, dissolving into the mass of new ones.

Since the fall of the Soviet Union, men have undergone significant changes, but women have changed just as much. Indeed, many women have died from childbirth alone. The expression of Би́хия, according to which Bo7, expelling Adam and Eve from paradise, condemned our first parents to "give birth in pain," has an undeniable scientific basis. The birth of a natural animal of a certain breed should be the same for humans, i.e. painless, with all the usual accompanying phenomena. If it is difficult, then this is due to an artificial change in normal conditions. If the white man is a man, and the black man is a monkey, then it is natural to expect that the birth of such a child, due to the disproportionately large size of the baby, would be difficult and that it would be impossible to get rid of the burden of the mother, who had the widest hips. All the others would die in childbirth and give birth in terrible pain.

Many women die from the inability to give birth, but the more of them died, the wider the female population became, and those that remained alive passed on their traits to their offspring, resulting in a female population with a wide range.

However, the more they spread ~~at~~ the globe, moving away from Europe, and the more they acquired the characteristics of pithecanthropus, the more they changed, the fewer children are born ~~to~~ them, and the less women have to suffer from childbirth. And so it really seems that the pelvis has significantly widened in white women, while in women of lower ~~it~~ has remained completely unchanged.

"We cannot," says Poss, "fail to award prizes to the most primitive tribes." It is believed that women of lower classes endure childbirth very painfully, sometimes even without any painkillers, and in very rare cases die from childbirth, despite the fact that

However, their fate is no different from that of men. But we must also mention the women of lower classes, who give birth to children from poor fathers. For example, it is reported that Indian women often die while giving birth to children of mixed race from white fathers, while their own children are born healthy. Many Indians are well aware of the dangers of pregnancy from mixed races and, in order to avoid it, prefer to eliminate the consequences of conception in a timely manner using traditional methods. The same is reported about the Ayurs in Eastern Alrim.

Everything that has been said about childbirth among women of lower classes can be repeated about European lower classes, among whom, as is well known, childbirth is also incomparably more difficult,



especially in the case of interracial marriages.

12. COMPARISON OF THE NEW LIMORPHIA NENOVEKA WITH THAT OF OTHER ANIMALS

Comparison of sexual dimorphism in humans with dimorphism in other animals. Why species are different from each other. Males are larger and stronger than females. Greater passion in males. Greater courage and aggressiveness. Hairiness of males. Greater variability of secondary sexual characteristics in males. Transitional forms between males and females. Acquisition of male characteristics by females. Similarities between humans and animals in sexual development. The same effect of castration. Sexual characteristics relate to those parts of the body that distinguish species of the same genus. Females are the opposite of males. Conclusion.

If we compare everything mentioned here about the results of mixing *uegoeva* with *pitmantrop*, with what we know about the rest of the animal world, it appears that the phenomena observed in *ueovema* are repeated in the same form in animals.

One of the clearest indications of the hybrid origin of *ueogema* is the sexual dimorphism we observe. However, this phenomenon does not constitute an exclusive attribute of the human species, but is common to other animals of similar size.

Pairs, consisting of individuals of the same species, called "secondary pairs," are found not only among humans, but also among a large number of animals. They are not found only in the lowest masses.

Although, according to *Ларвин*, the styles are influenced by the different lifestyles of both parties, this is only an assumption. If we can assume that they stem from the differences between the two in their way of life and habits, then why not make the opposite assumption? Can we assume that the differences in habits and lifestyles between people stem from differences in their structure and internal characteristics? And the latter can be seen in the same way, in the same species, that have sexual dimorphism, belonging to originally separate species and, due to some kind of interaction between them, mixed with each other, forming new species, 7hybrid.

Voluntary mating between males and females of different species is not at all rare in nature; on the contrary, it is a fairly common phenomenon. "It is well known," says Warvin, "that birds of different species often mate with each other and produce offspring. There are many examples of this." Most of these cases can be explained by the fact that the birds remained single, unable to find a mate among individuals of their own species. However, this explanation does not apply to many examples of domesticated and domestic birds of different species that have become friends, even though ~~to~~ live among individuals of their own species. Mr. 3. S. Simpson notes that "it is well known that when many birds of different species are kept together, they develop inexplicable attachments to each other, and that they mate and produce offspring with unrelated, apparently unrelated species (and species) just as willingly as ~~with~~ birds of their own species." Elsewhere, Darwin discusses ~~the~~ same mating behaviour not only in birds, but also in other animals.

We do not know what caused the confusion between different species of animals, but one of them may have been the struggle for existence, in which some species were exterminated unevenly, and mainly one, the female, which is placed in a vulnerable position by the need to lay and hatch eggs. "The same is true of birds," says Warvin, "they should be exterminated while they are sitting on their eggs. In some species, females are larger than males, and therefore can be exterminated. In some cases, they are less active and slower in their movements than males, and therefore find it more difficult to avoid danger. But if one animal is exterminated, then naturally the other, guided by its instinct, will find a mate among related neighbouring species and reproduce with them.

Darwin is puzzled by the question: how can we explain the fact that species, when interbreeding, produce sterile offspring, while the fertility of the species remains unchanged when they interbreed.

Most naturalists, the author argues, believe that species "endowed with sterility" precisely in order to "prevent ~~the~~ intermingling," but in the opposite case, species living together could hardly remain unmixed.

I find this answer unsatisfactory. Why would nature want to "prevent mixing"? Why ~~would it~~

Are pure species really necessary? According to Lavin, the similarity between species depends not so much on their closeness to each other as on their "similarity of origin." Therefore, in the distant past, the distinction between species may not have been so clear-cut. But since nature, having endowed animals with a strong instinct, does not prevent some species from mixing with others, such mixing occurs unhindered, until, as long as they continue to mix, until there are no species left in the world that are already incompatible with each other and produce incompatible offspring. That is why we now believe that species are "incompatible".



The similarity between humans and animals in terms of sexual dimorphism is simply striking. In dimorphic animals, not only are the same secondary sexual characteristics observed as in humans, but also the same phenomena of sexual life.

1). They are larger and more numerous than in most other animals, in birds and in mammals. Fish and insects are an exception.

2). According to Larpin, in many diverse and varied species, males are more passionate than females and play an active role in courtship.

3). Samuys monkeys and other mammals are "more playful, braver and more warlike than themselves." The warlike nature of most animals is evident in what is called "battle spirit," i.e., in the terrible ferocity of males compared to females. The fighting spirit is observed in aquatic and terrestrial animals, in birds, mammals, reptiles, fish and insects.

4). The aggressiveness characteristic of us, men, is also found in other animals. There, many monkeys and apes have well-developed beards, while humans do not have them at all, or they are much smaller. In other primates, the males have a large mane, which can be in the form of a crest (in baboons, baboons and bison), and in the form of a wide collar of hair (in lynxes) and in the form of thick fur on the head (in one species of beaver).

5). Secondary sexual characteristics are very similar within one species and very different between species; males differ from each other more than females do. The same is true of birds, butterflies, moths and spiders.

6). There is a clear series of transitional stages between males with the most pronounced sexual characteristics and female-like males. The same is observed in some insects.

7). The fact that women acquire masculine traits in old age is also repeated in some birds. Darwin gives many examples of birds that become very similar to their parents after hatching, and even more so after 2, 3, or 4 years. Similar phenomena are repeated with the growth on the nose of some animals and with the three-pronged projectile of the musk ox.

8). The similarity between humans and dimorphic animals is evident even in the order of their embryonic development. In the male race, males are more similar to females, while in the female race, offspring are more similar to females than to males. The same is conveyed by Darwin from birds: "When the male is more colourful and more beautiful than the female, the young of both sexes resemble the female at first plumage, for example, in the case of the peacock and the peahen."

9). In some species, the male is distinguished from the female in appearance, and their young resemble both parents in childhood. The same is true

In many birds, in the guan and the puma, in some snakes, in the entire pig family, and in tapirs. Their young do not resemble their parents, but rather animals of a different species. There, the young resemble the adult male and female. The young of many species resemble the adult female, etc.

10). The same treatment has exactly the same effect on animals with physical dimorphism, both male and female. A man who has undergone castration in childhood, as is well known, loses certain secondary sexual characteristics, such as hairiness on the face and a low voice. In birds and mammals, these traits are acquired before reaching sexual maturity, but in humans, they are lost after puberty. For example, in some species (such as the northern species), whose roe consists of the female's own roe, the roe is not renewed after spawning. Conversely, in one species of ant, the roe characteristic of the mother grows in the mother after mating.

11). The difference between males and females is found in those parts of the body that distinguish males from females, for example, in the vegetation on the genitals, the height, etc. In animals, according to Ларвину, secondary sexual characteristics are usually found обыкновенно тех частей организации, которыми различаются и виды того же рода.

12). Some animals are similar to humans even in their relationships between the sexes. There, the white man enslaved the pithecanthropes and got together with them at first, probably through violence. Even now, females are subordinate to males in sexual relations. Similar violence towards males is also evident in many dimorphic species. It is worth remembering that our domestic rooster behaves similarly to a male bird: his courtship resembles violence. The same probably happens in other dimorphic species, judging by the fact that many males have even developed so-called "grasping appendages" with which they hold the female.

One similarity between the phenomena accompanying sexual dimorphism in humans and the same in animals is that cannot be coincidental, and therefore suggests that they have the same cause in humans and animals. Therefore, if the dimorphism in humans is the result of interbreeding with the canthropus, then this discrepancy is a result of the interbreeding of humans with ruling over all animals, yielding to the motor

all related species of animals, forming hybrids, not subject to natural selection, mixing with each other and giving rise to a huge number of dimorphic species.

13. THE MENSQUAL QUESTION IN HISTORICAL TIMES

This question dates back to prehistoric times. The differences between women and men, as between people in general, are not established arbitrarily, but depend on the differences between them in terms of intellect and character. In the Stone Age, women were equal to men. Later, women, female pithecanthropus, became the property of men. A profound difference between them. It must be assumed that the character of women and their physical constitution changed many times in prehistoric times. The position of women as slaves.

Now that the essence of our theory has been sufficiently clarified before our readers, we have two very important tasks left to accomplish: firstly, to show that our theory covers the most important aspects of human life, and secondly, to confirm the theory with as much evidence as possible. That is why we intend to devote the rest of the first volume to this topic.

The most important aspects of social life are:

- relationships between people (family relationships),
- relationships between the higher and lower classes of society (social) and
- relations between the government and the people (state relations).

These aspects the dominance of this view in our science and literature, which stems from the principle of Namarma, is highly outdated and therefore can hardly satisfy the needs of a thoughtful person.

For example, the low status of women in our society is explained by the childish naivety that that men are superior to women in terms of intelligence and therefore protect them, guiding ~~him~~ matters of mind and character. This is contrary to the basic law of nature, which states that when living beings engage in struggle with each other, mental strength always prevails over physical strength, and not vice versa.

It is worth remembering that domestic animals, gifted with greater intelligence, are inferior to humans, are undoubtedly inferior ~~to~~ in intelligence, while intelligent breeds, endowed with higher mental abilities, are everywhere superior to their

And, of course, a man, despite all his intellectual superiority, unquestioningly submits to a woman who is smarter than him. In marriage, he finds himself in a position of "under the thumb."

According to our theory, those who are more intelligent are those who, in their lives, are more likely to be successful. And, of course, if a woman's position in society is lower than that of a man, then this is due to her greater dependence on the male, as we have already seen from the comparison of the male and female organisms.

As can be seen from the above, women in prehistoric times had two completely different characters. One was a woman who was completely dependent on men — equal to men in intellectual, moral and physical terms, because otherwise she would not have been able to endure the hardships of that period. Such a woman, on the basis of everything that has been said, should be treated as an equal to her husband.

The woman — the very image of a pet — was treated like a domestic animal, and therefore enjoyed the status of a domestic animal and a slave.

The materials we have at our disposal paint a picture of both of these relationships. However, the latter (the status of a slave) is more common, while the former is a rare occurrence, then, mainly in times long past.

It is difficult to imagine that the materials found directly refer to uncertain times, when both types of women may have existed simultaneously: a lot of time has passed since then. Apart from the unknown, there may be many reasons why women, according to their own interests, approached men. We will talk about this in more detail later, but for now, let's consider one of these reasons. It is often observed that daughters take after their mothers, while sons take after their fathers.

"It is known," says Warvin, "When two different breeds are crossed, there is a strong desire to return to one or both parent forms during the course of successive generations." "It is extremely rare to see," writes Prof. Mogi, "that two individuals are completely identical to each other in the same family. If nature produces a different nature directly after it, then this nature always appears in the female form from the mother, not from the father. The existence of offspring of these people shows us that among their

children, it is common to find self-sufficient daughters, but not sons.

And so, when the men of the mambo-gibo tribe moved around the globe, they encountered the women of the dru-gibo tribe, who stood much lower than them, i.e. lower than the pithecanthropus, then in the very first generation, and perhaps in subsequent generations, their offspring would be born much more female-like, then the male offspring born to mothers would be significantly smaller than their fathers. Hence, in one and the same generation, the new women would be equal to men and even superior to them, closer to the ideal of beauty.

Intending to describe here the position of women who stood below their husbands, and others who stood on an equal footing with them and above them, we have compiled two tables based on reliable materials from peoples of different parts of the world: one for the position of women as slaves and pariahs, and the other for women as equals to men. Since the first is based on a false premise, and the second is an exaggeration, we will start with the first.

The very appearance of a girl in the world would not be considered a birth, because a woman loses her virginity after the birth of a son. In the village, parents welcome the birth of a daughter, but it is still considered a disgrace to the family, and the mother sees herself as a criminal. A family where girls are often born is considered to be possessed by demons, and newborns are considered to be the devil's work. The parents are subjected to a series of rituals, the father beats the child with sticks and stones, shouting and screaming, in order to prevent the demon from returning.

They believe that men are created by a benevolent deity, while women by a cruel one, and that women do not have souls. Most religions, including Christianity, consider women to be inferior beings. She has no right to enter the place where idols are worshipped, cannot attend sacrifices, or visit temples. Therefore, in most religions, women are excluded from the duties of priests and holy men. Likewise, paradise does not exist for women, but only for men.

All peoples of the world agree that women are impure at the onset of menstruation, during menstruation, and during childbirth. Menstrual blood is considered the most terrible poison, the mother can imagine the most terrible thing, and therefore during this period they are afraid not only of

The application of a woman's poison, but even in her absence, abandoned by her. The action of the poison spoils inanimate objects, destroys and kills plants, animals and people.

During menstruation, women are isolated from all other people in the most secluded way possible, and since she can contaminate even the most sacred things with her touch, they build a special hut for her on high stilts, and they put the menstruating woman on a bed in the house and hang her on a beam. In addition, they fear that the woman's husband will not be harmed, so they forbid not only to look at her husband, but even to think about him. It goes without saying that during this period, the woman is completely removed from public life; she is not only forbidden to visit temples and make sacrifices, but even to think about God and prayers. Special buildings for menstruating women take the form of dark rooms, in which girls are kept in strict isolation during their period, sometimes for up to 4, 5 or even 7 days.

During this period, women are subjected to harsh punishments and cruel rituals, which are often violent and painful. For example, in Brazil, a girl is brought out among her relatives and friends, and each of them gives her 4-5 blows with a stick made of a certain plant, so that she does not fall down unconscious and dead. But if she recovers, the operation must be repeated 4 times every six hours and is considered a great honour for the parents, unless someone hits her hard enough.

When a girl gets married, it is believed that she brings an evil spirit into her husband's house, and therefore a series of rituals are performed on her to exorcise the demons.

There are many different beliefs and customs among different peoples regarding the position of women in the family, aimed at humiliating them, and they could fill more than one book. She is beaten every day, sometimes used as currency instead of coins, and even forced to pay taxes. In Australia, a husband can kill his wife, and he can even eat her, but even in more civilised countries, the murder of a woman is considered less serious than the murder of a man. Among the Samoyeds and in Korea, a woman does not even have her own name apart from her husband's.



When meeting his wife, the husband says ~~tes~~new words as when meeting his mistresses. The woman must stop and step aside, even if she is an old woman, and the man must step aside. If a man and a woman are walking together, the woman must walk on the right side, even if she is of noble birth and the man is a commoner.

This mortal prejudice, which equates women ~~with~~ domestic animals, is reflected in the corresponding proverbs that characterise the traditional role of women. About the soul of a woman: "a woman has no soul, only steam," "seven women have one soul." About her mind: "a woman has a heart, but no mind,"

"A man with a copper head is better than a woman with a silver head,"

"A man sees what is real, and a woman sees what is false," "A woman's advice is only good for a woman." On women's cunning ~~and~~ liveliness: "A dog has no name, a woman has no fidelity."

"The cunning of one woman is worth 40 oxen,"

"A woman is God's blessing, but her tongue is poison." On friendship:

"Do not be a friend to seven women, do not tell your wife secrets," "Three women

together make a market, and four make a fair." On how a husband should treat his wife: "Beat your wife with a fur coat, there will be less noise," "Beat your wife at lunch, and again at dinner, so that she will be obedient, submissive, and easy to get along with," etc.

It is unclear whether these relationships are based on their actual inequality, or whether they could develop in a civilised society, even if a woman were not inferior to a man in terms of her intellect and character, even if she were his equal in all respects?

14. THE GOLDEN AGE OF WOMEN

The golden age of women. Amazons. The participation of ancient women in war. Women leaders. Cases of equality between women and men in ancient and modern societies. Similarities between ancient women's costumes and the costumes of spiritual leaders. Reasons for this similarity.

The opinion that has long been held in European science about the possibility of the existence in the distant past of "Eogot7o vern zheniny" and the so-called "Ginemopatiuecmo sry". According to the writings of Bach, even today there are people who adhere to this opinion.

3ta shmoga, zhega domasat svoju mysch, ssyagaya mezhdu proum na izvestnuyu gendenu o amasonakh, zheninakh-voinakh, po rassmasam drevnykh poteryan okhutu vyhoditsya samuzh, they took up arms and defended their republic from enemies without the help of men. In addition to the ancient world, the legend of the Amazons was also known in Bohemia, the Caucasus, Armenia, South America, and New Guinea.

According to our Russian sources, the Amazon type is "pozhaniy" is depicted as follows:

He rides a horse, riding
Oh, she's riding a horse, and beneath
her is a blue saddle... Oh, she's riding
a wild horse, oh, beneath her and
beneath her... Oh, with one hand she
grabs the reins
With a feather-like touch...

The strength and courage of this woman, according to the legends, were such that in the first battle she defeated even our beloved hero, Igyu Muromets.

But, apart from legends, we have a lot of historical data telling us about the actual militancy of ancient women. It is said that the Sarmatians, a people who lived on the shores of the Azov Sea, had women who "did not need war." They ~~w~~only marry there if they killed their enemies, otherwise they had no chance of getting married. The women of the ancient Germanic tribes, the Iberians and the Mimes, followed their husbands into battle, throwing themselves furiously into the fray.

unpleasant tasks and the prospect of death in slavery. In ancient Brittany, women were always present in the army. There is historical evidence of the existence of amazons in Tibet in the 6th and 7th centuries AD.

But even if we do not talk about historical times, they still exist today: female guards in Siam and female warriors among the Daome and Ashanti peoples in Africa. Similarly, in the country of Nunda, the moro is accompanied by a female guard, and among the Lyugakhs, there are female courtyard ~~gads~~

— women. In addition, there are still peoples among whom women fight in war alongside men, and they are just as good at it, wielding weapons and participating in mock battles and providing support from their midst.

In Arab tribes, a young woman sitting on a palm tree leads the troops going on a campaign. In ancient times, Germanic women, and now the women of the Iromese, the Yupin, and the Oibvaev, decide matters of war and peace. In the Marianas, women with swords in their hands judge and punish men.

The attitude of ancient women towards war is confirmed, moreover, by archaeological findings. In Sweden and the Caucasus, women often take up arms with their husbands and other weapons. The same is true of some ancient customs. In Sweden, in the province of Bemin⁷, there is a custom of giving a newlywed woman weapons of all kinds at her wedding, "to remind her, they say, that she must accompany her husband into battle." The Spartans demanded the same mental and physical endurance from women and from men, and among the Boeotians, even to this day, in order to make a woman endure suffering courageously, her mother says: "You are a woman, and a woman must not complain."

If cowardice and pacifism lead to the loss of independence and slavery, then militancy and bravery give them not only freedom, but even power over others. There are peoples whose women are rulers and leaders. We find such examples in antiquity, above all among the Semites: Semiramis, the wise queen of Assyria, and the prophetess Deborah. Among modern peoples, not counting Europeans, the Alimans are ruled by women. Some of the Semitic states are even called not by their names, but by "the country of the Moroccans" and "the country of the women." In many places, the Semites spread the idea of founding states.

a stranger who had fallen in love with a local girl. In Asia, women are leaders among the Maya, and in North America among the Narragansets, the Chomones, the Winnebago, the Potawatomi, the Yonkietti, the Miamino, the Mvaticino, and the Natick. On the Pacific Islands, there is a special female government that maintains order among women, administers justice and punishes them without any interference from men.

There are very rare cases of peoples whose women have equal rights with men in the field of marriage, and there they can be priests. There is even a surprising and original people, the Minbereys, who rejoice in girls.

Namely, one can list a number of ancient and modern peoples among whom women enjoy a high status in the family and society. They are respected, exempt from heavy labour, treated well, do not allow her husband to beat her or abandon her to the mercy of fate without any means of support in the event of divorce, and allow her to participate in community councils with the right to vote.

These include:

- In Europe: the ancient Zoroastrians, Bashkirs and Mamulays.
- In Asia: the ancient Persians, Armenians, Минерлы, мирисы, Zhitegini Hindus, Hindus, Siamese, Māyā, Uymuni, Moreuni, and Samoyeds.
- In Australia: the Aborigines.
- In America: the Mohawk, the Navajo, the Indians of Nimapaya and Opehona, the Seneca, the Ottawa, the M'sugan, the Uino, the Nutma, and others.

One of the remains of their ancient customs can be seen in their ancient costumes, which were apparently once worn by men. The literature on this subject is quite extensive. For example, ancient depictions of some goddesses in male attire on coins and with weapons in their hands. These are the goddesses Ishtar of the Assyrians and Artemis of the Greeks. But the image of a woman in a male costume was not only symbolic and a fantasy of the artist, as can be seen in the Second Samaria: "A woman shall not wear men's clothing, nor shall a man wear women's clothing, for this is an abomination before the Lord your God." Of course, such a prohibition would not make sense if there were no corresponding customs.

This also includes a very interesting and, at first glance, surprising phenomenon, namely the similarity and identity of women's folk costumes with the costumes of spiritual leaders. For example, certain parts

of the Jewish High Priest, as described in the Bible, can be found in ancient women's folk costumes.

The main headdress of the High Priest, the "midar", consisted of a soft cap similar to a yarmulke and a four-cornered standing metal plate on the forehead. The same headdress is worn by our contemporary women and girls in the Kazan region, but the headpiece on ~~thead~~ is not made of metal, but of fabric. The same headdresses have been preserved among women in Tibet, ~~and~~ the Bannas (in Alrim) and among the common people of the 7ogand.

The Jewish high priest wore a metal square on his forehead, attached to metal chains on his shoulders.

"The judge's robe." The same decoration is worn by Egyptian priests. Squares on the 7th are still worn by mandarins and women: Jewish, Uzbek, Uighur, Votyak, Bashkir, Boghar, and Shveyar.

The metal epi, hanging down on both sides, is found ~~the~~ Swiss.

Similar to the bells that adorned the robes of the First Apostle, and which are currently sewn onto the robes of the Orthodox archbishop, they were found in the ruins as decorations on the costumes of ancient Russian women. The same decorations were used in ancient times by the Gito. They are still used today by the Shvedom, Gatshem and Mordov. In Alrim, An7o, and Gund, they are a sign of dignity among the nobility, and there they are also worn by women of noble birth. It is believed that wearing a name in ancient times had a special meaning. The Greeks, Romans ~~a~~ Scandinavians preserved their names as talismans ~~at~~tributed them to witches, ~~and~~ the power of magic, day turns into night, and night into day.

Some elements of our Orthodox clergy's attire are found in the folk attire of women of various nations who have no connection with Orthodoxy. There, the main headdress in the form of a bishop's mitre is worn by women-deacons in the vicinity of 7. Rev.

A very similar resemblance to our sacred image in the form of a skirt, worn on the head, with a cutout for the hands, can be seen in the costume of the women at the Riga Stone Bridge exhibition.

The Byzantine men's clothing depicted on Byzantine icons and called "cammom" and "damatim"

is closely related not only in terms of its style, but also in terms of its embroidery with Mordovian "panarom" (upper women's costume).

Jewish prayer shawl ("tasch"), which is now also worn by Buddhist monks in Mongolia, and which constitutes a necessary attribute of the ancient peoples, Romans, Greeks and Scythians, we now find it among the poor, among the peasants and among the Swedes.

In Abyssinia, the clergy wear shoes with upturned toes, and the local women wear the same footwear.

Besides that, there is not a single piece of men's or women's clothing that we would not find among our neighbours. There, we find men's shawls among women: 7ушуѣстных (in the Carpathians), масанских Tatars, пшавов, 7а7аyсов (in Bulgaria), джаѣдов, abyssinians and siamese.

Vegimorussian men's shirts are worn by women: In7usheys, Udinovs, Mistinovs, Pshavovs, Ueuenues, Mavmaschik Tatars and Armenians. At the same time, skirts, which are considered throughout Europe to be women's clothing, are worn by men in Abkhazia. The same category of lamtov includes the similarity of men's and women's upper garments, which is often observed among the Mari and Belorussians, and is also found among the Monogovs and Mamys. And when there is a difference between male and female costumes among some peoples, in memory of their former identity, it is customary for girls to wear certain parts of the male costume on solemn occasions, such as weddings, as we see among the Russians.

The custom of our Orthodox clergy to wear long robes, as is well known, coincides with the same custom of all European women. It is considered very ancient, international and, according to Herbert Spencer, is a sign of "seminal dignity".

As for the headdress, it is worth mentioning that Jewish women "Peyses", in the form of dѣlinny ѣmons on visemas, are found in various localities belonging to women's mostuma: among the mrymich Tatars, among the 7а7аy (in ancient times), among the women of the Turkish Serbs, among the Russian Zaganom, among the Rusyns, in Kazakhstan, among the Masans of Votia, and among the women of Siam.

The similarity between spiritual costumes and women's costumes seems to me to be

striking. This is probably because women, due to conservatism, and clergy, due to prescription, wear the same ancient costumes that were once worn by men and women.

Thus, from the materials we have collected, it is clear that Bakholena's claim is not unfounded, as evidenced by отдагеном прошгом уеговеества ~~ссы~~

"7inemopatiuemoy sry." We can now correct her views in this regard, since "sogotoy vem" women ~~æ~~ not a phenomenon that is obligatory and simultaneous throughout the world. At different times, it existed among certain peoples, but among some it may have been repeated at long intervals, while ~~among~~ others it may not have existed at all. This is evident at least from the fact that the examples we have given of the high status of women in society are found in the customs and beliefs of almost all peoples.

In the next chapter, we will provide more material on ~~the~~ issue, but a more detailed discussion is possible in the second volume of this work, which will be about the "degeneration of society".

15. MATERNAL RIGHT

Maternal law. The origin of this custom and the reasons for its prevalence. The difference between maternal law and paternal law. The choice of a spouse based on the characteristics of the race. Testing their minds with riddles and impossible tasks. Four-line verses. Requirement for a cheerful disposition. Testing the women's bravery and physical strength.

Yes, as we mentioned in the previous chapter, there is a certain degree of continuity, and in the lives of peoples there may be certain similarities, in one and the same circumstances, women were born who were equal to men and even superior to them, then naturally, that those women, in the same transitional period, would be born from husbands who were even lower than them, with a higher status than other women.

This cannot go unnoticed. Indeed, many folk customs confirm the accuracy of our assumption.

"The mother's womb," say the ancients, "has an influence on the child," and they believe that no matter what happens, a child born to a noble mother will always be noble. This opinion was shared, among others, by the famous Nimur. On this basis, unequal marriages were permitted for men of higher social status, but not for women. In Alrim, for example, princesses are completely free to choose their husbands, and even if he is a slave, the children are considered princesses. Princesses could, by their choice alone, elevate themselves to the rank of commoners. For the same reason, among many peoples, aristocratic descent was passed down through the female line rather than the male line.

This custom, known as "matrilineality," belongs to a group of international and very widespread customs, which testifies to its great antiquity.

"When Herodotus," says Ratay, "Our people are unusual in that, in , children take their mother's name, and the family line is traced through the female rather than the male line, he suggests that this people is different from all others. But we now know that this custom exists among many peoples, both consciously and unconsciously, in the form of traditions. The inheritance of property through the female line

is found among all peoples. "Mam Nennan," says Herbert Spencer, "believes that matrilineal descent prevails in all parts of the world and, if necessary, could support this with numerous examples from many other sources."

The transition period may be difficult at first, with the higher class mixing with the lower class, ~~but~~ then, when inequality between men and women was eliminated, men would still be superior to women ~~in~~ their organisation, and then "maternal right" would be replaced "otovsim", as evidenced by numerous historical data. The customs adopted at that time have been preserved in folk rituals and traditions, especially in weddings. They testify very clearly that in ancient times, when selecting a bride, the selection was made by means of a single woman, who was required ~~to~~ "femininity" as we understand it today, but rather qualities that made them attractive to men, i.e. those that we attribute to a certain kind of charm.

These include: 1) a sharp mind, 2) cheerful disposition, 3) ability to inspire others with a positive mood, 4) ~~bravery~~, 5) courage, 6) strong will, 7) honesty and, of course, 8) the appearance of a noble race.

From the story of Savsmoi, who visited Sogomona, we know that mental tests were conducted in ancient times by sadomasochists. Those who passed them were considered wise. And indeed, we see that a young bride is tested by the elders at her wedding. This is the custom of Osmar Kogber⁷ in Masurov Suvamcmoy 7uberniya. In a corrupted form, we find the same custom among the Bessarabians. There, the groom's father, who appears ~~at~~ the wedding as a representative of the groom's side, tests the same things, but not the bride herself, but her shalers (locally known as "ismetui"). This custom was common among ancient peoples and was the subject of songs and poems. American writer Naid collected many of them from the folk literature of various peoples and included them in his own versions with Scottish bagpipes. Here we will give the Russian version on this theme:

Do you have five coins, maiden?
— I'll give you ten, my son, even if it's ten. So,
girl, what's the matter?

Well, girl, is it above? Well, girl, is
it below? Well, girl, is it without
sorrow? Well, girl, is it without mind?

Vzh i uto sto, devia, bes otvetu?

— More beautiful than the sun, my son, you are
bright. Higher than the sun, my son, you are
shining.

Напе рори, son of тупеуестий, иасты свесды.

Be мореньев, son of тупеуестий, трупен
жемуй⁷. Be without fear, son of тупеуестий,
теует реума.

Without answer, my son, it is God's will.

— Wait, maiden, wait.

Come and be with me, be my wife.

The meaning of this song even directly implies that the maiden who has given her consent has the right to leave.

It is interesting that in many versions of Russian songs on this theme, the girl who has given up her virginity is called a "seven-year-old girl". Of course, singers today cannot explain what "seven-year-old" means, but in all likelihood, it refers to early marriage, as in ancient times girls married at a young age.

In addition to , girls experienced and were called "impossible tasks". If there is an impossible problem to solve, then the answer to it may be the same problem, only less impossible, but to come up with it, you need wit. This theme is also very widespread throughout the world, and the first one is also found in the Scottish bagpipes of Naida. His its Russian version:

— Don't be shy, don't say thank you, look
straight at me, I've loved you for a long time,
listen, I'll say it:
Give me a drink of my own among the blue sea.
So that the raven does not fly away, the swan
does not fly away,
Everything is as it should be.

— Sew, my dear, shoes and sandals,
So that the dog does not get lost, never
scatters,
Do not lose your patience.

Spin, my dear, the thread of rainbows,
So that the threads don't tear, the shoes don't
wear out,
So that I could sew them... etc.

The form of this song, an exchange between a young man and a young woman in quatrains, is reminiscent of a number of other songs, probably with the same meaning, but not at all rare in the folk repertoire, especially among the Turkish peoples. However, instead of unfulfilled desires, he and she exchange quatrains in which each tries to outdo the other with their wit. In 7a7ausov, this relationship between boys and girls has been preserved to this day in the form of a game. A lack of wit is often compensated for with crude jokes, insults, and even swearing. Examples of such quatrains are given in our book "The Narrative of Bessarabian Zazaus".

We have not been able to find any wedding rituals in which the bride's cheerful disposition was tested, but their existence in ancient times is suggested by the requirement imposed on the bride's friends at Venomorus weddings, that she be cheerful, make everyone laugh, and be very talkative and playful. The requirement for the bride herself seems to be transferred here to her friend, who represents her and is initially chosen by her relatives.

The same phenomenon can be observed at a Jewish wedding: there, the role of the maid of honour is performed by a hired specialist, the "batchen", whose duty is to compose wedding songs and then make the guests laugh, which he achieves with appropriate songs.

At the wedding, the bride must be ready to give up her freedom for seven days, which requires intelligence, initiative and perseverance on her part. which are fulfilled in accordance with the circumstances, i.e. in a reasonable manner and to a certain extent. At present, this requirement is circumvented: instead of brides, hired women are used.

There are many customs that testify to the testing of a girl's martial abilities.

This is probably the origin of one wedding custom in Belarus, which involves young men riding past the bride, who is armed with a cane, and trying to

take her cane away, while she hits them on the buttocks. If a girl manages to defeat them, she is called "strong and courageous" and is declared the mistress of the house.

In some peoples, says Poss, we encounter a struggle between a man and a girl who are about to enter into marriage. There, among the Amazons, a duel must take place between the groom and his chosen bride; whoever wins retains the dominant position in the marriage.

V 7 The suitor, who is not the bride's fiancé and does not love her, tries to win her over by means of a duel.

In Portugal, there is a popular saying: "When a girl ~~in~~ Miranda du Oro is about to get married, she is not satisfied until the wedding and treats her fiancé, who is motivated by her, in a "harsh manner"; at the same time, she does not accept expressions of tender love, but tries to respond in kind, hitting her future husband with all her might."

It is known that Nibelungenlied also describes a similar struggle with the chosen one. Here, it refers specifically to Gunther's wedding to Brunhilde: "She tied his hands and feet, carried him away and hung him on a cross driven into the wall; he could not prevent it; he almost died from her strength." The extraordinary strength of Enidra could subdue even the most resistant girl: "She knocked him down, but did not give him strength and courage, so he got up, despite her efforts; the struggle was fierce: in a moment, the sound of blows could be heard here and there. They fought with such fury that it was simply astonishing that they both managed to stay alive."

Even now, according to Possa, the struggle between the groom and his beloved plays a very important role in Germany. We Russians apparently had the same thing in the old days, judging by the content of some round dance songs, which convey the idea that

"detina-ne7o8em"

Ask the girls to fight, All the
girls ran away, Vanya, my
friend, be afraid, Only one girl
stood her ground, She fought
with my friend, She defeated my
friend,
Kusham, trampled his hat into the ground.

In Lower Austria, there used to be annual gatherings between young men and women in the village. In our country, it seems that the remnants of these gatherings are preserved in the old custom of "in the village".

As for the requirements for the bride's appearance, this issue will be discussed in the next chapter.

16. ISKVSSTVENNYE VROĚSTVA, PRAKTIK VEMY S ŷENBŖ VKRAŠENI

Artificial deformities practised for the purpose of beautification. Ideals of beauty. Artificial deformation of the skull. White lead and rouge. The use of colourful paints, especially among coloured races. Masks. The origin of earrings. Artificial enlargement of calves and arm muscles. Artificial obesity.

When the white race mixed with the pithecanthropus, and the higher races with the lower ones, they could not help but notice the changes for the worse that were taking place in the appearance of their offspring. And since the race was highly developed, it was natural to try to return to it by all possible means. They tried to achieve this in many ways, especially by choosing brides according to a known ideal of beauty and deliberately disfiguring their bodies to make them resemble those of the beautiful race.

Although the ideal of beauty is usually celebrated in love songs ~~thus~~ seems to be immune to change, songs also change and evolve over time, as they diverged from reality and people became more pessimistic. Therefore, ~~we~~ can only hope for the ideal of a society of equal people, at least ~~for~~ who have not been defeated. And here we actually find: a single, i.e. thin and bare neck, a snow-white hand, a small mouth, small hands, a small nose with a high bridge, straight, not hooked and not hooked, not sharp and blunt, and so on.

In addition to their modern concepts of female beauty, we cannot ignore the ancient ideal, especially when we consider the deformities to which they subject themselves, particularly women, in the name of beauty. This disfigurement was probably intended to be a form of beauty, but then it became a habit, and people tried to follow the old custom, which everyone was accustomed to, ~~without~~ understanding either its meaning or its significance.

The word is lost in the rebirth of the pitemantrop, becoming meaningless, and the meaning is lost — nothing remains. Therefore

It was necessary to deform newborn babies in this way in order to strengthen their bones and muscles. But then, with the passage of time, the original idea was abandoned along with the method of deformation. To date, the idea of necessity has been abandoned. But the original intention was indeed to make a difference, as can be seen, first of all, from the fact that the practice of reforming the church is widespread in Europe. Asia and America, where motorised and medium-sized races live, and is absent in America, where races are non-motorised and therefore not motorised. Secondly, of the seven methods of depilation used in different regions described by Ranme, two have the clear intention of making depilation more painful.

The origin of this term dates back to ancient times, it has been found in ancient writings in Crimea, Hungary, Germany, and even England. It was also used in historical times, and was written about by Hippocrates, Pomponius Mela, Pliny and Strabo. It was also present in medieval Europe: among the Germans, Slavs, Italians, Slavs and Huns, and today it is widely distributed throughout the world among the most distant peoples. It exists in Europe (France, Belgium, Serbia, Hungary, Turkey, Crimea, and the Caucasus), in Asia (Sumatra and the Nimbars Islands), in many places in Polynesia, in North America, where it is considered the most widespread country of origin (Chinami, Nutma, mri, na7ya, the Indians of the Phoreida, the Tusem of the Panama Isthmus, the Indians of the Karolina and Orenburg) and in South America (the Marabos and Patagons). It is clear that this is necessary for the higher classes of society, and it goes without saying that the greatest claims belong to the highest class, monetarily, the highest social classes. And , according to Hippomrates, among the ancient Greeks, the deformed form of the upper class was associated with nobility. Among the Indians of North America, it is associated with the privilege of free masses and is imposed on slaves. The same was true in ancient Peru. Tormeada argues that the material form of the state, which replaced the tribe, took the form of a special privilege of the highest aristocracy.

However, they lost their rosy cheeks and became thin, then sallow, and, in hot countries, even feverish. Our European fashionistas also tend to blush and blush, but they do so subtly,

because there are many women who do not need such adornment.

In nations that are not quite as fair-skinned, but with more swarthy men, such as our neighbours and the Japanese, the same thing is done by all women, and therefore it ceases to be a secret and even becomes an obligatory custom. For example, a modern groom presents his bride with a veil and blush as part of his wedding gifts.

Namone, among peoples with completely different cultures, the division of labour into male and female roles takes on a particularly significant meaning. For example, among the ancient Egyptians, blush was applied with a brush. And so Ratay, this practice of applying blush to the cheeks and forehead is widespread throughout the world. In Australia, for example, they wear white and red, and they also apply white and red makeup. The same practice of painting themselves in white and red is also found among North American Indians. Alrimansmi do not paint themselves in red and white when they go to war. The same is true of the American Indians, who are more moderate. Some paint themselves in the colours of the dead. As for the process in this case, which also refers to distant times, it is necessary to mention the masks, which, apparently, have replaced incense, judging by the fact that they are used in exactly the same situations as incense and sprinkling. For example, masks are used by North American Indians. They have been used in religious ceremonies since ancient times: in China, Tibet, India, ancient Mesopotamia and ancient Peru, among the Sumerians, Magyars, Almans and Aegeans. In ancient times, they were used in warfare by the Japanese. And, of course, in funeral rites, they were worn on the heads of the dead, used in ancient times: in Egypt, in Phoenicia, in Nineveh, in ancient Italy, on the Iberian Peninsula, in France, in Crimea, in Siberia, and in ancient Peru.

In the same colours, i.e. white and brown, they paint and draw to depict blondes and redheads.

In many races, according to anthropologists, earlobes are absent. This is true, for example, of the Japanese, other East Asians, and the Mabibs of North America. This explains the desire of certain races to imitate the deaf by hanging weights from their ears. Botomudy and nemotorye dru7ie brasʹbmine pʸemena, po cʸovam ʹ. Anuina, have the habit of teaching children in their childhood ear mounds and inserting in

The holes are made with large wooden drills. Over time, the drills become larger and larger, reaching a diameter of 3–4 inches. The practice of stretching ear lobes is very widespread. In addition to various American tribes, including the ancient Peruvians, it has been found in Polynesia: on Easter Island, the Fiji Islands, the Marquesas Islands, the Society Islands, the Tovar Islands, etc., in Asia: in Assam, Aramane, Burma, Naos, India, on the Seychelles, on the islands of the Marquesas Archipelago, Nimobar, Admiralty, Solomon, New Hebrides, and others, in Australia and among ancient peoples. This custom apparently has some connection with religion. On Easter Island, where the ears of the Tusi are artificially stretched to the point of being elongated, resembling ancient Mocha statues, which also have elongated ears. Many sculptural images of Buddha depict him with long, hanging ears and pierced earlobes. The same is true of Indian idols of various names. In ancient Peru, the wearing of a moustache was a sign of noble birth and was accompanied by special ceremonies in the temple of the sun.

This explains why our women wear earrings. It is also clear why some people wear earrings not only in their ears but also in their noses, as it is well known that the lower races are distinguished by their flat and upturned noses.

It is known that the lower races are distinguished by the absence of teeth on their feet and the underdevelopment of their muscles, and therefore there is a need to laxate and stretch them. Artificial impoverishment is practised, among others, by the American Indians. With this, they wear tight clothes and headbands that are lower than normal, so that they fit into the body. Alrimans, in order to hide the thinness of their arms, wear a series of metal rings on them, covering the entire arm. Abyssinians use the same clothes and sheepskin coats and wind them around their legs in 3–4 rows. Namely, our ancestors, the Kasans of the Ubernian region, the Magopossians of the Rovensko region, women of the mountain peoples in the Himalayas and Yamut achieve the same effect by winding large pieces of cloth around their legs, which then become similar to logs.

In a similar way, some peoples try to soften their muscles, so they stretch and massage them with sticks and stones in order to maintain their health and prevent illness. This is probably where the bracelets worn by our ladies originate.

There, small feet are considered a sign of belonging to a higher race, in contrast to lower races, whose feet are large, but in Italy we find the usual deformity of feet, in order to make them smaller. Similar practices are also common among ladies of the upper classes.

In fact, the same desire to imitate the beautiful race is probably also quite widespread among women who are artificially obese, as they are often pressured to lose weight before their wedding and are discouraged from eating by their mothers-in-law. This custom is observed in North America, India, Poland and America. In our Russian regions, in the Orenburg region, among Swedish women, the common people, the removal of the veil is replaced by the wearing of a large headscarf.

Probably, the tuuost of cuitaŕa mo7da-to is one of the most important attributes of the race, judging by the ancient beliefs of the Mitaiŕev, which placed the mind in the heart and considered thinness to be a sign of a healthy mind. The Chinese image of Buddha Shakyamuni is a manifestation of this idea: a protruding belly, a shapeless body, and a face swollen with fat. Not openly indulging in gluttony, the monks are completely self-sufficient, and people say of them: "They are wise." In the Thai tradition, the abdomen is considered the seat of life and spirit. On the islands of Tonga, the seat of courage, strength and spirit is considered to be the stomach, which, according to the Tongan people, is especially important for brave men. Plato also considered the stomach to be the seat of the soul.

Below we will see why obesity is characteristic of the higher races, and not the lower ones.

We have listed here the seven most common forms of disfigurement with the aim of improvement, and primarily those in which imitation of the beautiful race is evident. But there are others, such as tattoos, hanging weights from the teeth, shaving the head in the shape of a cross, etc., in which no such imitation is evident. In this regard, it should be noted that disfigurement is not always based on the images of the white race, but also on those that were given by the higher races, which appeared to be inferior.

In the second volume of our work, we will focus specifically on the reasons and conditions that led to the migration of the higher races. Here we should recall that these migrations were ~~n~~always peaceful; they could also be violent. Therefore, even if they sometimes have certain shortcomings, certain characteristics of lower races, they are still equal to the former.

an object of imitation for Tusemuev. In this way, if we take this example, we can see that it is not possible to escape with seven teeth (lower teeth) are visible, then the latter, imitating their noble predecessors, try to lengthen their teeth by hanging weights from them. In fact, there are very few such cases of disfigurement.

17. THE ORIGIN OF THE VARIOUS FORMS OF MARRIAGE

The origin of various forms of marriage. Monogamy. Polygamy. Traces of monogamy in polygamy. Polyandry. Unequal distribution of the sexes.

Among different peoples of the world, there are, as far as we know, three main forms of marriage: 1) Monogamy and monogamy, 2) Polygamy and polyandry, and 3) Polyandry and polyandry.

When examining these three forms, the first question that arises is: which of them is the oldest? To explain this, let us turn to the animal kingdom. Darwin, examining the forms of brachial glands in various animals, did not find polygyny in lower species, while in other species he found both monogamy and polygyny. Rather the connection between plurality and secondary sexual characteristics. Namely, polygamy prevails among dimorphic animals, i.e. those that have secondary sexual characteristics, while in other animals that do not have such characteristics, monogamy prevails. There, among animals with clear sexual dimorphism, the author mentions birds: tuenes, gvov, dimi goshades from the Fomgend Islands, mabana, antigopa, sai7u and indi7omo cona, as well as monkeys: gorillas, chimpanzees and some American monkeys. Among animals that do not have secondary sexual characteristics and ~~the~~ at the same time monogamous, he notes the tostomozhny (except for the Indian monkey) and the orangutan.

Of course, if we take the examples observed in animals, in humans, then in the case of the former, we can expect monogamy, and in the case of the latter, we can expect polygamy. we can expect monogamy, and in the latter case, hybridity — plurality. Indeed, monogamy, which presupposes the equality of spouses, is more in harmony with equality between men and women in physical and mental terms, which is assumed in dual marriage. On the contrary, if women are considered inferior to men in all respects, it would be more natural for men to choose wives from among those women who are always expected to be submissive to their husbands.

At present, there are relatively few monotheistic peoples. These include European Christians, Berbers, Jews, and some Muslims who have preserved their ancient tradition of monogamy despite belonging to a polygamous religion, such as the Berbers at the foot of the Alps, the Mabaridins and Tuaregs (in the Sahara), i.e. probably those peoples who have not left their primitive homeland of Europe and have not strayed far from it. However, monogamy is not new in Europe, as can be seen from the evidence of the Motoro, who testify that at that time the Germans had a very strict monogamy.

In addition, monogamy exists among the most primitive peoples: among the forest tribes of India, among the Bushmen, among the inhabitants of Port Moresby in New Guinea, among the Dayaks of Borneo, and among the forest tribes of Brazil.

Perhaps Europeans had a better chance of remaining monogamous, if only because it was more difficult for them to find wives than it was for their counterparts who had migrated to other parts of the world and lived as nomads. However, polygamy did exist among Europeans in ancient times. This suggests that polygamy was common among Germanic chieftains. Adam of Bremen mentions polygamy among the Swedes. In addition, polygamy existed among the Merovingian kings, as well as in the Marophan period and among the Slavs before the introduction of Christianity.

As for the dimaries who have preserved monogamy, it is likely that they suffer from a lack of female partners. The lower dimaries are very poor, and monogamy requires material resources. According to Herbert Spencer: "Numerous testimonies show us directly and clearly that in polygamous societies, polygamy prevails between the rich and the poor, and between their wives. We have the right, says the author, to assume that in most societies where there is diversity, there is ~~a~~ monogamy, and to a greater degree. Less wealthy people, who everywhere make up the majority of the population, either have no wives at all, or each have only one wife.

If we turn to polygamy, we will see that it is a new form of marriage, monogamy, firstly because there are transitional forms between monogamy and polygamy, and secondly, in polygamy, the characteristics of earlier monogamy are always preserved.

One of the transitional forms from monogamy to polygamy can be

The custom of brahminism, currently practised in India, but not yet known in Europe. According to Japanese custom, a man may have only one wife, who must be of the same age as him, and, in addition, he is allowed to acquire one concubine. The same customs exist in China. In Antanta (in Alim), one wife is considered sufficient.

"самонной", and all the others — "наѹожнишами". In ancient Persia, men could have three or four wives, but only one of them was considered a proper wife and was treated as such by the others. The Assyrians had only one wife and did not have concubines. The same was true of the ancient Egyptians and is still true of the people of Abyssinia.

At the next stage among polygamous peoples, one wife is considered "first" and "main" and is given special privileges and benefits. For example, among the South American Indians, the main wife is considered to be the oldest and the one who was married first. Among the Tahitians and Uinuas, the first wife is the first in terms of time. Among the Damars and Lijiyevs, the most beloved woman becomes the first wife and on.

Among many American Indian peoples, the right of succession to the throne belongs to the first wife. Among the South American Indians, the first wife rules the entire household, and among the Mru (in Alim), she has the right to dine with her husband and wear a thread around her neck as a sign of her status.

The third form of brahmanism, polyandry, is less widespread across the globe than the other two. Mam Nenan and Shar Nertuno are considered polygamous peoples: the ancient Arabs, the inhabitants of the Canary Islands, the Tibetans, the Tusi of Kashmir and the Himalayan regions, the Todov, the Morov, the Nair, the Yeyong, and other peoples of India, the Novosegans, the inhabitants of one or two islands in the Pacific Ocean, the Ayeuts, the Tsem of Orinoco, and some peoples of Alrim. They are joined by the ancient Bretons, Pimts, 7ots, our Saporozhian Masamovs (?) and even the ancient Germans are found to have traces of Poganadry.

Although at present the form of marriage is not always dictated by necessity, i.e. a shortage of women, in ancient times such a necessity may have been possible. For example, on the island of Eygone, it prevails among the higher classes, while the lower classes live in monogamy.

Indeed, the ratio of male births to female births is not the same not only in different countries, but even in the same country at different times. In Europe, it averages

106 males per 100 females, the excess of males is offset by their higher mortality rate. But in other countries, the excess of male births is much more significant. For example, in the Sandwich Islands in 1839, there were 125.08 males per 100 females, and in New Guinea in 1858, there were 130.3. In India today, the ratio is 133.3. I cannot say for certain what causes this predominance of males, but it may be a very serious cause of the appearance of polygamy, which is not observed at all in animals, with the exception of ants, especially among nomadic peoples, who are accustomed to taking wives from other tribes.

This is the form of brama that is currently observed in some of the lowest castes, which is called "the confusion of the senses" and is accepted by some modern thinkers as the primitive form of brahma, it seems to me that it is the result of a fall from grace. It is well known that when a person falls, they become inferior to animals in many respects. It is enough to recall the unnatural vices of fallen people, unknown to animals, such as prostitution and prostitution.

However, there are authors who reject even the possibility of such a concept, which we would be justified in calling "a disorderly mixture of ideas." "The promiscuity of many dimers," says Warvin, "is undoubtedly frightening, but I think we need to have more evidence before we can conclude that there is a complete confusion of ideas between them... The late A. Smith, who travelled extensively in South America and made extensive observations on the customs of the tribes there and in many other places, expressed in the most positive terms that, in his opinion, there is no race that would have any reason to envy women, as they are considered property.

On the same subject, Jenimer expresses himself as follows:

"The hypothesis of disorderly relationships between partners, and the "Общественно брама" now has very few supporters. We know that at present there is not a single nation on earth that has experienced such a disorderly mixing of peoples. As for historical data testifying the existence of such a practice in times long past, it boils down to three or four excerpts from Herodotus, Strabo and Sozon, истолкование которых весьма сомнительно».

"It is said," says the author, "that every man can mate with every woman; "just as it happens ~~with~~" adding some research findings, noting that among animals, the most promiscuous of which are those that mate indiscriminately, the state of disorderly mixing of the sexes is a rare and unusual phenomenon. Meanwhile, among many birds and mammals, there are families based on plurality and even monogamy.

Sh. Neturno expresses himself in the same vein: "Some people accept," he says, "that the union of women represents the first and necessary stage of cohabitation in marriage. But, of course, they would be less confident if they, like us, did not accept the coexistence of animals, ~~who~~ having familiarised themselves with the coexistence of animals. Most animals are capable of sincere and jealous love. Birds can serve as an example of fidelity, constancy, tender affection, ~~and~~ modesty. Most mammals have already reached a level of morality that is incompatible with promiscuity. Monkeys, which are not mammals, also do not adhere to this. There has been confusion, as evidenced by the great multitude of myths of antiquity and the present time, but it has always been a matter of interpretation.

18. SOCNOP

Classes. Why class distinctions are so stubbornly preserved. The position of the upper classes among civilised people. The reasons for this situation.

Having dealt with family relations and the status of women in prehistoric times, we will now turn to social relations, namely the division of society into classes, ~~into~~ the higher and ruling masses and the lower masses.

We have already mentioned above that, according to our theory, the first ruling masses were white-skinned people who were not yet civilised, and the first slaves were pitemanthropes, i.e. mindless creatures kept by humans as domestic animals. Consequently, modern higher masses should be descendants of the higher-level ueovema, and the lower ones — descendants of pitemantrop. But if the two species interbred, forming an intermediate race, then the higher species would decline from this mixing, and the lower species would rise.

It seems that between the former and the latter at present, after many tens of thousands of years, there should be no difference, neither in appearance, nor in behaviour, nor in character. Moreover, the higher societies are doomed to extinction, and the lower ones ~~have~~ chance of ever gaining access to the higher ones. In essence, the higher classes cannot be considered direct descendants of the first "masters".

But we see that this situation still exists today, especially among the lower classes. The descendants of the former "7ospod" and to this day are called "noble", "free", "powerful," "masters," etc., while the former domestic animals are called " " "преспенными," " " "приниженными," " " "схомошенными," "slaves," "servants," "commoners," etc.

In the higher classes, the most advanced members of society try to eliminate this inequality, but they cannot. If they try to do so by force, then instead of the old masses, new ones appear: monetary slavery (represented by capital) and labour slavery (represented by labour), but the essence of the matter remains the same. The reason for this, as we shall see in the next chapter, lies in the fact that there is ~~an~~ between the two forms, ~~in~~ terms of their social nature, but also in terms of their anthropological nature, i.e. ~~in~~ their intellectual nature.

not only social, but also anthropological, i.e. a difference in mental and linguistic terms, which cannot be eliminated by any means.

What is the reason for this strange phenomenon?

With the emergence of social science, the study of society is supported by the conservatism of the masses, and with this, perhaps, it could be argued that there would be no need for anthropological research. No matter how hard representatives of modern social science try to ignore it, they try to diminish it, they try to explain it by the environment and upbringing, but all this is possible only with the theory of Lamarck, according to which types change under the influence of external factors. If this theory is true, as we have argued above, it fundamentally contradicts the laws of nature, and modern science has no answer to the question we have posed.

According to our theory, the difference between species can be explained by accepting the natural law according to which mixed breeds, such as mules and hinnies, cannot interbreed and never form a permanent intermediate breed. The same is evidenced by the relationship between males and females. Secondary sexual characteristics tend to disappear. The male constantly transfers its properties to the female, and the female to the male. We have seen above that these species have already converged many times, and then diverged again. In a monogamous relationship, both partners should eventually become equal, if nothing else prevents this, which we assume.

Some information about the existence of tam7o samon is provided by so7o7ia. "It is known," says Warvin, — when two different breeds are crossed, there is a strong tendency in the offspring to return to one of the original breeds. But it is impossible to determine whether this is true, because all traces of this desire are lost. The experience of many generations of this kind proves that this aspiration can never be destroyed, that a mixed race can never, under any circumstances, become extinct.

Although the upper classes in Europe have not completely lost their former position in society, they have not retained even a shadow of the privileges enjoyed by their ancestors in ancient times. To understand this concept, we must turn to the peoples

dim and barbaric, yet all their antiquities are preserved better than ours. A particularly vivid picture of the situation will emerge before us if we gather together the relevant customs of different peoples.

The difference between social classes is most evident in the area of religion. The upper classes do not mix with the lower classes, not only in society, but even in their daily lives. Paradise is reserved for the upper classes, and hell for the lower classes, and a special paradise is reserved for the upper classes, to which the lower classes are not allowed to enter. and if they are admitted, then it is not surprising that in their own minds, they believe that it is right to kill the slaves of the higher masses. Similar views on life were not only held by the dimare, but even by the confessors of those relatively high ranks, mam mametanstvo. Accordingly, they distinguished between social classes in rituals, especially in funerals. In everyday life, the lower classes could not use public roads, could not build their huts on them, could not visit the market. When approached by a member of the higher class, they were obliged to hide in a hut and announce their presence from there. They were not allowed to approach the higher society, and when they met him, they fell down, remained on the ground, and stayed in that position until they were allowed to get up. If they are addressed by a higher-ranking person, they must respond to him, but not in the plural. The absence of such customs, simple people are subject to severe punishment and even death.

The highest authorities, together with the morop, belong to the entire family in the 7th state, they mo7и namasuvati, ueиuivati and even kill a simple person. And for this reason, it is forbidden to attack representatives of the highest society, even in war, unless they belong to the enemy. The punishment for killing a member of the higher society is higher than for killing a commoner. The punishment for murder of a nobleman is lower than that for murder of a commoner.

On the other hand, it is not customary for the nobility to enter the huts of the common people, who are considered to be unworthy. He could not help but admire the lower classes and be with them, but even drink the wine they had prepared for him.

It goes without saying that it is a privilege to wear

Weapons are considered to be the highest form of social status, and those below this status are ~~n~~allowed to carry weapons, have tattoos, clothing known to be worn by the upper classes, riding on horseback, etc.

According to our theory, the 7-fold gap between the common people and the higher classes of society is completely understandable ~~a~~natural, and is a reflection of the actual difference between them in intellectual and linguistic terms. But from the point of view of the accepted theory, which allows for the separation of the upper classes from the lower classes and the acquisition of all privileges through usurpation, through a series of deceptions and abuses, this position can be explained as artificial, far-fetched ~~t~~herefore unsatisfactory. The accepted theory ~~do~~ believe in anything; it presupposes an incredible amount of life and death in the universe and, moreover, it assumes the existence of a universal order, which is completely different from what we have described, found everywhere, wherever there is even the slightest resemblance to a state and an organised society. And the main mistake of this view is ~~it~~ ignores the anthropological connection between societies, which has been known since ancient times to both the highest and lowest classes.

The last three words in the ruling class and in the representations of the highest social strata are not clear, but ~~they~~ are based on terms used by the people to distinguish one mass ~~fr~~om another. For example, we Russians are familiar with the name given to the highest authorities — "the white guard" — which was not used ironically at all in the past, but is now. Our sovereign's people are not called "begay" without reason, while the common people are called

"uepnyy narod" (the faithful people), "uepnye" (the faithful) and "uepnya" (the faithful). We see the same thing among the Turkic peoples. There, for example, the Mir7isy and Uryanhay of Taraba7ataymo call their highest masses "am suyum" (the most), and, moreover, they divide them into "uepny" and "middle".

19. FIENESKIE RAENINIP MEMOV WITH THE HIGHEST CLASSES AND LOWER CLASSES

Physical differences between the upper and lower classes in Polynesia, Africa, Russia, ancient Germany, and modern Europe. Social stratification. Physical differences between social classes in Italy, Spain, England, Ireland, Scotland, Germany, and Russia.

Such stories are found everywhere. About the Tasmanians, now extinct, it is written that "their chiefs were tall and strong men." ~~the~~ Tapiyo people (in South America), it is said that "the bodies of their chiefs are larger than those of the rest of the people, and their heads are larger than those of the rest of the people." On the Sandwich Islands, the chiefs are "tall and strong, and in their appearance they surpass the common people, so that some consider them to belong to a separate race." It is said ~~the~~ Tahitians that their chiefs "are in every respect superior to the common people in terms of their physical appearance, and even more so ~~in~~ their rank and position." A similar distinction is made among the Tongan people. In L'Épée, we find a description of the chief of the island of Viti-Nevo: "He was tall, reaching 5 feet 9 inches, he had a correct posture, a truly beautiful face, despite his gloominess, a noble and at the same time quiet appearance, calm, dignified, and not at all pretentious, which strangely contradicts the nature of the eloquent maniacs. In this case, as in many others, says the traveller, I can see that the aristocracy comes from families who are most gifted in terms of intelligence and morality.

	Highest mass:	Lowest mass:
Light weight:	Approximates	Dark brown and
	European	light brown
Texture:	Slender	No 7raiosity
Height:	Tall	Short
Voice:	Tall	Short
Nio:	Long and thin	Wide and flat

Smy:	—	Outstanding
Mouth:	Small	Very large
Hands:	Thin, skinny	small in size and delicate in build
Legs:	Strong	Short

The same can be observed among aristocratic women: "Court ladies are tall and elegant; they are graceful and refined; their beauty is lively and dignified. Those of medium height are often also beautiful, but in most cases they are short, stout and unattractive; in the lower classes, it is rare to find a beautiful appearance; we find there people who are thin, tall, and sometimes even ugly. "In Nittam, the highest classes are distinguished by a brighter complexion, a more refined physique, and more European features. In many cases, the Mitayevs, who lived among prosperity and enlightenment, were replaced by the Monog race and gave way to the noble ones."

Similar information about the modern types of the Japanese people was collected by the German anthropologist Prvin Beg, who was a professor at Tokyo University for 17 years.

"In Europe," says the old man, "The folk types of Ponia, i.e. the lower classes of the urban population and the peasants, produce a more vivid impression, but they cannot be compared to the representatives of the higher classes. The latter often resemble Mamaks, and sometimes even Jews. Later, thanks to their distinctive hooked noses, the special shape of their upper teeth, and their protruding jaws, they became unmistakable.

The difference between the two types is evident in the presented tables.

There is also considerable evidence in literature of differences in appearance between the upper and lower classes in Western Europe. These differences have existed for a long time, as might be expected. In the Germanic 3rd century, it is said that the Germanic people were divided into three classes. According to the myth, they are represented by dark-haired men with rough features, "free people" (in our terms, "men") have light-coloured hair and eyes, while the dark-skinned people have dark hair and eyes. These data do not coincide with the modern observations of Niapuzha, according to which the landed gentry always provides the largest percentage of bonded labourers, the middle class gives a smaller percentage, and the common people the smallest percentage.

the smallest.

But the situation is not limited to one single factor. Ramme says that "the differences between European societies in terms of the relationship between the organs of the body, such as the head, ~~and~~ arms, legs, etc., is observed in the relations between the Aryans, Semites and Lappish peoples, and between the white people and both yellow races, and that in general it is greater the difference between representatives of the European peoples. According to Mayr's observations, the average height of European men is 4.3 cm less than their height, while that of women exceeds their height by 5.7 cm. Darwin states that "the difference is generally smaller in thin and refined people than in strong and robust ones." According to measurements of stomachs on an old Parisian map made by Brom, it appears that the stomach capacity of the upper classes is greater than that of ordinary workers. "The rich," says Nogier, "are more generous than the poor, who are simply workers." In addition, according to Riga, "in the urban population (of Europe), the situation is the same as among the proletariat, where men and women are completely identical. The women of this people in men's clothing are not distinguished from the men. Old women ~~and~~ men in particular look like each other, one egg to another." This is also characteristic of the lower classes. According to official statistics, old age and senility occur 10-15 years earlier ~~and~~ the poor than among the independent.

But the most reliable data on the external appearance of the European aristocracy compared to the common people is provided by anthropological studies, represented by: Niapuzh, Ammon, Penma, and others.

Napuzh emphasises what is called "the principle of social stratification," according to which the higher (educated) classes are more dignified, while among the lower classes and the proletariat, it is more common among the former than among the latter. For example, the average income of the educated masses is 82.7, that of the working class is 84, and that of the poor is 86–86.5. At the same time, the volume of consumption among the higher classes is greater than among the lower classes.

The same result is obtained when comparing the average values obtained from 7 residents and 7 non-residents. The latter are more likely to be motorised. The data was collected in this way ~~from~~ many cities in Central Europe and their surroundings in France, Germany, Austria, Switzerland, Italy and Spain. The above statement is justified, with the exception of two

countries.

Spanish anthropologist O'Gorry confirmed this with measurements taken in Madrid and Barcelona, but in other cities, such as Seville, Zaragoza and Magallanes, the results were inconsistent, i.e. urban residents were no more active than rural residents. Moreover, in the cities of Granada and Valencia, the inhabitants are even less urbanised than the villagers. The same is true of our Nivi Italy. The northern provinces, such as Milan and Florence, confirm this, but in the southern provinces of Bari, Messina and Palermo, rural life is even less urbanised than in the cities.

These facts can be explained by the spread of the so-called "Ibero-Insular" race in southern Europe, which, as mentioned above, is characterised by a dark complexion and tall stature. This race is found in Spain and Italy in some places, especially in the south, where the population is mixed, while in the north, Europeans of a less dark-skinned race live.

John Beddoe made the same measurements in England and found the same results, but according to other data, there are undoubtedly external differences between the higher and lower classes in England. There, according to Herbert Spencer, the professional classes are "taller and stronger, and more industrious." The average height of men of the upper classes is 1.757 m, while that of workers is 1.705 m. And according to Harvin, "Anglican workers are already taller at birth than representatives of the middle class (Gentry)".

In Iran, according to Ranmè's description, the poor in 7oʋodny omru7a are distinguished by "sunken eyes, exposed gums, protruding teeth, flat noses, thick bellies, and thin legs." Charles Fort adds to this description that the poor throughout Europe have the same appearance.



In England, in contrast to the rest of Europe, there is an anomaly in terms of height. The local inhabitants are taller, but racial differences between individuals are evident in their appearance:

"In India," we read, "there is a great difference between the inhabitants of cities and villages. Meanwhile, the inhabitants of villages are usually tall, thin, with raised shoulders, agile in their movements, while the inhabitants of towns are mostly of average height, and, despite this, lively and energetic in their movements. The inhabitants of the towns are also distinguished by their greater wealth and elegance than the inhabitants of the villages. Peasant girls are especially distinguished by their unkempt appearance and heavy, sluggish gait. ~~For~~ In their youth, they take on a somewhat stooped posture, and their shoulders, unable to bear the weight, hang down heavily. The posture of the peasant standing still is particularly striking. All of them stop along the road and chat with their companions,

stand with their legs wide apart, their hands in their trouser pockets, and their heads turned to one side.

In Germany, according to Ammon, the difference between city dwellers and rural dwellers lies not only in the fact that city dwellers are more sophisticated, but also in that they are taller and there are more blondes and redheads among them.

The highest social classes in Europe differ from the lower classes in that they develop earlier and mature earlier than the lower classes. Nombros believes that the maximum growth rate for "rich" girls is between the ages of 12 and 14, and for "poor" girls between the ages of 13 and 15. According to Ammon's research, the non-urban population shows a slightly more pronounced physical development, which is more noticeable. For example, they develop facial hair earlier. In general, the physical development of the new recruits trained by Ammon is several years ahead of that of the villagers. The same is true of the co-workers, but to a lesser extent in Russia. According to the observations of Dr. Bensen⁷ra, in Moscow, the period of sexual maturity begins earlier among the nobility — between the ages of 9 and 12, then among the clergy and the educated class — between the ages of 13 and 16, and, finally, later than anyone else among the commoners — from 17 to 22 years of age. Weber came to a similar conclusion in St. Petersburg.

This phenomenon has been observed in Paris, Vienna, Strasbourg, Germany and Bavaria. It has been known for a long time, and has been written about by Hippo Gvarinonius in 1610, Marm d'Espin, Tamudiuesm, and others.

Thus, there is a significant anthropological difference between the highest classes of Europe and the lowest, which allows for the possibility of the European aristocracy being dominated by another race, which we are working with.

We Russians, from our own experience, are well aware of the peculiarities that distinguish the common people from the intelligentsia. We have ^{сто7о} ^{существуют} even special terms: "вузь⁷арный" and "common people", characterised not only by their appearance and clothing, but also by their gait, manners and even character ^иbehaviour.

Since we are dealing with a very diverse and complex historical process, it is natural that we cannot expect uniformity among them. There are also solitary and ^{шеУые} villages, in ^{моторых} external ^{отУиния}

common people from integration очень слабы, мало сметны, but sato there are other areas where they are persecuted and forced to flee into 7asa. The common people themselves are also afraid, they are afraid to speak out, they afraid the authorities, and they call representatives of the lower classes "grey men, grey-haired, watchmen" and so on.

Itam, the type of Russian peasant-wagoner is well known to us, so there is no need to select literary evidence. Therefore, as a reminder, we will give here some characteristics of him, compiled from various sources, in different parts of our country.

For example, Mamogus Ston7ra, Osmār Kogber7, describes Russian peasants living above Bu7om, in Sed7eumoy 7uberniya: "Their skin is usually poor and sallow, their hair is coarse and rather unkempt. The men are also unattractive; at times, however, there is a sallow, mysterious, with graceful movements and expressive gestures, and seems to be from another country, having grown up among the wild herbs of the steppes." And here is a description of the appearance of the people of Orzhemo by the writer 3Gisa: "Their movements are heavy and sluggish, ~~on~~ in their youth, their eyes are apathetic, ~~his~~ is gloomy, they are cheerful and quick-witted, their speech is honeyed, eloquent, and confused." About the appearance of the inhabitants of the 7th district of the 7th region of the 7th province, they write:

"The growth of life is greater than average, smiling and cheerful, with a pleasant disposition, men and women alike, but they are not attractive and their very appearance is harsh and rough."

20. CHARACTER AND MIND OF THE CLASSES

The character and mind of the classes. Similarities between the classes of Europe and the savages. The difference between the nobility and the common people among the French. The character of the Polish peasant. The Russian common people. The Nedry type of Kowow. Similarities between this type and people of the Mongolian race.

With regard to the character of the lower classes in Western European literature, it is not at all uncommon to find a parallel drawn between them and the damned. In his essay "The Child," Nembergen quotes Manuvrie, who observed this phenomenon in the Parisian Garden of Amusement in the 18th century. According to him, the ambassadors resemble rural peasants who live a secluded life somewhere in the countryside, where they lead a simple, monotonous life, devoid of any excitement. If, he says, you were to compare the 7ambists with Europeans, they would be on a par with the ignorant [ranuusmich peasants living in the big cities.

"Without a doubt," says Shar Nertuno, "in civilised countries there exists a higher morality, completely incomprehensible to primitive people and even beyond their understanding, but if we take the trouble to observe Europeans carefully, among us many who are at the same stage of development, like the central African tribes, incapable of mental attention, incapable of any work requiring responsible thinking, and still entrenched in primitive animism. The Hottentots, seeing European ships and animals for the first time, took them for living beings; but many of our Breton peasants think the same about the homomotive, when they first travelled by rail their province. The poor, especially the lower classes, drink themselves into a stupor, but the same thing happens to well-educated Europeans. Many of our peasants read and write arithmetic, unlike the lower classes and, in fact, primitive people. It seems obvious that there is no particular reason for this. Without a doubt, the Bible contains thousands of

Sometimes, even in unfamiliar languages, but it has long been established that an uneducated person needs to know enough unfamiliar expressions.

If the nobility has the greatest variety of names, then the common people, ~~and~~ ^{among} them, play a secondary role in the development of new intellectual paths. If we were to calculate the intellectual productivity of the various social classes, then one nobleman would be equal to 20 merchants and 200 commoners.

But the mam po's stnopoly characterise the lowest type of commoners:

The nobleman is very attached to his loved ones: after the death of his wife, he does not bring another woman into his home for a week. He is distrustful and suspicious. Even when he is happy, the peasant always sees some secret thoughts and desires in his wife and tries to suppress them. He does not trust gentlemen ~~and~~ ladies and is stubbornly indifferent to the intelligentsia and everyone dressed in frock coats. In his relations with him, he is always uncompromising. He does not agree with his mother's social views, even though he has his own. He shows ~~a~~ sign of jealousy towards his own wealth; neither requests nor threats can force him to part with it. He is extremely cautious. The example of an enlightened government does not affect the local people, for whom the wisest policy is to stick to the old ways. He is extremely conservative: every village has its own unchanging customs, which everyone adheres to. The peasants' figures, costumes, and expressions are characterised by these unchanging features, which are so familiar to the local area that one can say with confidence to a peasant: "You are the master of Tarnaproda, you are Krasnima, you are Kreshova," and so on. In some areas, the peasant takes on a servile attitude. When he passes by a neighbouring estate, even if the owner is not at home, he always takes off his hat. He treats not only the servants, but even the servants' children with respect. To those who are intelligent and, at least, dressed in a respectable manner, he addresses them with respect and takes off his hat at every meeting. During conversations with them, he always stands with his head uncovered, and even if he is asked to put on his hat, he will not do so.

In summary, we will give some examples that characterise Russian common people. About beYoruccax ЗУмса

Orzheshmo writes that "the people who are always suspicious of everything are incapable of thinking and are indifferent to everything that is not directly related to their immediate needs and interests." They write about these people that "their attention is not focused on the subjects being taught."

"Secretive, superstitious notions about everyday life, writes a local priest about the dead, "insane superstitions the soul and its connection with the body. And this is not surprising. Since, due to his immaturity, he cannot correctly understand the visible world, the tangible world, then the intangible world and the subjects of faith are even more inaccessible to his understanding. Ask him whether he can imagine the soul, whether he believes it lives on after death, and you will hear from him an indifferent answer: "We are ignorant people, how can we know about such things, God only knows."

In addition to what we mentioned above about diaries that cannot withstand even 7m0 voltage, we mentioned above about the dimars, who could not even bear the tension of the mos7a, ~~but~~ applies to схуицось us find and about нисших сословиях Europe.

"It is well known," writes Prof. Shymiev, "that people who have spent their entire lives doing physical labour cannot tolerate mental stress at all. A healthy peasant, placed in an office, after prolonged mental strain, sometimes faints."

Mental immobility in simple people is sometimes accompanied by extreme conservatism. About the 7ушыцах (Russian 7оршак in Гашиши), Gogovaym says: "They build houses according to the custom of their ancestors; the harness of the oxen, the clothing of the men and the jewellery of the women, down to the smallest detail, the colour of the clothing down to the smallest detail, the trim of everything is definite and unchanging, as if carved in stone and sculpted by a master craftsman."

But here is evidence of the generosity and security of the peasants, characteristics that are particularly characteristic of the dimary: "If a Belarusian has no worries his immediate needs, he usually thinks about the future." Belarusians are also known for their peacefulness, which is reflected in the following saying: "The kindness and respect of a neighbour do not provoke harsh responses in a modern Belarusian, even in the face of a heated argument. When friends urge him to go to court and "get even," the peasant replies, "Let God take care of him." The peasant may not be offended by the insult, but he is very sensitive to the offence caused to him. Robberies and thefts, which occur in other areas during difficult years of poor harvests, are completely unknown in

моўі беларусоў. Namely, here is one feature that distinguishes our countrymen from other peoples, which is not obvious, but which essentially stems from a highly developed nervous system — a certain indifference to death. "It is difficult to imagine," writes Lembovetsky, "how fearlessly and calmly a Belarusian peasant meets death. With rare clarity, the dying man recounts his oral confessions in the most vivid detail, accepting not only his relatives, but also their future lives in subtle nuances.

In our literature, there are many types of characters that characterise our "strong men". Many types are brought out in our stories, essays and novels, but nowhere do I find such a character, in terms of his logical fidelity and depth of psychological analysis, the Russian "Vakhama", as described by Edrin in his "Poshekhonskaya Starina" (The Old Days of Poshekhon). The type of Konona, which I am talking about, may not be particularly common among Russian peasants, but it is nevertheless a widespread type. In my travels among the people to collect historical material, I often encounter it, and not only among Russian peasants, but also among Belarusians, Poles, and our eastern neighbours: votami, uperemami, and especially many among the common people, which gives even that grey and gloomy character to the village, which Russian travellers complain about in the village. I will not go into detail about this type of person, but I cannot resist making a few observations which embody the very essence of the negative experience:

Konona "first learned tailoring, but since the tailor is not much better than him, he will do that. And tomorrow they will put him in charge of the herd — he will be a shepherd. In this way, his whole worldview was formed. His thoughts seemed irrevocable to him, and the reason for their appearance never aroused any doubt in him. In fact, his whole life is continuous and, moreover, incoherent dream; he has no initiative whatsoever, no desire, no conscious order. He was never interested in knowing what his work was, and everything was fine for him.

He was very quiet. He talked to anyone, even though he was related to the whole neighbourhood. Some kind of

indifference was written on his face. No one saw any joy in his eyes, but even the slightest hint of pleasure, but it was not joy, but a dull mass.

Undoubtedly, he will never give up, never sell out, and never even think about it, but all his efforts will be in vain. It would be impossible to entrust him with everything, because in such a situation it would be necessary to go into such detail that it would be completely impossible to foresee everything. If he did not think everything through to the end, then at the first unforeseen circumstance, he would be completely at a loss and would get confused, and it would be impossible to untangle the situation. He is incapable of coming up with anything on his own, nor does he have the slightest sense of reason.

If Konon were to be transported to Asia and placed among the local dimaries, he would not be able to distinguish between them, even if he were blindfolded. In general, the apathetic, indifferent character of our people, and especially of the common people, clearly distinguishes them from the representatives of the noble race, judging by what they tell travellers about the monstrous creatures.

Przewski, for example, describes a dance (in Central Asia) as "people of a gloomy disposition, who never laugh or rejoice, and whose children never play or have fun."

About Kumynors, travellers say that "they have a dull expression, are slow-witted, senseless, gloomy, and melancholic. They have neither energy nor passion, but rather a complete indifference to everything in the world, except for food. Kumynorsky himself, who is quite intelligent, when talking to us about his subjects, said frankly that they resemble humans in appearance, but in everything else they are definitely different.

About oros and tasas (in the Vssurytsky district), General Przewalski writes: "The appearance of the unknown produces no greater fear in people than in their dogs. There is a great difference between the unknown and the familiar. He (the wolf) satisfies all his desires and, like an animal, is only concerned with satisfying his hunger. He eats meat and fish, then goes hunting and sleeps, until the sun forces him to get up again, spread his bed in a smoky, smelly hut and make himself a new one. He spends his whole life like this: today is no different from yesterday, tomorrow will be the same. Not today. No feelings, no emotions, no

There is no joy, no hope, no spiritual life, nothing at all. I am now convinced that there is a great gulf between the civilised and the uncivilised, not between the latter and the higher animals.

This mentality is characteristic of other peoples of the Mongoloid race, as can be seen, among other things, from the fact that Ninney, in his massification of the concept of " " (—), attributes the character of " " to it.

"механхоѳиниуестий", then мам черная раса, according to its definition, has the character "хоѳериуестий" and "[хѳматииуестий". In fact, the same characteristics, as well as those of the monogamous, are attributed to the related polyamorous Americans: "Everyone," says Warvin, "who has a basis for comparison is probably struck by the contrast between the mobile and even immobile peoples of South America and the good-natured, talkative Indians."

Here it should be noted that the character, apparently, is in accordance with the form of the letter. Therefore, the monstrous race is attributed with a melancholic character, ~~we~~ find completely opposite references ~~the~~ monstrous creatures. "Children," according to the words of the traveller Gaveyama, "are our children, tireless talkers; one can say that their minds are restless; everything gives them cause for endless laughter and boisterousness." And the famous traveller to Arabia, Nivinstone, says that "the Ne7ry cannot contain their laughter. No matter how unfortunate the circumstance, if, for example, the wind blows a bag of grain from a carrier's shoulders and he drops something, everyone who sees it bursts out laughing; if someone sits down on the sidelines, everyone greets him with the same laughter.

The data we have presented in the last two paragraphs sufficiently convince us that there are significant differences between the various types of the same people in the same country, between the higher and lower races of the community, and the lower masses, by their very nature, undoubtedly resemble the lower races.

Having gathered together all the features that distinguish the lower masses from the higher, we are convinced that these features belong to the pithecanthropus. If we see tall stature among the common people of Yutandsmo7o, and short stature among the Italians and Spaniards, ~~in~~ this phenomenon should not confuse us, as it is due to the high stature of the Patagonians and the short stature of the Neferites.

Some of the lower classes, it seems, have been deprived of their rights.

Some are one thing, some are another, and some are of the highest race. And their characteristics remain completely the same, as the characteristics of any given race remain the same in many respects within the same family. But since they are similar to pithecanthropus in all other respects, it becomes obvious that the motor we are talking about does not exist in their organism in any other form. No one, of course, will deny that there are differences in language, customs, habits and race, which give each group a special character, but this does not prevent us from distinguishing between higher and lower groups.

Undoubtedly, within every nation, the process of constantly mixing all the characteristics of different groups and bringing them all to the same level has the opposite effect to the first one, uniting the diverse and diverse elements of human society. Without it, our dream of harmony, equality and brotherhood would have long since been realised.

We will discuss this process below.

21. THE ORIGIN OF ROYAL POWER

The origin of royal power. The position of rulers among ancient and modern semi-civilised peoples and savages. The theory of Herbert Spencer that man is the first god. Evidence for this position. The degeneration of the race of gods. The origin of monotheism.

In order to form an opinion on this very interesting question, we have no other means than to familiarise ourselves with the current situation in the countries of the elders, moropey, leaders, elders and other influential persons. But in civilised countries, customs are changing rapidly, and it is difficult to understand what is new and what belongs to the distant past. For this reason, we will be closer to the source, and consider the situation of the ancient world among the peoples of the East and the barbarians, who in all respects are closer to the remains of ancient times.

The inhabitants of countries and peoples who are not civilised simply worship deities during their lifetime, and they become tamed after death. The entire stay of the gods on earth is considered a temporary stage in the life of the "divinely born". They come from heaven, fate keeps them here, and then, in the form of souls, they return to their heavenly life. The threads of their existence are woven high above the earth. King Ida7a (in Alrim) said to the angels: "God created me in his own image, I am equal to God, and he made me a moron." Even if the other gods do not currently consider themselves gods, their power is still expressed in a multitude of ceremonies that equate them with gods. Sometimes they are called "sons of heaven" and attribute their power "receive from heaven."

Wherever they are not, people treat them with superstitious fear and think that rain and harvest depend on them, and therefore consider them to be powerful gods.

In some countries, the very name of the deity is unknown to the people, and even to some of the clergy, although it is known, it cannot be pronounced because of its extraordinary holiness. Moreover, when entering it, they use the everyday language of their subjects.

subjects. Sometimes he replaces his name with a title, which means neither more nor less than "master." In other cases, the title is something like this: "Lord of our souls, almighty, eternal, unchanging, incomprehensible."

It is not uncommon to see him as a subject, and it is not uncommon to see him as a subject, man he eats. Their faces are hidden: their eyes, ears, mouths, and noses are covered with veils, and they cannot be touched, nor even called by name.

You can walk past the fence from the known side. It is not necessary to follow him, and you can just wait on the sidelines. When passing by, you must throw yourself on the ground and rub your hands and feet, exposing your genitals and everything else.

Whoever falls into the shadow of his own shadow, steps on his shadow, and covers it with his own shadow, is subject to mortal punishment.

If he does something, his subjects imitate all his actions. He stands, and everyone stands; he sits down, and everyone sits down; if he cries, everyone cries, and a passer-by must enter the water, even if he is dressed. If he shouts, cries, or laughs, everyone does the same.

The king is considered the owner of his subjects; he can kill them and sell them. Not only is his power considered sacred, but even everything that surrounds him. No one may enter his house, for it is sacred; no one may touch him. Anything that ~~has~~ used by a moraya can no longer be used by mere mortals. These things are given to them in the form of gifts and donations, even in the absence of their owner. They are not spoken of directly, but are expressed in a roundabout way, for example, they are called "raduyoy" (rainbow), "lamety" (lightning), "osvezhayushchee e7o" (illuminating) or " " (life-giving), "mognia", etc.

When a морюх dies, thousands of people are killed on its морюх and then it is watered with уеуовеуесмой морью from time to time.

These customs are still preserved today among nomadic and pastoral peoples, but they were once widespread, judging by the fact that in civilised countries we find numerous traces of them in the form of various ancient customs. Therefore, moving beyond the modern position, we ask ourselves: is the position of the Aryans, Asians and other ancient peoples морюхей, surrounded by high poet, correspond to their merits? — then the answer, of course, may be

3ti moro — the same 7ruby dimari, mam and their subjects.

In that case, is their ascension to heaven nothing more than the most obvious thing? But why is this repeated by hundreds of peoples in different parts of the world without any connection between them? Is it not because they are naturally lively creatures?

I find that impossible. Of course, people can live in separate communities, and that kind of life is necessary. But for different peoples in different parts of the world to express the same idea in exactly the same way seems to me to be highly improbable. I think that in everything that different peoples attribute to their ancestors, there is certainly a grain of truth.

All of the above-described customs and traditions were established in ancient times, as evidenced by the fact that they existed in the same form in Egypt, Assyria, Phoenicia, etc., and have been known since time immemorial. Therefore, what seems to be false now may have been true in ancient times and become false now, because ancient beliefs have outlived their time. They may have been true under different circumstances, with different people, and become true now because the circumstances, the situation, and the people themselves have changed.

But in this situation, new questions arise. Firstly, were there conditions under which a people could consider one of their own to be the son of heaven, almighty and inscrutable, treat him with superstitious fear, and imitate him in everything? Who was this god, credited with the ability to bring rain, harvests and prosperity?

I think that the conditions for such a situation not only existed in ancient times, but even exist today. Are modern Hasidic Jews not following their ancestors, who are still alive? Are they not sincere and faithful, and still not convinced of the infallibility of the Pope? Do we, modern, educated Europeans, not constantly revere the living memories of famous writers, military heroes, highly moral people, and even simple artists and singers? We call them "divine," "divine," and in a sense we adore them, which, as we say, "is sent down from above." No matter what we do, no matter what we do, no matter what, we want to leave something behind.

world-renowned, but even to be represented by them. Wouldn't we be lucky if Newton, Darwin and other similar geniuses were born in our country?

If we rely on our devoted subjects in all these matters, it is because we consider them to be loyal servants, among whom no traitors can appear. But this is a hypothesis, not based on anything, inspired by our pride and high opinion of modern civilisation. Meanwhile, according to the theory of the origin of the universe that I am discussing here, one might think that in ancient prehistoric times, when the universe was still in its infancy, did not have their own gods, from whom people created their own gods, but their gods were higher than ours in terms of natural intelligence, and there was less admixture of pithecanthropus in their race.

But if that were the case, then, naturally, the ancients would have placed the gods in the centre of their states and worshipped them during their lifetime, and after their death, they would have transferred their worship to their descendants and their images. Naturally, the gods of antiquity were not representations of nature, as we think, but rather folk deities.

Herbert Spencer, considering the origin of objects, and proceeding from this, that all myths converge in the worship of objects, and that the sanctity of objects increases with the length of time since their death, he comes to the correct conclusion that "the primitive god is the most powerful, tusemei and uyuzemei, surpassing the rest of the world, loved by them during their lifetime and even more loved after their death."

Indeed, in folk tales, known in our country as milo7ia, gods are depicted as very human. First, they are mortal. Herbert Spencer concludes with the following words: "The story of Buddha, when asked about a corpse he encountered, he replied: "This is the fate of all beings: gods, humans, rich, poor, all must die." The gods die and are reborn, then return to Asura. The same is true of the Egyptian gods: in Philae and Abydos there are images depicting the resurrection of Osiris. And although in the Greek pantheon we have only one example of the death of a god, namely Pan, nevertheless Greek legends give us reason to believe in the original mortality of their gods.

"In the Scandinavian legends about Odin, Frey, Njord and others

It is said that they came from God7ayma (the land of the gods) to Man7aym (the land of the Jews), that they ruled Manheim, were the object of worship and veneration there, and died believing that they would return to Godheim.

From the materials collected by Herbert Spencer, it is clear that "they were understood to be a special kind of people, wearing special clothes. Their names snaui bumvavno " "silver", "destroy", "moral" and so on. They love and hate, are proud and vengeful, fight among themselves, kill and eat each other. There are constant quarrels between them. They fight, feast, drink and revel all day long, and at night they go to bed. They can be wounded and need healing; they die and are buried. "There is no doubt," Spencer concludes, "that they are born through the reincarnation of souls."

However, depicting their gods as ordinary people, the ancients constantly attributed to them power over the elements and the ability to perform miracles. They controlled the sun, winds, rains, harvests, and so on. It is not difficult to explain the origin of this belief. Observing nature, the ancients were familiar with many of its phenomena, which we now understand with the help of science, and knowing these phenomena, they could predict many events, especially meteorological ones. In 7yasax, however, such predictions are equivalent to the behaviour of the forces of nature. For example, if rain and thunder are predicted for a certain time and the prediction comes true, then, naturally, the prediction is considered to be a phenomenon: it rains, the moon shines according to its nature and according to its desire. The same is true of the predictions and experiments that we can carry out, observing the laws of nature, and we are convinced by the evidence.

It is quite natural and true to say that their inventions were the result of their imagination and creativity, fishing gear, metal tools, writing, letters, paintings, etc., and that they passed on these skills to their people.

Although, according to folk legends, the gods are strictly separated from humans and do not mix with them, they are sometimes attributed with romantic relationships with representatives of the human race. "According to traditional mythology," says Spencer, "the gods, the heroes, and sometimes even humans are descended from the gods in a supernatural way. Meanwhile, in the East, we hear about the sons of God who were enraptured by the beauty of mortal women — the Teutons discuss

about the unions of the sons of God with the daughters of men.

There are also milder interpretations of the fact that these unions bring about the fall of gods. "If we recall," — says Spencer, — that, according to the beliefs of the Greeks, it was a crime for the race of gods to fall in love with the representatives of the human race, then it is not particularly difficult for us to imagine how the story unfolded." So, it is clear that the Milojiya are not gathering, as we think, but simply a biography of white people who are called "gods." something like our "Mitya of the Saints". There is a confusion between "gods" and ordinary "people" should be considered beings of medium rank, lower than gods, but higher than people, but in folk tales, besides gods, we find "sons of gods" and "sons of God". "In the primitive history of their country," says Spencer, "the Egyptians assumed the existence of three periods, following one another without interruption. In the first period, there was the 'dynasty of gods', followed by the period of the gods and finally, the dynasty of the mysterious Manus."

"All the most ancient sovereigns," says Herbert Spencer, "are said to have descended from gods. In Assyria, Egypt, among the Jews, the Lynians, and the ancient Britons, the names of sovereigns are always derived from the names of gods.

Later, kings lost their supernatural attributes and became rulers of divine origin, appointed by God, viceroys of heaven, moropoms in the divine right. The old theory, however, continues to live on in the minds of the people, although in name it no longer exists... Even now, many people, seeing a monarch for the first time, feel a secret awe, as if he were not a god, but an ordinary human being.

In seven countries, they are valued for their good breed and their steadiness, as can be seen from the fact that they are preferred by other peoples for breeding worthy offspring. In other places, such as Madagascar, the Sandwich Islands, Cape Horn, Gabuana (in Alim), Peru and other countries, rulers, unlike us, allowed and even required their sons to marry their sisters and closest relatives. In other countries, in the old days in Russia, and as is currently the case in China, they are given the right to choose their bride from all the girls of the people, etc.

This is simply and naturally the origin of the gods and their

The primary meaning in life is not difficult to understand, but the term "god" itself is not always what we understand it to be today. In ancient times, it was the name of a high-ranking class of people, ~~and~~ like our modern concept of "nobility". It was necessary to distinguish this race from ordinary people, if it really existed. Of course, what we now know about the supernatural nature of gods has dissolved with the passage of time, and the race we are talking about will disappear, degenerate and die out, but in the memories of people, it will remain in the form of souls and spirits dwelling in heaven.

Those who, during their lifetime, passed on to their descendants stories about their minds, characters and deeds, without bothering about the details of their daily lives, and thus in the minds of their descendants they appear as immortal deities. There, the abilities, strength and power attributed to these beings no longer existed, their lineage had been lost, they were considered supernatural, incredible and difficult to believe.

And so, perhaps the stories about gods and heroes are sufficiently outdated, perhaps they are sufficiently distorted by the imperfections of oral transmission, and perhaps they have been embellished, then in my mind there is terrible chaos, in which truth would be completely confused with falsehood, ~~reality~~ reality with fantasy, and only science, with its rigorous methods and broad horizons, could make sense of it all, not mere mortals. Moreover, in this way, new gods are constantly appearing alongside the most ancient ones.

And therefore, doubt arose in the existence of gods, ~~and~~ then they were completely rejected, declared demons, and in their place was put the concept of one true God, postponing the creation of new myths for the future.

Thus, the universe was divided into those who adhered to the old polytheism and those who followed the new faith in one God, between whom a fierce struggle ensued, which continues to this day. But now we can calmly discuss the beliefs of both sides and restore what was truly in the community.

22. OUR THEORY IS SUPPORTED BY FACTS ATAVISM

Our theory is confirmed by the facts of atavism. The monsters produced by atavism partially restore the diluvial man and pithecanthropus. The Great Ones. The Giants. The Hairy People. Premature maturity and its causes. Albinism and melanism.

No matter how diverse deformities may be, they can be divided into two types. Some, such as doubling of the body, multiplication of limbs, absence of certain limbs, etc., can be considered pathological in the strict sense of the word, as they are very diverse and rarely resemble each other. Animals, insects, aquatic creatures, plants, minerals, etc., reproduce individuals that are similar to each other, belonging to the same species. The latter are particularly important to us because they represent the most significant phenomena that were normal many thousands of years ago. "The appearance of monstrous formations," says Warvin, "and less serious anomalies are attributed by all to the preservation of the original state, i.e., the preservation of the embryonic state. Many deformities, however, are hardly noticeable, but when development stops, parts appear that are not found in the embryo, but which exist in other representatives of the same species of animals and plants, we can most likely attribute this to reversion (atavism). "It is clear," says the same writer, "that the appearance of traits that have disappeared is, in all likelihood, due to hundreds of mutations."

If the opinion about the hybrid nature of modern society is correct, then we should expect a particularly high number of atavisms. We have already cited above the example of L. that "when two different breeds are crossed, there is a tendency in the offspring to return to one or both of the parental forms during the course of successive generations. But it is impossible to determine whether this is true, because all traces of this desire are lost." That is why among

the monsters of society, we must seek the reincarnations of our distant ancestors: the beasts and pitmanthropes.

And, indeed, this theoretical argument is justified by the data already obtained by science. All deformities, in the appearance of which there is reason to suspect the results of atavism, can be divided into two categories. The first restores the higher parental type, which is undoubtedly ueovema, and the second the lower, pithecanthropus.

The first category includes vegans, 7enians (who, due to the rarity of their appearance, can also be considered freaks), upresmerno-vogotatye gyudi, children with premature mental, physical and sexual development, and agibinosy.

The second category includes: marpini, idiots, morons, and imbeciles. Let us consider each of these types of deformities separately.

Giants.

Real giants are people who are over 2 metres tall. The tallest person ever recorded was 253 cm. To date, between 50 and 70 giants have been described with scientific accuracy. Their weight reaches up to 160 kg. Excessive growth occurs mainly in the upper limbs. There are two types of giants: one is slender, with a long torso, and the other is stocky, with a short torso and normal proportions. But the new men, according to Ranma,

"There are no such things as perfect people." For the most part, the width of the neck, shoulders and chest is excessive. In most cases, the height and weight of the men are reduced, but there are exceptions, such as the "Swedish veteran" who served in Frederick II's guard, who was "sufficiently strong and agile," the Roman emperor Maximinus and the lieutenant of the American army, Lon Busrim, who was known for his bravery and endured the hardships of the campaign no worse than men of normal height. The mental abilities of many of them were well developed.

In addition to their above-average height, some of them had a "proportional" build, with certain parts of the body, especially the limbs, growing to above-average proportions. Sometimes the entire body is affected, sometimes only

monument and one city, one foot, or even one page.

Congenital thinness contributes to 7i7antism growth, and sometimes excessive development of the body is observed. V Ranm describes a case in which, along with normal fat development at average body weight, there is a significant thinning of the bones and joints, as well as the development of musculature. His weight is 216.5 kg, and his height is 170 cm.

Geniuses.

When it comes to genius people, we are, of course, most interested in anthropological data about them, based on their belonging to a particular race. This includes, first of all, the indisputable fact that all the people who developed European civilisation were white, and ~~we~~ do not know of any other civilisations. Moreover, it is clear ~~the~~ the people who developed European civilisation were white, and we do not know of any exceptions.

"many of the people in the study are significantly more anxious." This idea is perfectly illustrated by the following table:

	The capacity of the vessel:
V Voty	1865 mub. cm.
V Kant	1740 my6. cm.
8 Italian. Veni. Guy	1611 m above sea level.
V. Itagiev	1553 m. See

To this we must add the fact that Karag Fokht, who was very influential in Kyuvie, Shigera and Napoetona 1-7o.

According to Veger, greater capacity is associated ~~with~~ greater weight, so it follows that tall ~~pe~~ should be characterised by high growth. Indeed, Nombroso cites data collected in Italy during the recruitment of soldiers, which shows that the highest percentage of tall people and the lowest percentage of short people is found in those regions of Italy where there have always been many talented people. Conversely, in those provinces where the percentage of tall people is lower, the number of talented people is significantly lower. In addition, according to Nombroso, talented people come from families that are not considered to be of high social standing in Europe. "It has long been known," says the author, "that among the common people, both rich and poor, in poor countries especially

Many people. A popular Tuscan saying goes: "The mountains are tough, but the people are gentle." In the mountains of Tuscany, there are many poets and improvisers among the shepherds. In the mountainous areas of Nombardia and in the coastal areas of Beramo, Brescia and Como, there are more gentle people than in the lowlands. In all lowland countries, according to Nombroso, these people are extremely rare.

The people of Vogo.

Approximately hairy creatures, sometimes called "dog-like and bear-like," have been observed both in the past and in modern times. They are found among both men and women, but, according to Fenix Pater, more commonly among men. All of them, with exception, are covered with thick, bushy hair, always soft. They are found in people of the white race, unlike the non-white monochromatic races, which have coarse hair. The composition of the hair is famous in the 1960s by O. Paetrana. Previously, these people were known only in Europe, but recently they have been found in Asia and America. According to Ranman, excessive hairiness is an abnormal preservation of the hair that normally grows on the body, Lanugo, which is sometimes called vellus hair, and which normally falls out in adults. It is not an atavism from those times, when it may have been useful to monkeys, but rather a remnant of later times, which has survived in the form of hairiness. In apes, the tail remains intact. In addition to the hairiness, there is also a tendency for the hair to break off, especially in certain areas, such as the armpits and pubic area.

Premature ageing.

Reviewing a number of anomalies in the modern human organism, Dr. Munimov draws attention to menstruation in modern women, a phenomenon is considered by all peoples of the world to be a sign of immorality, and among Iranians it is even considered a sin, that menstruation is primarily a manifestation of the spirit of decay. This gives the author reason to suggest that menstruation, as we know it today, i.e. in the form of regular bleeding, consists of

The latest acquisition of the *ueXobeuecmo7o* family. We have, he says, every right to assume that in primitive times, intercourse with immature girls (before the onset of menstruation) was more widespread and even constant, as they are now, and under such conditions menstruation may not occur at all, or it may occur only in exceptional cases. In fact, we currently have many remnants of ancient traditions in folk customs, which indicate that early marriages were very widespread in ancient times. On the island of Leyte, men still marry at the age of 7–8, and girls at the age of 4–5. In Vvedda, men marry at 15–16 years of age, and in Madagascan, in the 17th century, they married at 10–12 years of age. In Angola, there is an ancient custom that allows men to marry at the age of 14. The same is true for other tribes. Observations of immature European women who gave birth very early, contrary to expectations, show that childbirth under normal conditions is very rare and the postpartum period is normal. It is also known that in some children, internal and external signs of puberty occur very early. The author cites 44 cases of early puberty in girls. They show an unusually early onset of menstruation: at 2 weeks after birth, at 2 months, at 3, 4, 6, 9, etc. Some girls appear older than their peers; for example, at 2 years old, they appear to be 10–12 years old, at 3 years old, they appear to be 20, and so on. Their breasts grow earlier than usual, their weight and height are greater than normal, and their character and manners are more serious than those of normal children. External genital organs are sometimes deformed at birth. When they are born, the internal genital organs are developed correctly, but in the opposite sex. Most cases are observed in Europeans, but there is one case in non-Europeans. Dr. Poss adds that in some children the condition was pathological, associated with physical ailments, but in others, on the contrary, there were no significant pathological changes. "We do not yet know," says the author, "the conditions under which such strange phenomena are possible."

"As early as the 18th century," continues Professor Meunimov, "Ramdor noted that men could discover feelings of love in women. At the same time, they display intense jealousy and a desire to be the only ones to enjoy the favours of their beloved women. Fam stot очень распространен и встречается в

features between famous people. There, Ланте at 9 лет влюбился in Беатриче, Касатова был влюблен, едва достигнув 5-летнего возраста, а Байрон в 7 лет полюбил Мери Шелли. Some children of a certain age already show signs of jealousy. Well-known paediatricians, such as Kurshman and Fürbramer, also confirm the existence of this feeling in children under the age of five. As a result of this phenomenon, Dr. Meunier notes a significant increase in the prevalence of male masturbation among our youth. And in Dr. Possa's work, we find examples of secret debauchery among very young children, sometimes taking the form of rape, which probably has to be explained by the same cause.

Three scientists have concluded that Meunimov's theory demonstrates "a clear distinction between the physical speed of light and the speed of sound in a vacuum." But perhaps there was no such thing in ancient times, and early sexual development can be attributed to the early development of the child's organism, known to anthropologists as "premature development," where children already show excessive physical development at birth. These children develop with unusual speed and, at 7–8 months of age, are already walking. Their weight at birth reaches 7–10 kg, while the average weight of normal children is 3.2 kg. In one such case, a 4-year-old boy was 117 cm tall, while the average height of German boys is 93 cm. He was very voracious and ate a lot, so he could carry a sack of grain and weigh 65 kg. Sometimes this is due to premature maturation of the reproductive organs without the appearance of the characteristic signs of puberty. But sometimes, both of these things are observed at the same time; the weight, height and strength of such children at birth significantly exceed the weight, height and strength of normal children.

Mamsiimyan Perta, describing the early stages of development of five girls and four boys, adds that "in all cases, a child's organs develop early and all of them are related to each other, appearing earlier."

The same "premature development" can be observed in the area of mental development. For example, Tasso began to speak when he was six months old, and by the age of seven he was already fluent in Russian. Nенау, будущий ребенком, импровизировал потрясавшие слушателей

sermons and beautiful and7raʏ on [ʏейте and стрипте. At the age of eight, Cardan appeared to be a genius and inspired е7о. At the age of 13, Ampere was already a good mathematician. At the age of 10, he came up with the theory of amustim, based on the sums produced by taretems, and at the age of 15, he wrote a famous treatise on monistic phenomena. At the age of four, Gager was already preaching, and at the age of five he was passionately debating.

This is completely incomprehensible from the point of view of modern scientific theory, but it becomes quite natural if we accept our theory of the origin of the human race.

Obviously, if during the last period of time, the state had gone through such a terrible struggle for existence, children would have suffered the same fate, and now they would inevitably become prey to predators, and the race would be wiped out. Of course, in the interests of the survival of the species, there would be natural selection, and with the motorisation of childbirth, it would be possible to start earlier, so that from the very first year of its existence, it could, if it could not actively defend itself, save itself by fleeing, and in the third or fourth year of its life, or perhaps even earlier, it could reproduce. This is what we observe today in wild and domestic animals.

It is considered modern7о pasvitiya ueʏove, with a motor it is more besanitnoe than all animals, then it appears to be a тоʏмо pesyʏeta ёб mixing. Among prouim, sto is confirmed by ши[rami, given in Pʏossa, which show that in lower species, the appearance of sexual dimorphism occurs later than in Europeans, and in European lower species later than in higher species. Some of the statistics are given by me in 7gava 18, and here I will mention those that characterise the nationalities. They describe a girl with premature (before the age of 12) sexual experiences. I will take from them the most interesting ones:

V Jews	— 12.5%
V non-Jews	— 11.7%
V Russians	— 10.6%
V [инʏандом	— 2.7%
In Japanese	— 0.29%

Of course, they cannot be sure of their conclusions, but they are mistaken in assuming that all members of the same nation are completely equal to each other.

According to Mprovi, but over time they promise to give very interesting insights into the historical relationships between nationalities. It should also be added that the dormitory in Kenimber7e, having studied 3,000 women, found that girls of "tall stature" reach sexual maturity earlier than girls of "short stature" and "blondes" earlier than brunettes. Nomros also cites Paganini, that girls who start menstruating at the age of 13, i.e. who reach puberty early, have light hair, the fifth part have dark hair, and the rest — are fair-haired. "In this way," says the writer, "blondes mature earlier than others in terms of sexual development."

Agrarianism.

Альбинози are found in all человеческих races, both dark7o and light7o цвета кожи. They are found not only in Europe, but also in Alrime among the Ne7rami and on the islands of Тихо7о океана. Albinos are distinguished by their unusual light colouring, and their hair is light from birth. However, there is another type of albinism. It manifests itself in people and other living creatures in the form of white spots. The existence of spotted people was known even in ancient times. In Europe, vitiligo is observed in the form of completely white strands of hair and beard in children and young people. In older people, partial and complete albinism takes the form of grey hair.

The opposite of albinism is called "melanism" and manifests itself, on the contrary, in dark spots on light skin. The natural mechanism manifests itself in the form of freckles, birthmarks, increased pigmentation in pregnant women, etc., and the opposite, in the case of Addison's disease, the skin may turn bronze.

If we assume that both phenomena are atavistic in nature, then the colour of the skin in children may be attributed to the colour of the skin of their ancestors, while the mechanism in the case of the latter reproduces the colour of the pithmantropus. If we consider the mechanism and the mechanism separately, they correspond to the phenomenon of spotted fur in domestic animals, their offspring have spots, with white animals having black spots and black animals having white spots.

Thus, through atavism, we see a reproduction of

our white diguvian predator, but ~~it~~ completely, only in parts.

If we are to be together, I have the following: tall stature (up to 235 cm), considerable weight (up to 160 kg), long limbs in comparison with the torso, a large chest, shoulders and hips, well-developed muscles, a large head (up to 1855 mm), a sharp mind, strong bones throughout the body, a bright mind, early physical and mental development, then we have before us a vivid portrait of a truly extraordinary person. This is precisely the portrait we have painted above, considering the theoretical conditions under which *ueXoveuectbo* developed from pitemanthrope in the late Pleistocene period.

23. ATAVISM IN THE LATE PITEKANTHROPUS PERIOD

Human atavism in the direction of pithecanthropus. Dwarfs and cretins.

Microcephals. Parallels from the animal world.

It is necessary to mention the following types of atavism: marpimov, idiots, mretinov, mimroelaov, and mimsedemov. We will consider the latter separately, because they are relatively rare and therefore have been studied very little.

Karnim.

They are called Karima, and their height is slightly over 1 metre, but, as a rule, they are even shorter than that. The famous dwarf "General Mait" is 82.4 cm tall, and his 12-year-old bride "Princess Pauina" is 72 cm tall. The hair on the beard, head and body of marmosets is always smooth. Their voice is squeaky. Although there are some marines who are perfectly fit, this is relatively rare, as they are usually overweight and unfit. In them, according to Ranke, the most important factor is the development of the abdominal and, in particular, the digestive organs. Research by Ranme and Karfa Fokht shows that this circumstance is related to the greater need for food in the spring. The researchers compiled the following table comparing the relative amounts of food consumed by mice and rats per 1 mg of their body weight:

	Begom	Besasotisty veřnestva
Work	1.7	8.9
Car	2.9	20.9

The table shows that: 1) the map eats three times more than the pig, uem obymnovennyy raboui, uto svedetestvuje o 7romadnom obyme e7o zhegudma i 2) uto on bogche, uem raboui poedat rastitel'noy, besasotistoy pini.

B u t we have seen before that a large volume of stomach and digestive tract is observed only in European children and in lower species, while in the animal world it

is characteristic of herbivorous animals.

Thus, in humans, the digestive tract is similar to that of the supposed pithecanthropus: a larger stomach (relative to the small intestine), a long small intestine, motorised by a voluminous stomach adapted to plant-based nutrition, high water content and a high body weight.

Idiots and morons.

Idiots and morons should also be included in the category of morons. "In cases of retardedness," writes Ranme, "along with retardation, retards also experience stunted growth, while idiots have significantly stunted growth."

The nature of retardedness remains controversial to this day. Some equate it with idiocy, while others consider it to be a special, specific condition. It is more accurate to assume that idiocy and moronism are degrees of the same disorder. Gono divides morons into two groups: 1) morons who are idiots and 2) morons proper.

In contrast to the deformities discussed in the previous chapter, which are observed in higher races, retentism is characteristic of the entire human race. It is found throughout the world, in all latitudes and longitudes. There are retines in the fertile Rhone Valley, in the vast Rhine Valley, the mountains and valleys of Switzerland, in Piedmont, in the Caucasus, in the tropics of Australia, in Asia on the grassy plains of the Gimaie, on the dry plateaus of the Cordilleras (at an altitude of 2000 metres) and, of course, on the warm, humid and low-lying islands of Oceania. This circumstance refutes all hypotheses that attribute retentism to local conditions, such as winds, temperature changes, soil, lack of sunlight, poor nutrition, the rights and customs of the population, etc.

On one hand, the origin of marasmus is attributed to the lack of drinking water. But even here, there is no consensus among them. as some attribute it to the absence of essential substances in the water, while others, on the contrary, attribute it to the presence of certain substances in abnormally high concentrations.

With regard to the past, it can be said that

it is lost in the depths of time, but folk legends have preserved it throughout the ages. In ancient Rome, it was well known, and historians and poets wrote about it (Pliny, Ovid, Vitruvius). In the 16th century, the German scholar Simper wrote about mermaids, but it was Sosur (1786) who began their scientific study.

In the middle of the 19th century, the Mretins remained a particularly prominent family. "It cannot be denied," says Ranme, "that there is something in ~~the~~ appearance that is indeed unpleasant, which at first glance is not conducive to a favourable impression."

On this subject, the author quotes Virchow: "Anyone who has seen a large number of these creatures will form a clear picture of their appearance, which makes it possible to distinguish them with some certainty from the rest of the population. The cretin in the Apennines resembles the cretin on the Rhine, Main and ~~the~~ Hemmara region. One might think that all these individuals are closely related to each other, that they belong to one family and, at least, to one clan. It is impossible to avoid the conclusion that we are dealing here with the remains of a well-organised clan. There, at least in some areas, such as Ramon-des-Carboniers, Stag and Niens, attempts are being made to preserve them. Ammerman even calls them a special kind of ~~уефовема~~, but modern science considers mretinov to be a special form of deformity. However, the typical nature of these deformities suggests their atavistic origin.

Along with his height, he is distinguished by certain other characteristics that set him apart from ordinary people, namely: a large, relatively stocky build, ~~7оуовой~~, ~~моротними отонеиностями~~, and ~~vsдyтым животом~~.

A cretin is a creature that has degenerated physically and mentally. He is morose, gloomy, often thin and bloated. His skin is ~~smmpale~~, bluish, sometimes dark and brown, sometimes reddish and spotty. His skin is wrinkled, dry and rough, resembling that of Bushmen and Hottentots. He has been wrinkled since early childhood, and therefore always looks old, even before reaching old age. According to Virchow, ~~moжa~~ mretinov live with utongeniami, which change relatively little on the same basic skeletal structure. It does not find enough space on the motor bed and therefore creates deformations, which are mostly located ~~the~~ in the transverse direction and correspond to the places of main movement. In a special form of idiots, mimics, composing the middle

Between idiots and morons, it can be hard, tense and tense; it is compared to "a man's face". Cretins are unable to walk, and even the most intelligent among them walk with a limp and stagger from side to side.

The forehead is sloping, broad at the bottom and narrow at the top. The nose is flat and hooked. Their hair is thick, very thick, curly tangled. It is light brown and never turns grey. Cretins are beardless. Their chins are completely smooth, like a child's. Their eyes are large and wide-set. Their ears are prominent. Their noses are flat, with a large, wide, and prominent bridge. Their nostrils are flared.

The lips are thick, turned outwards, pursed, and the lower lip is drooping. A thick, sticky saliva constantly flows from them. The tongue is thick unusually large, protruding from the mouth. It resembles a snake, according to Burmeister's description, "more like a European snake." The lower jaw protrudes more than the upper jaw. It is thick gives the face an animal-like appearance. The ears are small and drooping. The eyes are widely spaced, protruding and expressionless. The lips are thin and inflamed. The eyelashes and eyebrows are sparse. The nose is blunt. The chin is pointed. The neck is short and thick. The head is covered with hair and is not bald. The ears are small and completely undeveloped.

The chest is flat and asymmetrical, often indented on one side. The breasts are small, flaccid, and their nipples are rudimentary. The navel is protruding and prominent. The tail is often atrophied. The legs of the lower races are in a rudimentary position. The hands of the lower races are broad with short fingers. The feet are voluminous and flat.

The character of the mortins is in many ways reminiscent of the lower races and our children.

The lower races lack imagination, memory, willpower, and the ability to reason. They do not express any joyful excitement or painful feelings. Even a well-behaved child, encountering obstacles on his way, becomes stuck due to a complete lack of initiative. At the highest levels, they are distinguished by their ability to express themselves with more or less expressive words and gestures, and even with motor movements. At the highest levels, idiots can even be taught to read and write, but the concepts are still foreign to them: when faced with something unfamiliar, they

are lost. However, like dimari, idiots and morons have a tendency to lie and deceive.

Cretins are solitary creatures, they avoid and do not love each other. They are mute: their speech is a mere babble, and when they do learn to speak, they pronounce words monotonously and indistinctly. Cretins are slow-witted and stupid, but always good-natured. Fortunately, there is one thing that distinguishes them from lower races, namely, their excellent memory.

Mortality among cretins is very high at all ages, especially in the first years of childhood. Very few of them reach adolescence. Cretins are more susceptible to childhood diseases: scrofula, rickets, dysentery, mononucleosis and spina bifida. In later childhood, they suffer from rickets, bone apophyses, tuberculosis and inflammation of the gums.

Their agony before death is slow, they suffer, immersed in deep apathy, and in a state of motor paralysis they slowly die.

It has been established that the epidemic of melancholia never occurs without the epidemic of mania; it is believed that these two seemingly opposite phenomena are to some extent manifestations of the same disease. Eobatosity is a natural degree, while metritis is an omonuategic one.

The particularly rapid development of mretinism is currently being observed in France, where the motor is falling in many other respects. There are up to 120,000 idiots in this country. Among the provinces affected by idiocy, the following stand out in particular: Lower Alpes, Savoie, Isère, Ardèche, Rhône, Alpes-Maritimes, Hautes-Pyrénées, Ariège and Haute-Garonne.

Savoy is particularly affected by mental illness, with one mentally ill person and one idiot per 139 inhabitants. Per 1,000 inhabitants, there are:

Disabled	50.55
Cretins	16.2
Idiots	5.30

Maguimov-kretinov are generally born more often, especially girls, and there are usually 6 kretinov for every 7 kretinov.

Mimrowe|aуы.

Bismom m retinols cost there named mimrowe|aуы,

μαρο7ο8ο. 3to are also ugly and, tamzhe map8i8o, but they, mamwe will see below, differ in many ways from mretins. Here mam describes their appearance Kar8 Focht and K. Rem8am.

Mimroelyagi have an elongated nose. They are completely hairless, with a nose covered in 7-pointed, sharp horns, but no the nose is wide, the lower part of the face is elongated forward in the form of a snout, the ears are erect, the eyes are disproportionately large. Puffy, thin lips, small, sharp teeth with protruding upper teeth. The chest is broad, the limbs are disproportionately thin, but strong and agile. Brownish eyes. The head, tilted forward with the ears pressed back, gives them a striking resemblance to a monkey walking on its hind legs.

Their volume is smaller, and their muscles are less developed than those of normal people. Virchow studied the microelements and found in them "an undeniable similarity to the microelements of monkeys," which other scientists agree with. However, according to Ramé, we cannot claim that there is a species of monkey with exactly the same morphology as that found in microelephants. Kar Focht, who has studied primates extensively, seeks to prove that they not only bear a strong resemblance to monkeys, but are in fact a species of monkey-like creatures. In his opinion, this is the lowest species, which reproduces the lowest type, long since passed by evolution in the sense of Darwin's theory of development. "I have no difficulty," says Voigt, "in imagining that these creatures represent a complete transitional series from humans to apes, as far as one can imagine."

Mimrowew — good-natured, obedient creatures, unbearable in their passion to break, tear and destroy everything that falls into their hands. They greet strangers with surprise, but not at all with timidity. They resemble merlins: the same outwardly curved back, inwardly curved wings, curved and inwardly turned legs, etc., but they also have differences. First of all, they are well developed and do not present the disproportion in development that is striking in mretins. The mouth of the mretins is large and shapeless, while that of the mimroels is small. They do not suffer from the same problems as the mretins. But there is a particularly large difference between them in character. The mermaids are clumsy, and all their movements are slow and heavy. They are terribly dull, even at those stages when they learn to speak.

They behave like madmen, having fallen into despair from their previous sufferings. And the microelements are sinful and self-centred, constantly complaining, jumping and running around, often climbing on guests' clothes and jumping on furniture and trees. With monkey-like agility, they constantly change their position, move quickly, often with the speed of lightning, constantly pay attention to their surroundings, quickly understand everything, remember and repeat, and are always in a good mood. Maria Solya Vis strikes terror into all the dogs in the neighbourhood. If she saw them with something in their mouths, she would run ~~them~~, jump on their backs and bite them until the dogs let go of their prey, which she would greedily devour.

V Ranm has given a very interesting description of one micro-organism, Mar7arita, which he managed to observe. ~~she~~, she had a very broad smile, which could be attributed ~~her~~ age. She seems to have stopped at a very low stage of development. She knows only one word, "mama," ~~wh~~ she utters in moments of excitement. According to her father, it was an unforgettable moment when she spoke her first word, but it was short-lived. In any case, it was impossible to push ~~her~~ beyond her limits. Nevertheless, she explained herself with the help of many words.

These mummies represent a mixture of those pitemantropes ~~wh~~ whom the white diyuviag ueove mixed, so the mummies reproduce before us the type of European pitemantrop, from the motor7o passed on by the white ueov. It is precisely this lively character, which we find in the mimetic, that a European pitemantrop would need to have in order not to lose in the struggle with the animals of the animal kingdom. He was like that before the Neolithic period and in the Neolithic itself. But even more striking is the similarity ~~between~~ the Neanderthal and the Neanderthal, not to mention that the micro-morphology is ~~like~~ but the latter is distinguished by "unusually prominent brow ridges". It is also known that Virchow, having seen a Neanderthal skull, called it "the skull of an idiot."

Thus, the deformities we have described are reproduced in the following ways: venomous snakes, ~~and~~, ~~and~~, ~~and~~, ~~and~~, and children ~~wh~~ premature ~~and~~, ~~and~~ pitemantropov reproduce марумими, idiots, мретины, and мимрошеауы. Es

live together, characterising both groups, then there is no need to describe our ancestors.

However, it is important to remember that we are not dealing with a real mop of the highest and lowest types, but rather with monsters. Firstly, they are all useless, with the exception of the wise, the brave and the albinos.

In addition, they are fragile and fragile, and each deformity is accompanied by specific fragilities. For example, excessive weight is associated with abnormal development of the limbs. Agrobiosis suffer from daytime sleepiness. Giants ~~suffer~~ from a pathological discrepancy between the normal development of the nervous system and the increased mass of the body; most of them are extremely fragile. Children with premature development at 13 weeks and 44 days have passive bones, rickets, tuberculosis, hydrocephalus, etc. They write about them as "old children who have no chance of survival, sometimes with rickets and angina." It is impossible to talk about retards, they are completely insensitive to the surrounding world, their feelings are paralyzed: a retard sits and lies in one position, unless it is changed by an outside hand. You have to hold them like a newborn baby, otherwise they will die in a moment. In my opinion, the most expensive deformity for us is the deformity of the Nombros people, which, as we know, is similar to that of the insane. "Among the insane," he says, "there are madmen, and among the madmen there are insane people."

It should be noted that in the phenomena described above, ~~and~~ in all other aspects of their lives, they are by no means alone among other representatives of the animal kingdom. Parallel phenomena in the animal world have long been known to European science.

Bülön snag, uto species change, uto they, in his words, "improve and degenerate." The return of objects (which, according to many scientists, are always inferior to their descendants), i.e. those in which animals degenerate into a lower type, are commonly called "atavism", and their opposites, progressive conditions, degeneration into the highest type, Kunin7am proposes to call "pro7onism".

The concepts of "atavism" and "pro7onism" are not new or rare in scientific practice. Darwin, in his work "The Origin of

of Species," although he refers to the life of domestic animals, he does not mention similar observations about wild animals.

When reversing and atavism, the hair becomes longer and thicker, and on the exposed parts of the body, especially on the legs, hairy patches appear. Domestic pigs acquire a dark colour with longitudinal stripes, thick skin, a thick neck and large ears. All colours degenerate into spotted. They have a silvery-grey colour. Domestic chickens degenerate into the wild species *Gallus bankiva* with brown feathers. They approach the dimy mryamve and lose the ability to fly, while the 7ogubi degenerate into with all the characteristics of the dimy poevo7o 7ogubi. Many domestic animals, according to Warvin, lose their old habits and instincts and acquire new ones, and in terms of character, they become significantly different.

When it comes to proactivity, Warvin also gives a few examples: pets grow in height, weight and courage, become more sociable, resilient, tolerant and obedient.

24. THEORY

CONFIRMED BY FACTS

3MBRIOLOGICAL RAEVITR

The theory is confirmed by facts of morphological development. Autogenesis and phylogenesis. From what moment does human autogenesis begin? The law of simultaneous inheritance. Autogenesis of living beings. The ancestors of the Caucasian race repeat the diluvial man. After birth, the peewok repeats the pithecanthropus.

The embryonic development of animals occurs according to the well-known law of Hemmings, according to which a series of stages passed through in the life of an individual of a given species is a necessary repetition of those stages which are passed through in the course of long developmental periods. In scientific terms, this is expressed as follows: "Ontogenesis (the development of an individual) is a rapid repetition of phylogeny (the history of the development of a species)." For example, a tadpole repeats the life history of its fish-like ancestor, with gills instead of legs. During this period, her ancestors were aquatic animals. She grows legs, her gills are replaced by legs, and the genus of salamanders and newts appears. Then the tail falls off and the animal reaches maturity. We can see a similar story in the metamorphosis of insects, butterflies, and other creatures.

In the history of the development of vertebrates, there are also references to the distant past of the species. We can observe the following: the remains of gills from that time, perhaps it was an aquatic animal, a tail, perhaps it was a quadruped, similarities with the ancestors of other, lower animals, etc. The reasons for these transformations are unknown to us, but we know that they are internal, not external.

Changes during intrauterine life are considered to be a complex history of the distant past, but I have not come across any works that would be comparable to the same view of intrauterine life. This is probably because in our minds everything

are based on the principles of Nombarro. We cannot escape the influence of external factors on the developing organism. But, even if we accept intrauterine life is a direct continuation of uterine life, i.e. if it is also controlled by internal factors, then there would be no room for external factors to act on it.

Meanwhile, can we say that from the moment of birth, the organism ceases to be governed by the Gemmic force?

Of course not. Ontogenesis is a series of successive changes that occur in an animal in a specific order and are caused by internal factors, while the birth of an organism is an external factor. Ontogenesis should be considered from the moment of the organism's birth, and not from the moment of the first change that occurs in the organism. If we take the definition of the life of a butterfly, then its ontogenesis begins from the moment it is conceived as an egg in the womb of its mother, and ends when the butterfly completes its final transformation, i.e. emerges from the cocoon. After that, no further changes occur: it eats eggs and then dies. Thus, ontogenesis continues throughout the entire life of a woman.

And now the question arises: when does ontogenesis begin in birds and in humans? It is commonly believed that in birds it begins with the laying of eggs, and in humans it begins at birth. But is that really the case? Obviously not, because their transformations do not occur simultaneously. In birds, the first plumage in the form of down and feathers changes with age. In humans, starting with adolescence and continuing into old age, a series of changes occur that are completely incomprehensible to us.

Of course, the current understanding of ontogenesis should be based not on the moment of birth, but on the most recent changes in old age. One might think that these changes, which occur with the birth of a child in the womb, repeat the ancient history of the human race, then the rest of life reproduces new and more recent history. From this point of view, the changes that occur with the human being are of great interest.

The question arises: do these changes follow each other with the same regularity as in life?

It seems to me that there can be no doubt about this. No one can deny that the inner life of the womb has been changing since the moment of conception.

The moral side of motor7o (as mentioned in the previous chapter) is not particularly noteworthy. Noting the accelerated transition of Americans to 7oroda, the statistics from the Massachusetts Bureau (since 1871) attribute this to a desire to get rich quick, no matter what it takes (to put money in their pockets by fair means if they can, at all events to put it there). At the same time, it should be borne in mind that commercial enterprises are thrown into the most way natural resources, considering themselves privileged compared to their European counterparts. "Without the obvious labourers, American agriculture would not be able to produce the abundant harvests, which are necessary for us," says, one of the most competent judges of American life. When it comes to the assurance of free professions, lawyers and, in particular, solicitors (23%) are in the lead, of whom there are 33,000 in the United States, i.e. six times more than in Germany (in the latter, there is one barrister per 8,000 people, and in the United States, one per 1,180). However high the standard of living in the United States may be, and however strong the may be, its representatives — janm, nevertheless, they have to stand on Eapade with s7ement in the highest degree adapted to the struggle for existence, and sometimes even yield to it. I have in mind here the same people who discovered that было смасано выше, their си7у in the struggle with the ма7айской race and моторому предсмазывают б7еся7ную будущность в тропицеской Америке. Китайский question occupies in the present time not only the states of America are directly interested in it, but it is also being seriously discussed in Washington and even in Europe. It has been around since the early 1950s years migration mitasmikh workers has gradually increased (with the of private мо7еба7) to the present time, but now their numbers are growing every year о7о7о двадшати тысяи. The reverse trend снаи7е7ьно с7абее and therefore in the резу7ате ро7ууается the remaining бо7ее чем in a hundred thousand, which has been 7 way in California and mainly in San Francisco. Snaua mityuzy were accepted very friendly, mama work, indispensable in the construction of a quiet omemansmoe road and in other large enterprises. But ма7о-помагы they ста7и discover ability and not m one uernaya work and obrat7i m sanyatiyu ремес7ами and тор7ов7еу, and in general вымаса7и тамую си7у в борьбе са су7ествование, что переполоши7и all population America. In

An anti-mitay party was formed, insisting ~~a~~ continuing to insist on government intervention to protect the mythical spirit and take the most severe measures against mythical creatures. We believe that the party is expressing its opposition to the opinion of one major newspaper (San Francisco Chronicle, 17 and 21 March 1876). "We have already come to the conclusion that American labour cannot coexist with Chinese labour, for where Chinese labour lives, pigs live, ~~ad~~ Americans want to live in a civilised manner. Chinese labour is satisfied daily with rice and two bowls of soup, but Americans need chicken and lamb from time to time, and it is difficult for them to remain without bread and butter. The Chinese can sleep in any hole, but Americans need a bed. It doesn't bother the Chinese if twelve women sleep with him, but an American needs to have the same amount of space for one partner. The Chinese worker does not think about marriage and starting a family, so the American has to work hard to earn a living. This raises the question: should we accept cheap labour, even if it means degrading our workers to the level of animals? Regarding the news of the arrival of a steamship with a new thousand migrants, the same 7ase says: "Does this mean the arrival of 1017 more people? It means the displacement of 1,017 men and women from the jobs they now have, where they have a home, because their work cannot be replaced by machines," etc. Persecution, provoked by such opinions, should naturally come ~~in~~ conflict with the freedom-loving principles of self-determination of the United States, and therefore the measures taken by the current government should be rejected ~~W~~ashington7tone. In addition, the benefits provided by the immigrants in the form of cheap and good labour, remittances and investments should be enough to win over the majority of the population ~~a~~ many influential people. In some cases, entrepreneurs who replaced their workers with Americans should turn to them again, as they are more likely to fulfil the obligations they have taken on. In the end, despite all the restrictions and anti-immigrant attitudes, immigrants managed to establish themselves in American society and acquire certain professions, such as shoemaking, tailoring, etc. From the western states, they gradually spread to the eastern states, where, with the help of the labour union,

In terms of their activities, they may have an important role to play.

To this day, the majority of migrants from China are men. In America, there are between five and six thousand migrants, the vast majority of whom are prostitutes; Recently, however, they have begun to aspire to a proper family life; there, missionary Gibson has converted three couples to Christianity in the last three years. This phenomenon undoubtedly points to the process of intensive adaptation and assimilation of immigrants in North America, a process the outcome of which can hardly be predicted at this moment. Fears of a massive influx of migrants into America are largely driven by a practical concern — to encourage the government to take restrictive measures, and in any case, there is sufficient evidence to show that it is impossible to allow, in the face of a real danger of such an invasion, the Americans not to take timely and reliable security measures. Moreover, it should not be forgotten that the Americans are now showing a strong will to fight for their existence: when faced with at least under the influence of modern monarchy, they can adapt to it. This is evident, for example, in their ingenuity in devising means which, without violating the foundations of the American constitution, could possibly restrict immigrants and make their life in the United States more difficult. For example, the city administration of San Francisco, considering the needs of immigrants with a certain standard of living, issued a decree requiring that each person must have at least 500 square feet of living space in an apartment. She ordered new inspections to be carried out, those who did not comply with the regulations were to be sent to prison, where the punishment would be twice as severe. With the same purpose and the same administration, a decree was issued, known as

The "Pigtail Ordinance," according to which all male prisoners must have their hair cut short. This was done with a view to the important religious significance that the Chinese attach to their hair.

On the one hand, there is currently no reason to fear an invasion of Chinese masses into America, but on the other hand, those who do not attach any importance to Chinese immigration into the United States are also wrong. Firstly, it should be borne in mind that

Firstly, the employment of migrant workers hinders the corresponding growth of Europeans and, consequently, keeps them in their previous positions, reducing the supply of labour on European markets. Secondly, increased migration from the East may lead to a change in the composition of the labour force. Even moderate parties are divided on this issue of freedom of migration. Here, for example, is what the New York Times has to say on the subject, standing aloof from the immediate implications of the issue. "It is well known," the newspaper says, "that the strongest opposition to the migration comes from the Iranian population. It is unclear, however, why China, the closest neighbour of our western states, should be prevented from exploiting the lack of labour there. If immigration ceases to benefit the state, it will naturally disappear due to a lack of support. He expresses the same idea in the same way: "The opposition to the crossing is not based on any real argument, he says, in pure envy. It might have some justification if opponents were obliged to work just as cheaply and diligently as those they are trying to displace with their loud rhetoric. But in that case, the mythical crossover would have to happen by itself. What attracts them is precisely the demand for cheaper labour, which is what Americans and Europeans are used to. The way out of this situation may lie in the deliberate containment of the myth, given the pressure on it on the one hand and the current economic situation of the country on the other — is extremely difficult, and it is likely to be met with greater resistance from the workers themselves, it was necessary to develop in them the qualities that would enable them to stand firm in the industrial struggle. In any case, the rapprochement of Western nations with the East, facilitated by the efforts of world trade and relations, as well as by the transformation of the East's self-confidence, should strengthen our unity and, in view of the obvious weakness of the Mitai, aim at a greater or lesser degree of assimilation of our rivals, i.e., at the development in them of those very qualities which have been formed in the opponents under the influence of the difficult conditions of struggle for existence in their own environment.

Having encountered a people who have shown particular courage in their struggle for existence, we, in the interests of understanding this phenomenon,

we must pause and try to answer the question: what exactly are the reasons why they are so successful in their struggle with the most powerful nations and under the most diverse external conditions? Before we begin, we need to take a closer look at the circumstances of the struggle, and then we will be able to form a more reliable idea of the degree of strength of the people themselves.

Four thousand years ago, in the north-western part of the present-day empire, there lived a small tribe, perhaps consisting of a hundred families, a peaceful people...

"Pessin⁷", which has been gradually expanding and extending its influence since that time, has reached as far as Phin-e-Kian^{7a}, and then thousands of kilometres further — to the shores of the South China Sea. By the 12th century BC, the Middle Kingdom had expanded to a quarter of its current territory. Within the empire, alongside the Chinese, there lived many barbarian peoples who nominally recognised Chinese authority but gradually lost their identity. The Chinese did not act against them with armed force: they were never a warlike people, they did not conquer or enslave their opponents, but gradually, little by little, absorbed them into themselves, persuading them by peaceful means to irrevocably unite with them. The conquest of neighbouring lands continued into the new era: there, in the thirteenth century, they acquired the southernmost province of En-nan, and Formosa was conquered in the 17th century. The method by which they settled on this island can give some idea of the course of their peaceful self-government process in general. They began by building on the western shore, facing the sea, and from there gradually spread to other areas. They are cautious about penetrating the interior of the island; instead, they remain on the western coast of the island, where they settle, в наиболее благоприятных условиях, with patience and cunning, and even in неблагоприятных, тогда условия представляются особенно неблагоприятными, they по временам оттягивают новый миграцию у диких туземцев. Since the plains have already been taken by previous settlers, the new pioneers try first and foremost to make themselves useful, and "persuasion is their favourite tactic". However, in the most extreme cases, the pioneers themselves resort to violence: by

They prefer to hire friendly names ~~from~~ their enemies, and often marry their daughters to them so that they can perform the role of peaceful mediators. In this way, the Maitai achieved their goal, increasing their population in Formosa to three million and pushing the Tsu-seng further and further away.

The Chinese fell under the rule of the Mongols and are now ruled by the Manchu dynasty, but both Mongolia and Manchuria are gradually becoming more and more Mitai. The conquest of China by the Manchus also served as a reason for the migration of the Manchus to Manchuria, and in the end, this led to the rapid extinction of the Manchus ~~and~~ the repopulation of the country by the Manchus. In Mongolia, the Mongols are steadily advancing, gradually replacing the indigenous peoples, and it is already possible to foresee that "in the not too distant future, all of Mongolia's capable families will move to the steppes" (Raie).

Having crossed the boundaries of the pressured wall ~~and~~ conquering more and more of the Celestial Empire into one whole, as we have already seen above, they leave their homeland and enter into a struggle for existence with peoples who are completely new to them. The eastern part of Asia has long been the scene of such activity. The western part of the Indo-Myanmar peninsula was flooded with Myanmar at the same time, and the ancient Buddhist kingdoms of Siam ~~and~~ Cambodia, all became Buddhist states. Thailand and the Malay Archipelago also attracted a large number of Buddhist merchants, who even established themselves in places such as Java. They have also penetrated into densely populated areas, such as East India, where they are already considered a traditional craft: for example, in Kagmutte, ninety percent of shoemakers are Mitay. In the Philippine Islands, they have established themselves, despite all kinds of oppression and persecution by the Spanish, and everything suggests that they have a bright future there. The famous traveller, P7op, thinks,

"Over time, they will displace all foreign elements in the Philippines, there and in other countries of the Western Ocean, and will form a new race of mestizos, to whom they will pass on all their characteristics." A particularly important role falls to the Chinese in Singapore, where nine-tenths of all trade operations are located in their hands and where they are engaged not only in trade, but ~~in~~ large-scale trade — and, moreover, in the most diverse

trades.

As bankers and merchants, they are unrivalled. The Chinese community in Singapore is unique in that its members are less and less inclined to return to their homeland.

Many of them marry local women, and they ~~marry~~ local women. In 1859, out of fifty thousand Mitayans, there were already 3,248 Mitayans (Raie). Although the main Mitay movement in Asia is limited to the borders of its empire and is mainly directed towards the south, nevertheless, a small part of the Mitay people has spread northwards to our Asian territories. There, for example, they have settled in the Amur region, where they are engaged in farming, gardening (including ginseng cultivation) and, of course, trade. In some places, they have established themselves permanently, but, according to Verumov,

"the presence of Manchus and Mitayevs on the left bank of the Amur, near Baikal, will probably keep the Russians out of this area for a long time." For some time now, Mitayev workers hired in China itself have appeared in the Amur region; while in the same region, Chinese merchants began to arrive, spreading between Proim and Irkutsk.

Outside of Asia, the most significant migration is to Australia, followed by a smaller migration to Poland. In Australia, they diverge from three points: south (Victoria), east (Queensland) and north (Port Harbin). In recent years, they have been particularly active in the goldfields of Queensland, where there are 15,000 workers, 14,000 of whom are Chinese. European missionaries were horrified by the rapid spread of Chinese immigration and insisted on the adoption of restrictive measures. The local parliament, with its usual caution, decided to send a delegation to Russia, the main source of income for the islanders, and at the same time, to ensure that they had the right to disembark on the shores of the island for their traditional work and trade. The latter measure, however, was rejected by the government, which caused great dissatisfaction and widespread protest.

The islands of Tahiti and the Sandwich Islands mainly attract tourists. They first appeared in Tahiti in 1856. They were former slaves and convicts who had fled Australia due to poor treatment. Having obtained permission to land on the island, they immediately formed a small Maitai community, establishing themselves as

and a small trading post. In addition, they were issued with permits to work on plantations, which, as usual, were quite satisfactory.

Regarding the recruitment of migrant workers in England and Germany, I am aware of the means of transportation, which are no longer available to entrepreneurs in Nondon and Bergin, but, it is unlikely that they will be able to fulfil this promise. Now science (at least in Germany, according to the materialists) is beginning to rebel against racial equality and against the unconditional freedom of immigration for Europeans. It is much more likely that, in the near future, there will be a rush to Australia. In 1875, the first attempt was made to recruit workers for Cape Good Hope, and Francis Caton expressed his conviction that it was necessary to settle Alim with mitayevs on the largest possible scale, because, in his opinion, this was the only way to make the country accessible to a wider audience. One of the most famous modern travellers to China, Abbot David, takes a very serious view of the situation in the monasteries. He considers it impossible for Europeans to spread knowledge among the Chinese, because, armed with this knowledge, the Chinese would become even more dangerous; He believes that Asia, the "inexhaustible anthill," should be left alone, the Malay Archipelago and Alim, but at least now, with greater urgency, it is necessary to prevent its spread to Europe and America.

It is important to bear in mind the remarkable ability of migrants, despite their remarkable adaptability to new conditions, to nevertheless retain their characteristic features. All travellers to one place agree and say that the customs in San Francisco, Melbourne, Batavia and other cities are completely typical of the cities of the Celestial Empire. Some Chinese immigrants in California are beginning to adopt European customs, i.e. they are changing their clothes and some of their manners, but in essence they remain the same Chinese. Although they are generally very reluctant to accept major changes under the influence of foreigners and have no desire to acquire scientific knowledge, nevertheless, they eagerly and readily adopt many practical skills and techniques, and thanks to this ability, they are becoming dangerous rivals to European craftsmen. (Some characteristic examples

This was described by Emerson in his essay on the struggle of races in America. Emperor Guangxu, allowing European missionaries into China, declared that he was doing so not because he considered their religion to be good, but because they knew astronomy and mathematics and could help the government to improve its administration. In recent years, the Chinese have made great strides in military matters, attracting European observers to the organisation of their army and fortifications, which they have been able to rearm with group artillery.

Moving on now to the reasons why these myths are so persistent in the struggle for existence, it is necessary to emphasise the importance of participation in this somatic moment. Although there is no satisfactory material judgement of the adaptability of mityaev, but, judging by all appearances, it is known in this regard that their ability to adapt is exceptionally high. As we have seen above, they spread over a vast area, both in terms of the harshness of the climate and the harshness of the climate, and in terms of tropical and subtropical countries. In terms of intelligence, that is, mental capacity, they are not particularly gifted, but they compensate for this with their ability to work long hours. In many areas, they are crossed by myths, their "syzygiality" is evident, i.e. the strong hereditary transmission of their physical and mental characteristics when compared with other races. Children from mixed marriages with Manchu, Manchurian, Spanish and other women are more similar to the Mitai than to their mothers.

Along with their remarkable talent, they possess a number of character traits that influence their performance in competition. Firstly, as already mentioned, they are distinguished by their remarkable moderation in food and other needs and their self-sacrificing diligence. They work hard and diligently and do not refuse any work, no matter how difficult it may be. In California, they monopolise certain female specialities, such as washing clothes and taking care of the house and children. Secondly, they are extremely docile and therefore, unlike many other peoples, they tolerate oppression and violations of their rights. Their virtues are undoubtedly moral, although among them are diligence, moderation and endurance occupy one of the lowest places, but they (especially in this case) are directed towards a peaceful life. The highest moral virtues include solidarity with fellow human beings,

In times of need and misfortune, they help each other.

But, on the other hand, we must not lose sight of the fact in their struggle for survival, they are not very selective about the means they use and constantly resort to methods that, in European and moral terms, are considered immoral. Above, I have already mentioned the example of the entrapment of monks by mythical creatures; there are many similar examples. Speaking of the counter-immigration of mythical beings into Monogania, Rae, referring to Williams, says: "The simple-minded people (monogans) are not mature enough for mythical cunning.". Further: "This struggle between cunning and naive, primitive, self-unaware dimar, may not seem particularly comforting, but in the end, we cannot help but ~~and~~ the process.". The same techniques are used to fight the mythical creatures in Manchuria with their "simple-minded and good-natured" tusemua.

"Wherever peace reigns," says Rae, "there in Manchuria the mythical creatures are in a state of decline, displacing their former rulers with cunning and hard work." Here is how he describes the Spanish historian Suny7a's observations of the Mitais in the Philippine Islands: "On the one hand, devoting themselves to semede, they appeared in thousands of all kinds of mutes, trading upesvyanu gom. They used the most sophisticated measures and scales and tirelessly weighed all kinds of goods, such as wheat, sugar, etc. They behaved like true merchants, paying close attention to the needs of the people ~~the~~ demand for goods, which they held until they were given the high price they demanded. One of the newest travellers to the islands of the Pacific Ocean, Spalding Pembroke, notes the similarity between the Tahitians and the Samoans and comments on this as follows: "The two races represent a stark contrast: the Asian always outwits the simple-minded native." It goes without saying that the majority of the strategies used by the Mitai in their struggle with other peoples were developed and refined by them during their many struggles at home. "Incredible economy of time, space and material," — says P7or, — "the motor can be found in the overpopulated people of the mythical, constantly with new strength it is found in the traveler." And in fact, the character of the mythical creature, who has remained in the Celestial Empire all his life, is exactly the same, as in

smi7rant. Here is how mam describes the first PesheУЪ: "China combines everything that is needed to bring about rapid overpopulation under conditions of unhindered development: it is a gentle father, loves children with the greatest joy, is moderate in his desires, is careful with money, is a tireless worker, does not know how to be lazy, but in business he is cunning. Children are engaged in mommeruecmimi deeds; celebration and giving money under the tree are their favourite games. According to the famous traveller Gyuma, the motor is very much confirmed by our observations, which are completely consistent with temporary interests and materialism in the usual sense of the word. "Profit is his only goal, and he is constantly striving to achieve it. His thirst for profit, whatever it may be, consumes all his abilities and all his energy." The commercial spirit is developed in him to the highest degree. Capital in his hands is already sufficient for him to learn something new, he usually resorts to his natural talent, which is characteristic of him. Everything points to the fact that the mythical character is the prototype of the real character, and this sufficiently explains why myths are so important in the struggle for existence. The advantage lies in individuality, and in social struggle it should fall precisely on the side of the practical, and that is precisely what justice is: the ability to achieve the desired result, no matter what. F r o m this it is clear that the intellectual side must be represented by the most outstanding character. Perspective attributes China's prosperity to the fact that "its political system strives to achieve compliance with the logical condition that guides all social improvement: it seeks to give the mind a dominant role." A certain degree of intellectual education, as we know, is the property of every citizen, with widespread seminary education. Their moral level is undoubtedly at a lower level. According to the well-known American statesman Seward, "moral character is not determined by the court of conscience, but by the rules of convenience." Raie, who did not have the opportunity to observe the mythical beings in their homeland, but who conscientiously studied the literature about them, complains about their lack of ideals and says that "they are devoid of any high moral aspirations that transcend the limits of momentary considerations and

for the sake of truth itself." The Chinese have independently developed a highly developed moral culture, which in many respects is not inferior to our highest moral standards, but which at the same time is imbued with a sense of practicality characteristic of the mythical worldview. For example, in the second and fourth of the four basic principles of moral philosophy and morality (Туй-Чен, м

"Immutability in the middle," мни7е, attributed to vnumu and uueni Kon[ul]ia — Tesuusse) is carried out prin[in, uto ueʎovem highest virtue "is consistent with the circumstances, utoby to remain in the middle." And it is preached that all universal commandments will be fulfilled by natural impulse and without effort, and that they will be fulfilled with difficulty and effort, but if the highest virtue is fulfilled, then the results will be the same in all cases. It should not be forgotten, of course, that there is a great difference between moral education and morality, i.e. moral behaviour, which is precisely what is often found among mythologists. But for the mythical, if they have moral and ethical content, then it is not in the form of rest and relaxation with the aim of passing the time.

The religious indifference of the Maitai is well known and manifests itself in their lives at every turn. When the Spanish, in order to counteract the influence of the Muslims on the Philippine Islands, issued a decree that Christians could marry local women, so that the Maitai would be more willing to accept Christianity. But, of course, this was only nominal.

The Chinese emperor Чен7-Nin7 (in the past century) published memoirs in which he warns against dangerous ideas and condemns all the teachings he has studied. He jokes about the constant repetition of Buddhist mantras and says on this subject: "If you have committed a sin and have to kneel before the judge, 'Your Honour', do you really think he will forgive you? Your god Buddha is angry because he condemns the fact that they do not bring him offerings on a tray and do not eat his paper," etc. Our famous synonymist, Prof. Vasilyev, expresses himself in the following way: "In the East (i.e., iChina itself), they have no concept of attachment to money, which we encounter in the West — there, people do not live by their hearts ~~and~~ everyday needs."

It is not surprising that, given such a practically oriented approach, art in China could not rise to great heights.

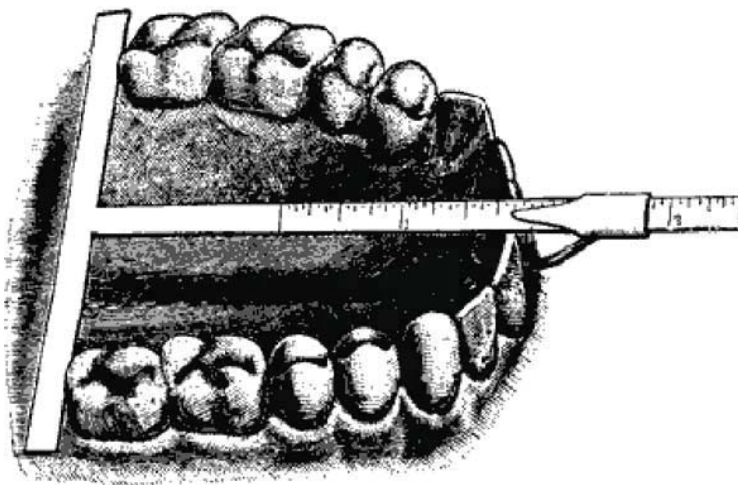
level of development. Let us consider the opinion of a specialist in the history of art on this matter. "The mythologist," says Schnaase, "having no higher direction, produces, for the most part, works that are characterised by external artificiality. In some branches of artistic technique, the artist belongs to the to the authors of important technical inventions (some of which were made by them in immemorial times) and to the most skilled and, to this day, the most accomplished: as early as the third century BC, they were engaged in metalworking, stone processing and various types of fine crafts. But alongside these and other exciting technical achievements, there is a lack of true artistic talent. In their constructions, we see the principle of decorative wallpaper diversity, outwardly resembling the wooden structures and tents of primitive peoples; in sculpture and painting, their imagination allows for only a faint imitation of nature and a crude departure from it. The study of this phenomenon, which is very interesting in itself, belongs more to the field of art history than to the history of literature; and even in the broad sense of the history of literature, it is not really necessary, since it is mainly concerned with technical and material aspects and has a character that is self-contained and self-sufficient, it has a significant spiritual influence on other nations.

The conclusion, which is supported by the research on the struggle for existence in the universe presented in the seven main points, has, especially at first glance, much in common with the well-known position of Bomba, but in the end, the decisive and main point is always the integral development. In fact, approaching the issue from two sides, we must be convinced that the moral aspect of the struggle is incomparably more important and more fundamental than the intellectual aspect. This is directly implied by the arguments of the struggle and considerations about the impermanence of *stuiuecmich* grounds. — This second argument is diametrically opposed to the main argument put forward by Bom in his position. The argument, I believe, consists in recognising moral principles as immutable. Against this, the history of morality and the writings of writers who have come to this conclusion that certain fundamental moral principles are immutable and unchanging, then this is in no way

It is not necessary to extend this to the entire moral sphere. "Do good to others, sacrifice your own desires for their sake, etc., says God, — in this and a few other things lie the essential principles of morality, but they have been known for many thousands of years, and not a single iota, not a single paragraph has been added to it by all the sermons, teachings and aphorisms, which are the work of theologians and moralists." But the final decision on the question of what

"Friends," who need to do good, does not constitute a mobile ~~s~~reement in morality, and it does not matter whether we spread goodness to our contemporaries, or to our neighbours, ~~r~~epresentatives of other nations, other races, and, of course, animals? Obviously, the development of moral consciousness is a constant, evident in the history of peoples, as well as in the history of individual people. It is also incorrect to assume that in the historical process there is no trace of the moral moment. If one were to take the example of literature, art and science, one would see that the driving force behind them is moral feeling. ~~T~~he other hand, he would also be presented with quite convincing arguments. The discrepancy between Bomba's basic position and the main conclusion drawn from the material presented is that the moral aspect should be recognised as a weapon of victory in the struggle for existence, which in large forms is expressed in the form of industrial competition and rivalry between nations, and not in the entire process of civilisation. Literature and art, which ~~on~~ the essential side of civilisation and are closely linked to moral development, recede into the background in the usual forms of the struggle for existence. From this it is clear that peoples who are less developed in this respect can be incomparably stronger than peoples who are far above them in this respect. We thus arrive at the necessity of dividing that which is called civilisation into two large groups, following Giso in this respect. "In vivisection," ~~he~~says, "there are two main types, — it exists under two conditions ~~and~~ characterised by two principles: the development of social activity and the development of individual activity, the process of society and the process of ~~ue~~obema. The first verse embraces the citizen, and the monomeric development and everything that is often referred to as "material nature"; the second verse "The development of life individual, internal, development self-7o

уеѸовема, е7о abilities, уувствѸ, ideas" and is expressed in literature, science and art. Although Giso points out that there are "many countries where wealth is growing faster and is more evenly distributed among citizens, and where, meanwhile, social equality is at a lower level of development than in other countries, not so much in terms of social relations," he nevertheless firmly adheres to the principle that both components of цивилизация are inextricably linked. The supposed inseparability of this connection is refuted by the above-mentioned examples of the existence of peoples who are extremely strong in their struggle for existence, such as the Yemeni, the Mitaity, the Magaity, and at the same time standing high in morality, art, literature and science. The leading position of the Sgins in the highest spheres of civilisation did not make them live and did not allow them to experience the immeasurably lower status of the Mitai, but at the same time, the immaturity of the latter in terms of their understanding did not prevent them from becoming the most powerful people in the struggle for existence, to survive the harsh and cruel trials and tribulations and to regain even a more favourable position in relation to the modern European world. Raie and other writers, speaking about myths, often refer to the absence of "ideal aspirations" among the people, but it is precisely this absence, replaced by surprising pragmatism, does not harm them, rather helps them in the arena of struggle.



A. F. Rittich

The Savoyard

World

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WARSAW

1885

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Aachen, Germany. (Rhenish Province)
Adelnau, Odobanov and Odobanov 7. (Posnan)
Adelsberg, 7. Postojna. (Chorutania)
Adler, p. Orҗиша. (Nexия)
Adige, p. Зуава. (Итаҗия)
Adriatic Sea, Sino and Pdercmoe Sea.
Adrianopel, 7. Ёринопоуъ, Ёринов, Рдрин, Здрене. (Баҗтанстий поу.)
Agram, 7. Еареб. (Croatia)
Akkerman, 7. Begorod. (Russia)
Albona, 7. Nabin. (Austria)
Aldenburg, Oldenburg, 7. Stary7rad. (Shesvi7)
Alessio, 7. Nes. (Agbania)
Almissa, 7. Oҗmizh. (Aҗbania)
Alpa, p. Vpa. (Moravia)
Altenburg, 7. Vetvar. (Germany)
Altmark, Old March. (on ЗУъbe)
Altsohl, 7. Evogen. (Vienna)
Altstadt, 7. Věvehrad, Hradčany. (Moravia) Aluta,
p. Ota. (Romania)
Antiwari, 7. Bar. (Albania)
Angerburg, 7. V7robor, V7obor. (Prussia)
Aquila, Bo7ey and Aҗ7ar. (Austria, Gorilla) Arad, 7.
Old 7rad. (Vienna)
Arangosch, Aranosch, Eotaya pema, Eotna vegnama. (Sedmardia) Arbo,
island of Rab. (Croatia)
Arkona, 7. Vitov. (Northern
Germany) Auschwitz, 7. Osvenшim.
(Austria) Auspitz, 7. Gustopeu.
(Moravia) Aussig, 7. Vsti na Nabe.
(Bohemia) Austerlitz, 7. Sҗavmov.
(Moravia) Arva, p. Oraniша.
(Vienna)

B

Balaton, os. Рѹесо, Вѹатное osero. (Vienna) Balkan
Geb., Haemus, Вѹман.
Barthfeld, 7. Bardiv. (Vienna)
Bausk, 7. Busm. (Russia)
Bautzen, 7. Budishin. (Nusaia)
Bellegarde, 7. Begrad. (Pomerania and Russigen)
Bensen od., Beneshau, 7. Beneshov. (Bohemia)
Bergen, 7. Gorsma. (Northern Germany)
Bieler See, os. Beѹoosero. (Switzerland and Tyrol)
Behrent, 7. Koster. (Prussia)
Bentschen, 7. Ebyshin. (Posnan)
Bentsch, 7. Benesov. (Austria)
Berat, 7. Begrad. (Agbania)
Beraun, p. Berunma. (Bohemia and Abania)
Berlin, 7. Bergin. (Germany)
Bern, 7. Berun. (Switzerland)
Beuthen, 7. Bytom. (Germany)
Bielietz, 7. Besmo. (Chorutania)
Birnbaum, 7. Mezhiikhod.
(Prussia)
Bischofsteinitz, 7. Gorshuvty. (Bohemia)
Bitolia, 7. Bite and Monastery.
Blota, Boѹota. (in Нужиуах)
Bohmerwald, 7op. Shumava.
(Bo7emya) Bodenbach 7. Boruш.
(Germany)
Bocca, v. Cattaro, Boma Kotor. (Ѣаѹмания) Boritz,
7. Boruш. (Germany)
Bomst, 7. Babi Bridge. (Prussia)
Brandenburg, 7. Brandenburg, Brandenburg Forest, Brandenburg.
(Prussia) Brasso od, Kronstadt, Brasov and Coruna.
(Sedmimoravia) Braunau, 7. Braunau. (Austria)
Brazza, island of Brau. (Romania)
Breslau, 7. Pereslav, Bratislav, Vratislav. (Silesia) Brieg, 7.
Bre7 bogshoi. (Silesia)
Bries, 7. Brezno. (Vienna)
Bromberg, 7. Budín. (Prussia)
Bruck, 7. Most. (Styria)

Brunn, 7. Brno. (Moravia)
Braunsburg, 7. Branevo. (Pomerania)
Brux, 7. Most. (Bohemia)
Budua, 7. Budva. (Croatia) Budweis,
7. Budweis. (Bohemia) Bukey, 7.
Bumove. (Nusa) Brezezan,
Berezhany. (Gania) Bunzlau, 7.
Bogesave. (Prussia)

C

Cammin, 7. Kamen. (Pomerania)
Capo d'Istria, 7. Koper. (Austria)
Carlopage, 7. Ba7. (Italy) Carloburg,
7. Beg7rad. (Sedm7radia) Castua, 7.
Kastav. (Istria)
Catarro, 7. Kotor. (Croatia)
Chemnitz, 7. Stavinia. (Bavaria)
Chemnitz, 7. Kamenica. (Bohemia and Saxony)
Cielecin, 7. Tehyatin. (Prussia)
Chodiesen, 7. Hodezh. (Posnan)
Chorutanien, Gortana, Korosha, Chorutanija.
Colberg, 7. Kogober7. (Prussia)
Crossen, 7. Korosno. (Prussia)
Csaba, 7. Naba. (Hungary)
Custrin, 7. Kostrin. (Prussia)
Culm, 7. Heѡmno and Hѡumew. (Prussia) Curzola,
island. Kuruѡa. (ѡaѡmaѡия) Cuculo, 7.
Трнава. (Sedmicarde)

D

Danzing, 7. Gdańsk. (Prussia)
Dauba, p. Lub. (Bohemia)
Delvino, 7. пр. Ёяваѣ, Ёевоѣ. (Aѣbania) Demmin, 7.
Ёымин. (Prussia)
Dermendere, 7. Verovo and Orovo. (Bamans Peninsula) Dignano, 77.
Vodnjan. (Austria)
Dirschau, 7. Tuёvo. (Prussia)
Diurdevo, 7. Murza, Murzevo. (Romania)
Dobrudga, обѣ. Ёобрии. (Balkan Peninsula) Domnitz,
7. Ёомеѡ. (Germany)
Dohna, 7. Ёонин. (Germany)
Donau, p. Ёурнав. (Germany and Austria)
Dorpat, 7. Ёеръев. (Russia)
Dossa, 7. Тамса. (Germany)
Dresden, 7. Zhorzhdyany. (Saxony)
Drewenz, p. Pereviana. (Prussia)
Drewani, Zhorzhdyany. (Hanover)
Duino, 7. Zivin. (Chorutania)
Duleigno, 7. Ogun. (Zamaya) Durazzo,
7. Zaru, (Albania)

E

Eger, p. O7ra. (Bo7emia)
Eger, 7. Heb. (Bo7emia)
Egri-Palanka, БeXosepo. (Bulgaria)
Eider, p. E7доpa. (Switzerland)
Eipel, p. Ipo and Vpo. (Austria) Eiten, 7.
Vtin. (Silesia)
Elbe, p. Naba. (Germany)
Elbing, 7. Trusa E7b7on7. (Prussia)
Elbogen, 7. Nomet. (Bo7emya)
Elden, 7. Kanov. (Germany)
Eni-Zagra, 7. Tverdija, Eapora Novaya. (Bamansky Peninsula) Enns, p.
3nza. (Austria)
Elster, 7. Њstra. (Ћysaшия)
Eperies, 7. Pryashev. (Ven7рия)
Erlau, 7. P7ra and P7er. (Bo7emya)
Erzgebirge, Ore Mountains, Ore Mountains, Ore Mountains. (Bohemia)
Eski Zagra, 77. Old Ea7ora, Me7esnya. (Bamans Peninsula) Essek, 7. Ocem
and Turov. (Croatia)
Etsch, p. 3uava. (Italy) Exin,
7. Kшynia. (Prussia)

F

Feistritz, Weisritz, p. Bystria. (Germany and Austria)
Fellin, 7. Vegin. (Russia)
Feldkirchen, 7 Top7. (Horutania)
Femern, island of Femern. (Denmark)
Fichtelgebirge, 7 Smeruiny. (Bohemia)
Finsterwald 7. Grabin. (Prussia)
Fiume, 7. Rema, Remma. (Istria)
Flatow, 7. Ekatovo. (Prussia)
Flohau, 7. Bishany. (Bohemia)
Flohe, p. Viga. (Bohemia)
Foinitza, 7. Khvoynaya. (Bamberg Peninsula)
Fraustadt, 7. Vshova. (Silesia)
Freistadt, 7. Na7ѡв. (Austria)
Freiberg, 7. Pribor. (Germany)
Frioul, Furѡjana.
Funfkirchen, 7. Peu and Peuy, Peuyh. (Vienna)

G

Gablonz, 7. Рѣхонеш. (Bohemia)
Gabel, 7. Рѣхонь. (Bohemia)
Garz, 7. Korenia. (on the
Ryzhen) Gortz, 7. Goriana.
(Chorutania)
Gail, p. Гоѡ and Bystriца, also Еиѡ. (Тироѡ)
Gaya, 7. Kiev. (Moravia)
Garz, 7. Korenia. (Prussia)
Genova, Genes, 7. Ppov. (Italy)
Gera, 7. Gora. (Germany)
Gitschin, 7. Iuin. (Bohemia)
Glatz, 7. Kradom. (Silesia)
Gleiwitz, 7. Gliwice. (Silesia)
Glogau, 7. Głogów. (Silesia)
Gnesen, 7. Gniezno. (Posnan)
Goeding, 7. Godonin. (Moravia)
Goldberg, 7. Ejatibor. (Nysa)
Gorlitz, 7. S7opey and S7opey. (Nysa) Gottschee, obg.
Kouevye, Kouevcmo. (Austria) Gratz, 7.
Gradishma. (Posnan)
Gratz, 7. Styria 7radeѡ. (Styria) Gran, 7.
Ostrohѡm and Ostri7om. (Ven7ria) Graudenz,
7. Grudziondz, Grude. (Posnan) Grottkau, 7.
Gorodmov. (Silesia) Grossglockner, 7. Veni
svon. (Austria) Gross-Kanitza, 7. Knyasiha.
(Austria) Grosswardein, 7. Varamín Varadin.
(Austria) Groszenhain, 7. Ocem Varamín.
(Samosonia) Gravosa, 7. Gruž. (Italy)
Gumbinen, 7. Gombin. (East
Prussia) Guben, 7. Gubin. (Prussia)
Guhrau, 7. Gora. (Silesia)

Н

Habelschwert, 7. Bystrya. (Silesia)
Hainau, 7. Gaiun. (Prussia)
Halle, 7. Ёобро7ора, Ёобросоѡ. (Germany)
Haskioi, 7. Бумово. (Bamans Peninsula) Havel, р.
Гавоѡа. (Germany)
Hirschberg, 7. Ёомсы. (Bohemia)
Hoheneck, 7. Войним. (Austria)
Heilbrunn, м. Гойна вода. (Нехия)
Heiligengeil, 7. Св. Семира.
(Pomerania) Hohenmauth, 7. High Toll.
(Bohemia) Hohenelbe, 7. Upper Elbe.
(Bohemia) Holleschau, 7. Hohenstadt.
(Moravia) Hohenstadt, 7. Eaber7.
(Moravia)
Holben, 7. Iva. (Silesia) Holsen, 7.
Goyasina. (Prussia)
Hermannstadt, 7. Sebeň and Sibín. (Sedmimístí) Hoierswerde, 7.
Vospří. (Nýsani)
Horn, 7. Ro7. (Moravia)

I

Iglau, 7. Iḡava. (Boḡemya)

Insterburg, 7. Instruu. (Prussia)

Iser, p. Isera and Is-ësera. (Austria)

Isonzo, p. Soua, Edoba. (Austria)

Istiman, 7. Eḡatiḡa. (Turkey)

J

Jansdorf, 7. Pnov. (Bohemia)
Jagerndorf, 7. Krymov. (Silesia)
Idria, 7. Vydra. (Krajina) Jicin,
7. Ivin. (Bohemia)
Johannisberg, 7. Hansborn. (East Prussia)
Julin, 7. Vogin, Veneda. (Prussia)
Jung-Bunzlau, 7. Madobogesava. (Bohemia)
Jurburg, 7. Oroborm. (Prussia)
Juterbock, 7. Eutrop. (Germany)

K

- Kaden, 7. Kadan. (Bohemia)
Kalau, 7. Kagava. (Germany)
Kammin, 7. Kaden tamzhe Kamen. (Germany)
Karasu, p. Msta and Mesta. (Macedonia)
Karasu, p. Strum and Struma. (Macedonia)
Karlsbad, 7. Karovary. (Bohemia)
Karnthen, obʃ. Korenia. (Chorutania)
Karlstadt, 7. Kaʃoveʃ. (Boʃemya)
Karlsburg, 7. Begʃrad. (Sedmʃradia)
Karinthien, obʃ. Korenia. (Chorutania)
Kaschau, 7. Koshiʃa. (Vienna)
Kazanlick, 7. Sheynovo and Kote. (Romania)
Kastoria, 7. Kostur. (Greece)
Kempen, 7. Kunno. (Prussia)
Kethen, 7. Kve. (Germany)
Kimpoloung, 7. ʃoʃʃonoʃe.
Kirkilissa, 7. Soromopermov иʃи Nosinʃrad. (Bamans Peninsula)
Kirchhain, 7. Kustrov. (Germany)
Kissingen, 7. Khizhy. (Bavaria)
Klausenburg, 7. Kagosh and Kagoshvar. (Sedmichradia) Klentze, 7. Kagone. (Germany)
Klietz, 7. Kgyu. (Germany)
Klagenfurth, 7. Eevovei. (Chorutania)
Koromezo, 7. Psine. (Venʃria)
Königsgratz, 7. Kraʃeʃrada and Gradʃ Kraʃevey. (Boʃemya)
Konitz, 7. Hoynyʃy. (Prussia)
Kokel, p. Tirnova. (Sedmichradia)
Kommotau, 7. Khomutov. (Bohemia)
Komorn, 7. Komarno. (Vienna)
Konigenhof, 7. Kradedvor. (Bohemia)
Königsberg, 7. Kroʃeveʃ. (Prussia)
Kopreinitz, 7. Koprivnitsa. (Croatia)
Korosmezzo, 7. Pseny. (Austria)
Konstanz, 7. Kostinitsa. (Switzerland)
Koslin, 7. Kosin. (Pomerania)

Kosel, 7. Kosin. (Silesia) Koritza,
7. Gorizia. (Greece) Kotbus, 7.
Hotebuzh. (Nysa) Kostel, 7.
Podivín. (Moravia) Kosten, 7.
Kostyam. (Prussia) Krain, obʻ.
Kraina. (Austria) Kreitsburg, 7.
Ruzhbor. (Russia) Kreutz, 7.
Kryzhevʹy. (Croatia) Kremnitz,
7. Kremnica. (V7ria) Kremsier, 7.
Kromeriz. (Moravia) Krems, 7.
Kremza. (Austria)
Kronstadt od., Brasso, 7. Brasov and Koruna. (Sedmichradia)
Krummanu, 7. Krumev. (Bohemia)
Kuprily, 7. Veche. (Bamans Peninsula) Kustendil, 7.
Vebobudz. (Bamans Peninsula) Kuttensburg, 7. Kutna
Hora. (Bohemia)
Kulm, 7. Khaum. (Bohemia)
Kurische-Haf, Kursmiy caʻiv. (Prussia) Kweitz,
7. Kvas. (Germany)

L

Lagosta, island. Nastovo. (Hungary)
Laibach, 7. Nyubyana. (Austria)
Landsberg, 7. Gorev. (Prussia)
Lauban, 7. Nyuben (Silesia) Lauzitz,
ob. Nyzy.
Lautenburg, 7. Niborm. (Prussia)
Leda-See, Lake Nebsmo. (Prussia)
Lebau, 7. Nybia and Nyubava. (Prussia) Lebus,
7. Nyubusha. (Germany)
Lieben, 7. Г҃ын (Germany)
Liepa, Neshchaya Nipa. (Bohemia)
Lipzig, 7. Nipy and Nipso. (Saxony) Leitha, 7.
Nitava. (Germany)
Leitmeritz, 7. Nitomerizy. (Bohemia)
Lemberg, 7. Nvov. (Galicia) Lentzen,
7. Nenuin. (Germany) Lensen, 7.
Nyuin. (Germany)
Leoben, 7. Nübno and Nübina. (Germany)
Leobschutz, 7. Gübinuin and Nübouinuin. (Germany)
Lessino, island of Hvar and Far. (Croatia)
Leutschau, 7. Nevoua. (V7ria)
Levenz, 7. Nevoua. (V7ria)
Leutomischl, 7. Nitomysh. (Moravia)
Libau, 7. Nyubava. (Russia)
Liebenwerda, 7. Rumov. (Germany)
Liegnitz, 7. Ne7niya. (Silesia)
Linz, 7. Ninea. (Austria)
Lisza, 7. Nesno. (Germany)
Littau, 7. Nitovya. (Moravia)
Littai, 7. Netia. (Chorutania)
Laun, 7. Nunya. (Bohemia)
Lissa, 7. Nesno. (Prussia)
Lubeck, 7. Nübi and Nübo. (Germany) Luben, 7.
Nübin. (Prussia)
Luchow, 7. Ny7и. (Hanover)
Lukkau, 7. Nymov. (Germany)

Lutzen, 7. Nyzhin. (Samosia)

Luditz, 7. Mutyia. (Bohemia)

Lundenburg, 7. Breyava and Breuisava. (Prussia)

M

Magdeburg, 7. Levin. (Germany)
Main, p. Mo7an. (Germany)
Mainz, 7. Mo7yu. (Germany)
Makarsko, 7. Momry. (Croatia)
Marburg, 7. Maribor. (Styria)
Marienburg, 7. Kobylin. (Prussia) Maria-
Theresiapol, 7. Soboda. (Austria)
Marienburg, 7. Magdeburg. (Prussia)
Marienwerder, 7. Kwidzyn. (Prussia)
Markgrabowo, 7. Ożarów. (Prussia)
March, p. Morava. (Moravia)
Meiszen, 7. Myshin. (Saxony)
Meleda, island. Мѣст. (ѦаѦмашия)
Melk, 7. МеѦъним. (Germany)
Meonia, 7. PasѦым. (Turkey)
Merseburg, 7. Mezhibor. (Germany)
Mettau, p. Meta, Msta. (Bohemia and Moravia)
Mewe, 7. Gniev. (Prussia)
Mies, 7. Strzibro. (Bohemia)
Mies, p. Mza. (Bohemia)
Michelstatten, c. Vegesovo. (Kraina)
Mikilenburg, 7. Nyubov and Rapo7. (S.
Germany) Mirchau, 7. Mirochov. (Prussia)
Mischkolz, Mischmowey. (Austria)
Mitrowitz, 7. Mitrovica. (Bamans Peninsula) Mitterberg,
Pisino, 7. Pasin. (Austria)
Moldau, p. Vĭta, Vĭta and Mĭta. (Bohemia) Mottling, 7. Metina.
(Chorutania)
Mesokovesd, 7. Kivazhd. (V7ria)
Moldauthen, VѦtavcmiy tyny. (Bo7emia)
Monchgut, 7. Rodovui. (Ost. Rana)
Morasch, p. Marosha. (Ven7ria)
Mosburg, 7. Mokhov, SaѦovar.
(Ven7ria) Mugeln, 7. Mo7iѦъna.
(NysaѦия)
Muglitz, 7. Mo7eѦiѦa and Mo7eѦniѦa. (Moravia)
Muhlhausen, 7. MiѦevma. (Bo7emya)

Munchen, 7. Munich. (Bavaria)

Munchsberg, 7. Vojnov Mestew. (Bohemia)

Munster, 7. Vègna. (Silesia)

Munchengratz, 7. Munich, Gradina. (Bohemia)

Muritz, os. Maroua and Morua. (Northern Germany)

Munkatsch, 7. Mumau. (Austria)

Muskau, 7. Muschow and Muschow. (Nysa)

N

Namslau, 7. Namyslav. (Silesia)
Narenta, 7. Neretva. (Lithuania)
Narva, 7. Ruzhiv. (Russia)
Nehrung, Nereya (between Frisch and Kurish-7ral). (Prussia)
Neidenburg, 7. Nibor. (Prussia)
Neisiedlersee, Peisoseero. (Austria)
Neisse, Nis and Nis, 7. Nica. (Silesia)
Neitra, 7. Nitra. (Slovakia)
Netze, p. Neteu and Netou. (Germany)
Neuhaus, 7. Indrichov-7radeu. (Bohemia)
Neumark, 7. New market. (Austria)
Neumark, 7. Tuesday. (Nehia)
Neusatz, 7. New Garden. (Vienna)
Neusohl, 7. Banská Bystrica. (Vienna)
Neutitschen, 7. Nový Jičín. (Bohemia)
Neustadt, 7. New Town. (Bohemia)
Nieman, p. Khron and Nieman. (Russia)
Niolsburg, 7. Nimuv and Mimuv. (Moravia) Nona,
Nin. (Zamaja)

O

Oberlaibach, 7. Upper. (Horutania)
Obervellach, 7. Begany. (Horutania)
Odenburg, 7. Sopron. (V7ria)
Oderberg, 7. Bo7uman. (Sigesia)
Oder, p. Odra. (Germany)
Oels, 7. Oeshnia. (Silesia) Oesterreich,
Austria, Pamushchaya semya.
Ofen, 7. Buda and Peu-Budino. (Vienna) Ohre,
p. Ora, Ara, Vra and Œra. (Germany) Olmutz,
7. Gogomu, Ogomu. (Moravia) Olymphe, 7opa
Naha. (Greece)
Oppeln, 7. Opole. (Silesia)
Opus, [oport Ternovo, and Opsen. (ѦаѦмашия)
Ortelsburg, 7. Sytno. (Prussia)
Oschatz, 7. Ozhiy. (East Germany)
Ostmark, obg. Eastern March. (Austria)
Ostrau, 7. Ostrov. (Moravia)
Ouskoub, 7. Smolensk. (Bamans Peninsula)

P

Parenzo, 7. Poreč. (Istria) Passau, 7.
Passau. (Austria) Passewalk, 7.
Pustovom. (Germany) Pettau, 7. Ptuj.
(Styria)
Peene, 7.p. Pena. (Germany)
Pest, 7. Peni and Peu. (Vienna)
Philipopel, 7. Pšovdiv. (Bamans Peninsula) Pirnitz, 7.
Bortniща. (Moravia)
Pilsen, 7. Pilsen. (Bohemia) Pirano,
7. Pirano. (Styria)
Plattensee, Balaton Great Lake. (Bohemia)
Pleschen, 7. Pleschen. (Posnan)
Plon, 7. Pung. (Northern Germany)
Podersam, 7. Podborany. (Bohemia)
Polnich Krone, 7. Koronow. (East
Prussia) Posen, 7. Pungunia. (Bohemia)
Posen, obѣ. Poznan. (Prussia)
Potsdam, 7. Postupin. (Prussia)
Pregel, p. Preѣoѣa. (Prussia)
Prerau, 7. Prerov. (Moravia)
Presburg, 7. Bretisѣav. (Vienna)
Preignitz, 7. Breznica and Brsenica. (Germany)
Prosnitz, 7. Piseunica. (Germany)
Prossnitz, 7. Prostějov (Moravia)
Pudowa, 7. Budov. (Moravia)
Puglitz, 7. Podjustein. (Germany)

Q

Qucizs, p. Kvas. (Silesia)

R

Raab, 7. Ерѣев. (Austria)
Radkersburg, 7. Rad7ona.
(Chorutania) Ragusa, 7. Ёубровним.
(Ёаѡмашия) Rakonitz, 7.
Ратовними. (Bo7emia) Ratzburg, 7.
Ratibor. (Germany) Raudnitz, 7.
Rudnia. (Bohemia) Regensburg, 7.
Resno. (Bavaria) Reichenberg, 7.
Nibera. (Bohemia) Reicnenau, 7.
Rychnov. (Bohemia) Redenitz, p.
Radania. (Bavaria) Rekenitz, 7.
Ramitnia (Germany) Rheims, 7.
Remezh. (France)
Reuss, 7. Russ. (Germany)
Reval, 7. Kogivan. (Russia)
Rhein, p. Rin. (Germany)
Riesenburg, 7. Probuta. (Pomerania)
Riesengebirge, 7ory, Ispoiny 7ory and Koronoshi. (Bohemia) Risano, 7.
Risan. (Zamaja)
Ritschenwalde, 7. Ritschenwalde. (Posen)
Romerstadt, 7. Romerstadt. (Moravia)
Ronneburg, 7. Ronneburg. (Germany)
Rostock, 7. Rostom. (Prussia, Pomerania)
Roslau, 7. Roslav. (Germany)
Rovigno, 7. Rovinj. (Istria)
Rugen, island of Rügen and Rana. (Germany)

S

Saar, 7. Mdar. (Bohemia)
 Saatz, 7. Mateu. (Bohemia)
 Saale, p. Sogava, Saha. (Germany)
 Sagan, 7. Mahan. (Prussia)
 Saibusch, 7. Mive. (Gania)
 Saint Gotthard, Monastery. (Vienna)
 Salburg, 7. Sāvar. (Vienna)
 Saldenhofen, 7. Vosenia. (Austria)
 Salzburg, 7. Sāgonorad. (Tyrol)
 Sablioncella, Požarevac. Požarevac. (Serbia) Sajo, p.
 Šana, Šona. (Austria)
 Samland, Рѣтарный бере7. (near Frisch and Kurish
 7a[a] Samter 7. Shamotugi. (Posnan)
 Sanct-Veit, 7. Vit. (Chorutania)
 Sandec, 7. Snedé. (Ganiya)
 Satmar, 7. Nemtiba. (V7ria)
 Saybusch, 7. Mive. (Ganiya)
 Scargona, 7. Smradin. (Gorizia)
 Chemnitz, 7. Stavniya and Oavniya. (Ven7ria)
 Schildberg, 7. Ostreshov. (Posnan)
 Schilenberg, 7. Mumberm, Mumborgina. (Kraina)
 Schlan, 7. Sany. (Bohemia)
 Schleiz, 7. Shchei. (Germany)
 Schlukenau, 7. Shumnov. (Bohemia)
 Schmolnitz, 7. Smognim. (Venice)
 Schneegebirge, 7. Snegni. (Bohemia)
 Scholanke, 7. Truonma. (Prussia) Schrime,
 Шрем иѣи Срем. (Prussia) Schuttenhfen,
 7. Суриша. (Bohemia) Schweidnitz, 7.
 Свидниша. (Silesia) Schwetz, 7 Свише.
 (Prussia)
 Schweirin, Ewerin. (Northern Germany and
 Posen) Schwiebus, 7. Svedobin. (Prussia)
 Seben, 7. Sobinov. (Vienna) Sebenico,
 7. Sibenik. (Croatia) Seltschau, 7.
 Sedschany. (Bohemia)

Sereres, 7. Ser. (Turkey)
 Seibenburgen, obŭ. Sedm7radia and Transylvania.
 Silesien, obŭ. Sŭesama. (Prussia)
 Silistria, 7. Łopostoŭ иѣи Ёерстер. (Bulgaria)
 Sirmien, between Ёунаем and Савою, Срем. (Austria)
 Skeidnitz, Шмудии and Шмѡв. (Germany)
 Skutari, 7. Smad. (Agbania)
 Soldau, 7. Yagovo. (Prussia)
 Saloniki, 7. Sogun, Terema. (Macedonia)
 Solnok, 7. Negnom. (Hungary)
 Solta, island. Ёрвенот. (Ёаѡмашия)
 Sorau, 7. ѡарев иѣи Маров. (Prussia)
 Soovar, 7. Сѡан. (Vienna)
 Spalato, 7. Spet. (Croatia)
 Spree, p. Spree and Spree. (Germany)
 Spremberg, 7. Gorodom. (Nusa)
 Sprottau, 7. Sprottau. (Prussia)
 Sroda, 7. Wednesday. (Silesia)
 Stagno grande, 7. Ston veŭiniy. (Ёаѡмашия)
 Stargard, 7. Old town. (Prussia)
 Stein 7. Kamenem. (Chorutania)
 Starkenbach, 7. Igemniya. (Bohemia)
 Steiamanger, 7. Kameny. (V7ria)
 Stolpe, 7. Сѡупсто andѣи Stoŭп. (Pomerania)
 Straszburg, 7. Brodni and Brodnia. (East Prussia)
 Straubing, 7. Strubina. (Bavaria)
 Steier, 7. and p. Styr. (Austria)
 Steiern, Styrm. (Austria)
 Steiermark, Styrm. (Austria)
 Sternberg, 7. Evesda-7ora. (Bohemia)
 Stuhlweissenburg, 7. Беѡ7rad-Stoŭny. (Vienna)
 Strelitz, 7. Strelitz. (Germany)
 Streme, p. Strumina. (S. Germany)
 Stettin, 7. Ѣetina. (Prussia)
 Sueta, 7. Svyata. (Gogandia)
 Szekler, nar. Simu. (Sedmichradia)
 Szolonok, 7. Sogni. (V7ria)

T

Tanais, Tanaquil, Тон, Сѣвянская рѣка. (Russia)
Tatar-Bazardschik, 7. Basarum, Konia and Batom. (Bamans Peninsula)
Taus, 7. Lomazhiny. (Bohemia)
Tetschen, 7. Leuin. (Bohemia)
Teschen, 7. Teshin. (Silesia) Taja,
p. Lya. (Moravia)
Theiss, p. Tissa. (Hungary)
Theresiapol, 7. Subotia, Subotnia and Soboda. (Hungary) Thorn, 7.
Torun. (Prussia)
Tilsit, 7. Tyssa and Tysza. (Prussia) Teplitz,
7. Teplice. (Bohemia)
Tollensee, os. Тохениша. (Northern Germany)
Torgau, 7. Торгов. (Germany)
Trajectum, Utrecht, Vřtabur7. (Gogandia)
Transilvania, Siebenburgen, Sedm7radia.
Trau, 7. Тро7ir. (Тухмашия)
Trove, 7. Travna. (Germany)
Triest, 7. Terst. (Austria)
Troppau, 7. Opava. (Moravia)
Trautenau, 7. Trutnov. (Bohemia)
Trubau, 7. Mor. Trebova. (Moravia)
Tschaslau, 7. Nasava. (Bohemia)
Tschernowitz, 7. Nernovy. (Bumovina)
Tschernembl, 7. Nernomeѡ. (Chorutania)
Turnau, 7. Turnov. (Bohemia)
Turla, p. Тнестр. (Russia)
Tusla, 7. Соѡi. (Bamans Peninsula) Thuringtrwald,
Туринский ѡес. (Germany)

U

Udine, 7. Videm. (Italy) Ucker,

p. Vmpa. (Northern Germany)

Ungh, p. Vzh. (Hungary)

Unghwar, 7. Vzhgorod.

(Hungary)

Usedom, island. Vinщѡав and Vсоним. (Germany)

Utrecht, 7. Виѡѡтбур7. (Gogandia)

W

Wagram, 7. O7run. (Austria)
 Weitzen, 7. Ващов. (Austria)
 Walk, 7. Воѡom. (Russia)
 Walskleben, 7. Vagisevo. (Germany) Wardar, p.
 Vagimaya. (Macedonia)
 Warnow, p. Varnova, Vranona, Vrana. (Germany)
 Wda, p. Vda. (Russia and Poland)
 Wehlau, 7. Vēlav and Vēlava. (Prussia)
 Weiskirchen, 7. Bēaya Ērmov. (Austria)
 Weisenburg, 7. Bē7rada. (Bavaria)
 Veglia, Wekla, island of Karma and Kerma. (Hungary)
 Weitra, 7. Vitoras. (Bohemia)
 Weitenau, 7. Veda. (Germany)
 Wenden, 7. Wenda, and Wenden.
 (Russia) Wenetia, 7. Veneta and Veneda.
 (Italy) Weser, p. Veseppa. (Germany)
 Weizkirchen, 7. Grania. (Moravia)
 Weistritz, p. Bystrica. (Germany)
 Wesenberg, 7. Vimir. (Southern
 Germany) Widin, 7. Budin and Bdin.
 (Serbia) Videnetz, 7. Voden. (Gogandia)
 Wien, 7. Veden, Beu, Vienna. (Austria)
 Wienerwald, Veden's m. (Austria) Willach, 7.
 Веѡum and Веѡм. (Chorutania) Willenberg, 7.
 Vegborm. (Prussia) Wilzburg, 7. Vitenburg7.
 (Bavaria)
 Windisch-Fiestritz, p. and 7. Savyanska Bystria. (Austria) Windischgratz,
 7. S. Grade. (Styria)
 Wischau, 7. Vishmov. (Moravia)
 Wismar, 7. Vesmir. (Germany)
 Wittenberg, 7. Vitober7. (Prussia)
 Wittingen, 7. Trebon (Bohemia)
 Wittichenau, 7. Kugov. (Nuzhny)
 Vlordingen, 7. Savenburg. (Gugandia)
 Wolfsberg, 7. Vogomov. (Styria)
 Wolgast, 7. Wolgast and Wolgast. (Pomerania)

Volkermarkt, 7. Vēmolve. (Styria) Wollin,
island. Vogyn, Vsnim. (Prussia) Wrechau, 7.
Vreshnya and Vresnya. (Posnan) Wustrow, 7.
Island. (South Germany)

Z

Zara, 7. Eader, Eadar. (Ғаҗмашия)

Zara Vecchto, 7. Bioprad, Old Eadar. (Ғаҗмашия) Zeitz,

7. Миша. (Germany)

Zeng, 7. Sen. (Ғаҗмашия)

Zerbst, 7. Serbsm, Serbishte. (Germany)

Zirknitzersee, Nernovemo, Lake. (Austria)

Zithen, 7. Sytna. (Germany)

Zittau, 7. Mitava. (Saxony)

Znaym, 7. Enaymo. (Moravia)

Zobten, Zobtenberg, 7. Sobotna. (Silesia)

Zuhlsdorf, 7. Syusya. (Germany)

Zwikau, 7. Evimov, (Saxony)

Zwittau, 7. Svitava and Svitava. (Moravia)

A

Austria, Ramusche Semya.

Ara, Ora, p. Ohre. (Germany)

B

Ba7, 7. Carlopago. (Italy)
Basarim and Batom, 7. Tatar-Bazardschir. (Bamans Peninsula) Bagon, Lake
Bagon, Balaton, Plattensee. (Hungary)
Bamann, Bakkan Geb., Haemus. (Bamann Peninsula) Babi
Bridge, 7. Bomst. (Prussia)
Banov, Bansmaya Bystria, Neusohl. (Sova) Bardiev,
7. Barthfeld. (Austria-Hungary) Barin, 7.
Berlin. (Prussia)
Bar, 7. Antivari. (Montenegro)
Benezhov, 7. Bensen oder Beneschau, Bentsch.
Berat, 7. Berat. (Albania)
Berun and Mza, p. Beraun. (Bohemia and Hungary)
Gora, 7. Bergen. (Germany)
Berezhany, 7. Brzezan. (Gania)
Veden, 7. Wien. (Austria)
Bite and Monastery, 7. Bitalia. (Bamans Peninsula) Bi7rad, 7. Zara,
Old Eadar. (Ғаҗмашия)
Bátonyosero, Balaton. (Hungary)
Božmin, 7. Oderberg. (Silesia) Bož,
p. Buž. (Russia)
Bolesławiec, 7. Bunzlau, (Prussia) Bomba
Kotor, s. Bocca v. Kattaro. Bortnia, 7.
Pirnits. (Moravia) Branevo, 7.
Braunsburg. (Pomerania)
Brannyi Bor, Ро7ореҗшы, 7. Brandenburg. (Prussia)
Brau, island. Brazza. (Romania)
Brasov and Coruna, Cronstadt od. Brasso. (Sedmichradia)
Bre7 bosҗsoy, 7. Brieg. (Silesia)
Brezhnia, p. Brezhnia and Brezhnia, Priegnitz. (Germany)
Brezhno, 7. Bries. (Austria)
Brest-Nitovsky, Berestyie. (Russia)
Breslau, 7. Presburg, Pogoni. (Austria) Bretislaw, Preslav,
Vratislav, Breslau. (Silesia) Brodni and Brodnia, 7.
Strassburg. (Prussia) Brumov, 7. Braunau. (Bohemia)
Bu7, p. Bo7. (Russia)

Buda, 7. Ofen. (Hungary)
 Budva, 7. Budua. (Hungary)
 Budin and Bydin, 7. Bromberg. (Prussia)
 Budin, 7. Widdin. (Serbia).
 Budishin, 7. Bautzen. (Nuzhiy)
 Budov, 7. Pudowa. (Moravia)
 Busm, 7. Bausk. (Russia)
 Budeevity, 7. Budweis. (Bohemia)
 Bumove, 7. Bukecy. (Nusaya)
 Bumovo, 7. Haskioi. (Bamansky Peninsula)
 Bystria, 7. Banska, Neusohl. (Vienna) Bystria,
 7. Habelschwert. (Silesia, Kradom) Bystrica, p.
 Gog, Eina, Gail. (Tyrol) Bystrica, p. Weistritz.
 (Germany)
 Bystrica Sava, p. and 7. Windisch-Feistritz. (Austria)
 Byshany, 7. Flohau. (Moravia)
 Brno, 7. Brunn. (Moravia)
 Beʁaya uermov, 7. Weiskirchen. (Austria)
 Begorod, 7. Ammermann. (Russia)
 Běʁrad, 7. Bellegarde. (Prussia and France)
 Běʁrad, 7. Berat. (Albania)
 Begrad, 7. Carlsburg. (Sedmrada)
 Berrad, Bioberad, Star. Eadar, Zara vecchio. (Hungary)
 Bēʁrad, 7. Weisenburg. (Bavaria)
 Bégrad stoʎny, Stuhlweissenburg. (Vienna) Bégin
 and Bégam, 7. Willach. (Chorutania) Bégozero and
 Bégošepa, 7. Egri-Palanka. (Bulgaria) Beoosepero,
 Bielersee. (Switzerland and Tyrol) Beorussia,
 Beos Serbia. (Russia)
 Begany, 7. Oberwellach. (Chorutania)
 Begsm and Begsmo, 7. Bielitz. (Silesia)

V

Vagisevo, 7. Walsleben. (Germany)
Vangava, island. Vsnim, Usedom. (Prussia)
Varadin, 7. Grosswardein. (Austria)
Varnova, p. Warnow. (South Germany)
Vayov, 7. Waitzen. (Austria)
Veda, 7. Weitenau. (Germany)
Veřav, Veřava, Iřava, 7. Wehlau. (Prussia)
Veřeřrad, 7. Gradishma, Altstadt. (Moravia)
Veřec, 7. Kuprluy. (Turkey)
Vegesovo, Michelstatten. (Krajina)
Veginaya, p. Wardar. (Turkey)
Veginiy Svon, 7. Groszglockner. (Austria)
Veginiy Varadin, 7. Grosswardein. (Vienna)
Vegin, 7. Fellin. (Russia)
Vegborm, 7. Willenberg. (Prussia)
Vegbudzh, 7. Kustendil. (Bulgarian peninsula)
Vigomovei, 7. Volkermarkt. (Styria)
Vegno, 7. Munster. (Silesia) Wendish
Sani. (Friesland and Curland) Wenda and
Wenden, 7. Wenden. (Russia) Veneda, 7.
Venetia. (Italy)
Verchaba and Verchabye, 7. Hohenelbe. (Bohemia)
Verkhnim, 7. Oberlaibach.
(Horutania) Vesmir, 7. Wismar.
(Germany) Videm, 7. Udine. (Italy)
Vetvar, 7. Altenburg. (Germany)
Vitenburg, 7. Wilzburg. (Bavaria)
Visprem, 7. Wiesenberg. (Germany)
Vitober, 7. Wittenberg. (Germany)
Vitovo, 7. Arkona. (Rana Island)
Vit, 7. St. Veit, (Horutania) Vitoras
7. Weitra. (Austria) Vyshnov, 7.
Wischau. (Moravia) Voden, 7.
Widenetz. (Gogandia) Vodnyan, 7.
Dignano. (Austria) Vosenia, 7.
Saldenhofen. (Austria)

Vojnice, 7. Hohenek. (Austria)
Vogesen and Bozen, 7. Wolgast. (Pomerania)
Wollin, Völta, Moldau River.
Völmowe, 7. Wolfsberg. (Styria) Völm,
Völmi, 7. Walk. (Russia)
Wogyn, 7. and island. Wogyn, Wollin. (Prussia)
Eastern March, Ostmark.
Vosprey, Voery, Voerey, 7. Hoierswerda. (Nysa)
Vgtawsky Tyn, 7. Moldauthein. (Bohemia) Vratislaw
and Vratislaw, 7. Breslau.
Vresna and Vresna, 7. Wreschen. (Posnan)
Tuesday, 7. Ntumark. (Moravia)
Vshova, 7. Fraustadt. (Silesia)
Vsesero, p. Weser.
Větawa, p. Métawa, Moldau. (Bohemia)
Věta, p. Flohe. (Bohemia)
Vydra, 7. Idria. (Krajina)
Vysokoe mito, 7. Hohenmauth. (Austria)
Wienerwald, Vienna Woods.
Veden, Beu, 7. Vienna.

G

Gavoga, p. Havel. (Germany)
 Gainov, 7. Hainau. (Prussia)
 Ganiu, 7. Gagai. (Bamberg Peninsula) Hansborn, 7.
 Johannisberg. (Prussia)
 Gdansm, 7. Danzig. (Prussia)
 Г҃ѣвища, 7. Gleiwitz. (Silesia)
 Г҃ѣов, 7. Glogau. (Silesia)
 Г҃ѣомау, 7. Lomatsch. (Silesia)
 Głubczyce, Nybucze, 7. Leobschutz. (Germany)
 Gniew and Gnev, 7. Mewe. (Prussia)
 Gniezno and Gnesno, 7. Gnezen. (Prussia)
 Godonin, 7. Goding. (Moravia)
 Holleschau, 7. Holleschau. (Moravia) Olmutz,
 7. Olmutz, Olmutz. (Moravia) Gail, p. Bystrica
 and Ena, Gail. (Tyrol) Holsen. 7. Holsen.
 (Germany)
 Gombinen, 7. Gombinen.
 (Silesia) Gohrau, 7. Gohrau.
 (Prussia) Landsberg, 7.
 Landsberg. (Prussia) Gortz, 7.
 Gortz. (Chorutania) Grottkau, 7.
 Grottkau. (Silesia) Grodek, 7.
 Grodek. (Germany)
 Gorsma and Gora, 7. Bergen. (Island of Rana)
 Gorotam obg. Choruthanien.
 Gorshuvty, 7. Bischofsteinitz. (Bohemia)
 Grabyn, 7. Finsterwald. (Prussia)
 Gradishma, 7. Vegerrad. Alstadt. (Moravia)
 Gradishma, 7. Gratz. (Posnan)
 Grania, 7. Weiskirchen. (Moravia)
 Gradina Krajevy, 7. Konigsgratz. (Bohemia)
 Gradina Soveny, 7. Windisch-gratz. (Styria) Gradom,
 7. Spremberg. (Nysa)
 Gron and Hron, p. Gran. (Austria)
 Grudeu and Grudsionds, 7. Graudenz. (Prussia)
 Gruz, 7. Gravosa. (Italy)
 Gustopeu, 7. Auspitz. (Moravia)

£

£еревеном, island of Solta. (£аҁмашия)
£ерпт, 7. Серьев, Dorat. (Russia)
£ива, г. £ева, Е. £вина, Duna. (Russia)
£ивин, 7. Duino. (Chorutania)
Mitrowitz, 7. Mitrowitz. (Bamans Peninsula) Nestr, p. Turga.
(Russia)
Zobro7ora, Zobrosog, 7. Halle. (Germany)
Zog7opoge, 7. Kimpolung. (Bumovina)
£оҁениша, p. and os. Tollensee. (S. Germany)
£омсы 7. Hirschberg. (Bohemia) £омажҁишы,
7. Taus. (Bohemia)
Hirschberg, 7. Domnitz. (Germany)
Hona, 7. Dohna. (Germany)
Won, p. Tanais, Tanaquil, Savyanska пема.
Vorostog, 7. Siniastria. (Bulgaria) Rapu, 7.
Dourazzo. (Albania)
Tirinov, Rinopog, 7. Adrianople, Edrene. (Bamans
Peninsula)
Zrevana, p. Drewenz. (Prussia)
Zrevane, nareu. Drevani. (Hanover)
Zrozhdiany, 7. Zresden. (Samosia)
Zubrovni, 7. Ragusa. (£аҁмашия)
£уб, p. Dauda. (Bohemia)
£унав, p. Donau. (Germany)
Yagovo, 7. Soldau. (Prussia)
Thuringian Forest, Thuringerwald. (Germany)
Demmin, 7. Demmin. (Prussia)
Taya, p. Taya. (Moravia)
Liebocher, p. Liebocher.
(Moravia) Magdeburg, 7.
Magdeburg. (Germany) Teischen,
7. Teischen. (Bohemia)
£ьявоҁ, 7. Delvino, Devol, Eneus. (Aҁbania)

E

E7dora, Eider River. (Schleswig)
Ebganm, Trusa, 7. Elbing. (Prussia)

M

Ma7an, 7. Sagan. (Prussia)

Mambor7, 7. Senftenberg.

(Bo7emia) Marov, 7. Sorau.

(Prussia) Matew, 7. Saatz.

(Bo7emia)

Mdyary, 7. Saar. (Bohemia)

Mezhni, Old Zagora, 7. Eski-Zagra. (Bulgaria) Meravna and Bograd-Vegini.

(Russia, Bessarabia)

Mivew, 7. Saybusch. (Gagiiya)

Mitava, 7. Zittan. (Samponia)

Miua, 7. Zeitz. (Germany)

Mmutia, 7. Luditz. (Bohemia)

Mumberm, 7. Mumborgina, Schilenberg. (Krajina)

Murza, 7. Diurdevo. (Romania)

E

Eabre7, 7. Hohenstadt. (Moravia)
Eabre7, 7. Agram. (Chorutania)
Ea7ora Nova, TverdiЩa, 7. Eni-Zagra. (Bamans Peninsula) Eadar, 7.
Old Bi7rad, Zara, Vecchia. (ѦаѦмашия)
Eader, 7. Zara. (Croatia)
Eapadnaya Vinaya, p. Vinaya, Vinaya, Duna. (Russia)
EvoѦen, 7. Altsohl. (Austria)
Eveerin, 7. Schwerin. (Germany and Poznan)
E7opege, 7. Gorlitz. (Germany)
Eiga, Gog, Bystria, p. Gail. (Chorutania)
Egatibor, 7. Goldberg. (Sigesia) Egatina
Veniam, p. Aranoyos. (Venice) Egatovo,
7. Flatow. (Prussia)
Egatniya, 7. Istiman, Ichtiman. (Balkan Peninsula) Enaymo
and Enoim, 7. Znaim. (Moravia)

I

I7ɣava, 7. Iglau. (Bohemia) Isɔ̃ɛsepa,
Isepa, p. Isar. (Austria) Iɣva, 7.
Halben. (Silesia) Iɣemniɯa, 7.
Starkenbach. (Bohemia)
Indrichov 7radeɯ, 7. Neuhaus.
(Bohemia) Instrutu, 7. Insterburg.
(Prussia) Ipoɣɔ, p. Eipel. (Vienna)
Isoniny 7ory, Riesen gebirge. (Bohemia)
Iuinin, 7. Gitschin, Jicin. (Bohemia)

K

Kadan, 7. Kaden. (Bohemia)
 Kogava, 7. Kalau. (Germany)
 Kamen, 7. Kamina, Cammin. (Prussia)
 Kamenia 7. Chemnitz. (Austria)
 Kamnem, 7. Stein. (Chorutania)
 Kanov, 7. Elden. (Germany)
 Karas, Korosch. (Austria)
 Kastav, 7. Castua. (Istria)
 Kvas and Kvisa, 7. Kweitz, p. Queisz. (Nusaia)
 Kveuu, 7. Kethen. (Germany)
 Kviduin and Kvidin, 7. Marienwerber. (Prussia)
 Kezhmare, 7. Kasmarkt. (Hungary)
 Kiev, 7. Kyan, Kuyava, Kion.
 (Russia) Kiev, 7. Gaya. (Moravia)
 Kivyadzh, 7. Mezokovesd. (V7ria)
 Kʏadno, 7. Kammin. (Germany)
 Kʏadcmo, obʏ. Glatz. (Prussia)
 Kʏatova, 7. Klattau. (Bo7emia)
 Kʏonsm, 7. Klentze. (Germany)
 Kʏyu, 7. Kletzt. (Germany)
 Knyasiha, 7. Gross-Kanitz.
 (Austria) Kobynia, 7. Marienburg.
 (Prussia) Kosin, 7. Koslin.
 (Pomerania)
 Kosil, 7. Kosel. (Silesia)
 Koronowa, 7. Polnische Krone. (Prussia)
 Kobber, 7. Colberg. (Prussia)
 Kogosh and Kush, Kogoshvar, 7. Klausenburg. (Sedmichradia)
 Kogivan, 7. Reval. (Russia)
 Komarno, 7. Komorn. (Hungary)
 Kameny, 7. Steinam-Anger. (Hungary)
 Konstantinopol, 7. Sarajevo, Vilnius. (Turkey)
 Koper, 7. Capo d'Istria. (Austria) Koprivnica,
 7. Koprainitz. (Croatia) Korenica, obl.
 Karinthien.
 Korenija, 7. Garz. (on the island of
 Rane) Kormonoshi, Riesengebirge.
 (Bohemia)

Korosno, 7. Crossen. (Prussia)
Koroshmo and Gorotam, Chorutania, obg. Choruthanien.
Korunja, island of Curzola. (Istria)
Coruna and Brasov, Kronstadt od. Brasso. (Sedmiradia)
Koster, 7. Behrent. (Prussia) Kostur,
7. Kastoria. (Greece) Kote, 7.
Kazanlick. (Romania) Kotor, 7.
Cattaro. (Ћаѡмашия) Kostniua, 7.
Konstanz. (Switzerland) Kostrin, 7.
Custrin. (Prussia) Kosten, 7. Kosten.
(Prussia)
Kouevie, Kouevsmo, obѡ. Gottschee. (Croatia)
Koshchau, 7. Kaschau. (Austria)
Krain, obѡ. Krain.
Krainerade, 7. Konigsgratz. (Bohemia)
Kroevet, 7. Konigsberg. (Prussia)
Kraѡedvor, 7. Konigenhoff. (Bo7emya)
Kremniua, 7. Kremnitz. (V7ria)
Kremzha, 7. Krems. (Austria)
Krizhevuy, 7. Kreutz. (Croatia)
Kromeriz and Kromeriz, 7. Kremsier. (Moravia)
Krummau, 7. Krummau. (Bohemia)
Erzgebirge, 7. Erzgebirge. (Bohemia)
Jagerndorf, 7. Jagerndorf. (Silesia)
Wittichenau, 7. Wittichenau. (Nysa)
Kempen, 7. Kempen. (Silesia)
Kutná Hora, 7. Kuttenderg. (Bohemia)
Kurische-Haf. (Prussia) Kynia, 7. Exin.
(Prussia)

N

Naba, p. Elbe. (Germany)
 Nabín, 7. Albona. (Istria) Nastova,
 island of Lagosta. (Croatia) Nahá, 7.
 Olympe. (Greece) Ne7niá, 7.
 Lignitz. (Poland) Nebcmo, Leba-
 See. (Prussia) Nevoa, 7. Leutschau.
 (V7ria) Netia, 7. Littai.
 (Chorutania) Nibereu, 7.
 Reichenberg. (Bo7emia). Nineu, 7.
 Linz. (Austria)
 Ninsm, Ninyu, 7. Leipzig. (Saxony)
 Nitovya, 7. Littau. (Moravia) Nitava,
 p. Leitha. (Germany)
 Nitomerý, 7. Leutmeritz. (Bohemia) Nitomysh, 7.
 Leutomysl. (Bohemia) Níbor, 7. Lautenburg.
 (Prussia)
 Nosin7rad иѣи Soromayermov, 7. Kirkilissa. (Bamans
 Peninsula)
 Nomet and Nomot, 7. Elbogen. (Bohemia)
 Nevia, 7. Levenz. (V7ria)
 Ny7i, 7. Luchow. (Germany)
 Nyzhin, 7. Lutzen. (Saxony)
 Nymov, 7. Luckau. (Germany)
 Nuny, 7. Laun. (Bohemia)
 Nuyin, 7. Lensen. (Germany)
 Nuzhiy, obg. Lausitz.
 Nvov, 7. Lemberg. (Galicia)
 Nvstra, p. Elster. (Germany)
 Nyubava, 7. Libau. (Russia)
 Nyuava, Nyby, 7. Lobau. (Prussia)
 Nyuban, 7. Lauban. (Silesia)
 Nübiya, Nüboim, 7. Lubeck. (Germany)
 Nyubin, 7. Luben. (Prussia)
 Nyubina, 7. Leoben. (Styria)
 Nyubyan, 7. Laibach. (Carinthia)
 Nyubov, 7. Mikilenburg.
 (Gurmania)

Nubusha, 7. Lebus. (Prussia)

Nesno, 7. Lisza. (Germany)

Nes, 7. Alessio. (3pir)

M

Mamari and Momri, 7. Makaraska. (Croatia) Magor,
Kobyлина, 7. Marienburg. (Prussia) Manyu, p.
Morava. (Russia)
Maribor, 7. Marburg. (Styria)
Maroua, p. Muritz. (Germany)
Marosha, p. Marosch. (Vienna)
Matija, p. Zeta. (Nernonia)
Mezhibor, 7. Merseburg. (Germany)
Mezhikhod, 7. Birnbaum. (Prussia)
Меѡни, 7. Melk. (Germany)
Mertвиѡа, p. Moroua. (Nernozoria)
Meta, p. Mettau. (Bohemia)
Metѡinama, 7. Mottling.
(Chorutania) Mzha, Berunma, p.
Mies. (Bohemia) Mimyov, 7.
Nikolsburg. (Moravia) Mievm, 7.
Muhlhausen. (Bohemia) Mirchov, 7.
Mirchau. (Prussia) Mishmove, 7.
Mischkolz. (Austria)
Mishma and Myshin, 7. Meissen. (Saxony)
Mado-Bogešava, 7. Jung-Bunzlau. (Bohemia)
Mhet, island of Meleda. (Hungary)
Munich, 7. Munich. (Bavaria)
Mnichow 7radine, 7. Munchengratz. (Bohemia)
Mo7an, p. Main. (Germany)
Mo7eѡиѡа, 7. Muglitz. (Moravia)
Mo7иѡна, 7. Mugeln. (Nysaѡия)
Mo7yu, 7. Mainz. (Germany)
Monastery, Bitholia (obite), 7. Bitholia. (Bamans Peninsula) Monastery, 7. St.
Gotthard. (Venice)
Morava, p. March. (Moravia)
Moravsk. Trebova, 7. Trubau. (Moravia)
Morѡа and Moriѡа, island Muritzsee.
(Germany) Bridge, 7. Bruck. (Austria)
Bridge, 7. Brux. (Bohemia)
Meta and Msta, Karasu River. (Macedonia)
Mumauev, 7. Munkatsch. (Austria)

Mushmov, 7. Muskau. (Nusa)

N

Namslau, 7. Namslau. (Silesia)
 Netze, p. Netze. (Prussia) Narenta, p.
 Narenta. (Lithuania)
 Nereya, Nehrung, between Frisch and Kurish-7alam. (Prussia)
 Nibor, 7. Neidenburg. (Prussia)
 Nimyov, 7. Nicolsburg. (Moravia)
 Nin, Nona. (Silesia)
 Nitra, 7. Neitra. (Slovakia)
 Nish and Nis, Nica, p. and 7. Neisze. (Sigesia)
 New Basar and Pasar, 7. Rassa (Serbia) New
 place, 7. Neustadt. (Bohemia)
 New-Ea7orie, Tverdiua, 7. Eni-Zagra. (Bamansmny pogystrov) New
 Evo7en, 7. Banov, Neusohl. (Vienna)
 Novo-Iuinin, 7. Neititschen.
 (Bohemia) New Place, 7. Neustadt.
 (Germany) New Garden, 7. Neusatz.
 (Austria) New Sned, 7. Sandec. (Gania)
 New Tor, 7. Neumark. (Austria)
 Neman, r. Khron. (Russia)
 Nembita, 7. Satmar. (V7ria)

O

O7ra, p. Eger. (Bohemia)
Ohrun, 7. Wagram. (Austria)
Odobanov and Odobanov, 7. Adelnau. (Posnan)
Odra, Oder River. (Germany)
Odrin, Drin, ЁринопоуЪ, 7. Adrianople. (Turkey)
Oschatz, 7. Oschatz. (East Germany)
Opsaro Island. Opsaro. (Hungary)
Ogeshma, 7. Markgrabow. (Prussia)
Oeshnia, 7. Oels (Silesia)
Omizh, and Omizh, 7. Almissa. (Romania)
Ota, p. Aguta. (Romania)
Ogtun, Aghan, 7. Dulcigno. (Hungary)
Opava, 7. Troppau. (Silesia)
Opole and Opole, 7. Oppeln, (Silesia)
Opusen, Lot, Opus. (Hungary) Opa
and Ara, p. Ohre. (Germany)
Orania, p. Arva. (Bulgaria) Ornia,
p. Adler. (Bulgaria) Orekhov and
Rakhovo. (Bulgaria) Osveuim, 7.
Auschwitz. (Silesia) Ostrova, 7.
Ostrau. (Moravia) Ostrechov, 7.
Schildberg. (Posnan) Ostrov, 7.
Wustrow. (Germany)
Ostrokhom and Ostrom, 7. Gran. (Austria)
Ocem, 7. Esseck. (Austria)
Ocem veřinim, 7. Groszenhain. (Saxony)

P

Pasin, Pisino, 7. Mitterberg. (Austria)
Passau, 7. Passau. (Austria)
Peys, Neusiedlersee. (Austria)
Pereyaslav, Rusy 7. Rustschuk. (Bulgaria) Peu and
Peu, Peukh, 7. Funfkirchen. (Austria) Peu and Buda,
7. Ofen. (Austria)
Pest, Ipem. (Serbia)
Pest, Pécs and Pest, Pest. (Hungary)
Pirano, 7. Pirano. (Istria)
Рѣ̇co, Вѣ̇тное osepо, Balaton. (Vienna)
Рѣ̇рев, 7. Pleschen. (Posnan)
Рѣ̇ovdiv, 7. Philippopol. (Romania)
Рѣ̇un, 7. Plon (Shesvi7) Рѣ̇yunii, 7.
Polсен. (Bohemia) Рѣ̇sno, 7. Pilsen.
(Bohemia)
Pohore, 7. Branny Forest, 7. Braundenburg. (Prussia)
Podersam, 7. Podersam. (Bohemia)
Bodenbach, 7. Bodenbach. (Bohemia)
Posen, 7. Posen. (Prussia)
Pogena, Pogene, Pogostr. Sablioncella. (Croatia)
Poreč, 7. Parenzo. (Istria) Postojna,
7. Adelsberg. (Horutania) Postupin,
7. Potsdam. (Prussia) Probut, 7.
Riesenburg. (Pomerania) Pre7oѣ̇a, p.
Pregel. (Prussia) Prerov, 7. Prerau.
(Moravia) Pribor, 7. Freiberg.
(Moravia) Prosteev, 7. Prossnitz.
(Bohemia)
Preslav and Bratislav, Breslau. (Silesia)
Pryashev, 7. Eperies. (Hungary)
Pleskov, 7. Pleskau. (Russia)
Ptuj, 7. Pettau. (Styria)
Pustovom and Posdivom, 7. Passewalk. (Germany)
Peene River (Germany)

R

Rab, 7. Ćeryev, Raab. (Austria)
Rad7ona, Ra7dana, 7. Radkersburg. (Croatia)
Radaniца, Rednitz River. (Germany)
Radoviuи, 7. Monchgut. (Rügen Island) Ramovnim, 7. Rakovnitz. (Bohemia) Ramushsmaia semѣya, Austria.
Rana, island of Rugen. (Germany)
Raro7, 7. Mikilenburg. (Northern Germany)
Rassa, 7. New Basar and New Pasar. (Serbia)
Ratibor, 7. Ratzburg. (Northern Germany) Rakhov, Orekhov. (Austria)
Remesh, 7. Rheims. (France)
Rimarov, 7. Romerstadt. (Moravia)
Rin, p. Rhein. (Germany)
Risan, 7. Risano. (Ѧаѣмашия)
Rychnov, 7. Reichenau. (Bohemia)
Ritschenwalde, 7. Ritschenwalde. (Posnan) Rovigno, 7. Rovigno. (Istria)
Ro7, 7. Horn. (Moravia)
Rothenburg, 7. Rothenberg. (Prussia)
Reckenitz, p. Reckenitz. (East Germany)
Ronneburg, 7. Ronneburg. (Germany)
Russia, Vēgimaya Smil, Sarmatia Vinedy, Venedy, Venedsko, Ostrogardhr, Chunigarhr, Austverg, Holmigardhr, Gardhr, Wanname, Ruzia, Rucia, Ruscia, Ruszia, Rusia, Russia, Ruthenia, Russaland, russland, Ruysland, Risoland.
Rosslau, 7. Rosslau. (Germany)
Rostom, 7. Rostock. (Prussia, Pomerania)
Ruzhiv, 7. Narva. (Russia)
Raudnitz, 7. Raudnitz. (Bohemia)
Erzgebirge, 7. Erzgebirge. (Bohemia)
Kreitzburg, 7. Kreitzburg. (Russia)
Liebenwerba, 7. Liebenwerba. (Germany)
Russmij, Ros, Rosia, Rhos, Ruzi, Rugi, Rutheni, Ruceni, Ruzeni, Rutzeni, Riuze, Russin, Reussen Ryssar, Ruyschen, Rissen Orusz, Urus. Russ, 7. Reuss. (Germany)

Rugum, 7. Ruguu7 and Rusy. (Bulgaria)

Ruja, island. Rugen. (Germany)

Resno, 7. Regensburg. (Bavaria)

Rema, Remma, 7. Fiume. (Austria)

C

Sabadma and Sobodma, Maria-There-siapol. (Austria)
 Saba and Sava, p. Saale. (Germany)
 Sarajevo, 7. Bosnia Sarajevo. (Bosnian Peninsula)
 Svidnica, 7. Schweidnitz. (Prussia)
 Svitova and Svetova, 7. Zwittau. (Moravia)
 Sviuye, 7. Schwetz. (Prussia)
 Svedobin, 7. Schwiebus. (Prussia)
 Sveta, 7. Sueta. (Gogandia)
 S7opereш, S7opereшy, 7. Gorlitz. (Nysaшия)
 Seben, 7. Hermanstadt. (Semi7radia) Sedʘshany,
 7. Seltschau. (Bo7emia) Sedmi7radia, obʘ.
 Siebenburgen, Transilvania. Serbsm, Serbishte, 7.
 Zerbest. (Prussia) Serbeш, 7. Schrabitz.
 (Germany)
 Wednesday, 7. Sroda. (Sibenik)
 Sibenik, 7. Sebenico. (Ғаҳмашия)
 Szekler people, Szekler. (Sednichradia)
 Sino and Pdercmoe Sea, Adriatic Sea, Adriatisches meer.
 Sistovo and Svishtov. (Bulgaria)
 Sittna, 7. Zithen. (Prussia)
 Skutari, 7. Skutari. (Albania)
 Smopye, 7. Ouskoub. (Bamans Peninsula) Smapdin,
 7. Scardona. (Zamaya)
 Smyrna, Smyrna Bay. (Nero7oria)
 Savenburg, 7. Vlondingen. (Gogandia)
 Savov, 7. Austerlitz. (Moravia) Shana,
 Sogona, p. Slajo. (Ven7ria) Sʘan and
 Sʘona, p. Soovar. (Ven7ria) Sʘany, 7.
 Schlan. (Boʘемия)
 Scenmo and Ston, 7. Stolpe. (Pomerania)
 Sʘesama, obʘ. Schlezien, Silezien.
 Smeruín, Nérnye 7ory, Fichtelgebirge. (Bohemia)
 Smogni, 7. Schmilnitz. (Vienna) Sned,
 7. Sandec. (Gania) Snezhni, 7.
 Schneegebirge. (Bohemia)
 Soboda and Sobota, 7. Zobten. (Silesia)

Sogni, 7. Tusla. (Bamans Peninsula) Sogni, 7.
 Szolnok. (V7ria)
 Sogava and Saha, p. Saale. (Germany)
 Sogun and Terema, 7. Soloniki. (Bamans Peninsula) Sorov, 7.
 Sorau. (Nusaia)
 Soromopermov and Nosin7rad, 7. Kirkilissa. (Bamans Peninsula)
 Solya and Tryadia, Sreda. (Bulgaria)
 Soua, p. Isonzo. (Austria)
 Sogno7rad, 7. Salzburg. (Tyrol)
 Spjet and Spit, 7. Spalato. (Croatia) Spreva and
 Sprava, p. Spree. (Germany) Sprotava, 7.
 Sprottau. (Prussia)
 Sreda and Tria, 7. Solia. (Turia) Srem, ob.
 Sirmien. (between 7ynaem and Savva) Stavnja, 7.
 Chemnitz. (Ven7ria)
 Old Marm, St. Markia, Altmark. (Germany)
 Old Eadorie, 7. Mesenim, Eski-Zagra. (Bamansmi Peninsula Old Eadar and
 Bioprad, Zara vecchio. (Croatia)
 Styria, ob7, Steiermark, Steiern.
 Stary7rad, 7. Aldenburg and Oldenburg. (Shesvi7)
 Old Arad, 7. Arad. (Hungary) Old
 Town, 7. Stargard. (Prussia) Styr, 7.
 Steiern. (Germany) Strzabro, 7.
 Mies. (Bohemia)
 Stagno Grande, 7. Stagno grande. (Italy)
 Straubing, 7. Straubing. (Bavaria) Streme,
 7. Streme. (Germany)
 Strelitz, 7. Strelitz. (Mammberg)
 Subotica, 7. Theresiapohl. (Vienna)
 Sytno, 7. Ortelsburg. (Prussia)
 Sv. Semira, 7. Heiligenbeil. (Pomerania)
 Sen, 7. Zengg. (Hungary)
 Seres, 7. Seres. (Bamans Peninsula) Zuhlsdorf, 7.
 Zuhlsdorf. (Germany)

T

Tosso, 7. Doksa. (Germany)
Tashov, 7. Taschau. (Bohemia)
Tverdiya, Nova Eapora, 7. Eni-Zagra. (Bulgaria)
Tegatin, 7. Cielecin. (Prussia)
Tenginy, 7. Těplitz. (Bohemia)
Terema, 7. Sogun, Salonki. (Bamans Peninsula) Ternovo, Port.
Opus. (Zamaya)
Terst, 7. Trieste. (Austria)
Teshyn and Ternov, p. Kokel and Kukulo, Cuculo. (Sedmohradia)
Tissa, p. Theiss. (Vienna) Tygsa,
Tyzha, Tilist. (Prussia) Torzov, 7.
Torgau. (Germany) Torz, 7.
Feldkirchen. (Horutania) Torun, 7.
Thorn. (Prussia) Travna, p. Trave.
(Germany) Trebova, 7. Trubau.
(Moravia)
Terglau, Terglau. (Czech Republic)
Trosir, 7. Trau. (Moravia)
Trusa, 3ѸбѸн7, 7. Elbing. (Germany)
Trutnov, 7. Trautenau. (Bohemia)
Труонта, 7. Schonlanke. (Prussia)
Трядиша, Средеш, Соѿия. (Bohuria)
Turka, p. Ёнестр. (Russia)
Turnov, 7. Turnau.
(Bohemia) Tyropogie, obg.
(Chorutania) Tuevo, 7.
Dirschau. (Pomerania)

V

V7robor, V7robor7, 7. Angerburg. (Prussia)

V7ria, 7. Ungarn.

Vda, river Vda. (Russia and
Poland) Vzh7orod, 7. Unghwar.

(Hungary) Vzh, river Vnzh.
(Hungary)

Vsnoim, island. Usedom. (Germany)

Vmra, river Ukern. (Germany)

Vpa, river Alpa. (Bohemia)

Vra, Cera, river Ohre. (Germany)

Vsti na Nabe, 7. Aussig.

(Bohemia) Vtin, 7. Eiten. (Silesia)

F

Fembra, island of Femern. (Silesia)

Furȝyana, obȝ., Frioul. (Italy)

H

Khomutov, 7. Kommotau.
(Bohemia) Hvar, island. Lessina.
(Croatia) Heb, 7. Eger. (Bohemia)
Hegmno, 7. Culm. (Prussia)
Hevno, Nievno. (Gorjovina)
Hodezh, 7. Chodiesen. (Posnan)
Hojnice, 7. Fojnitztza. (Bohumín Peninsula) Hojnice,
7. Konitz. (Prussia)
Kothebuz, 7. Kotbus. (Nysa)
Horutania, obg. Karnthen. (Austria)
Khron, p. Nieman. (Russia)
Khron, Gron, p. Gran. (Switzerland)

у

уа7уаб, 7. Freistadt. (Austria)

7. Sorau. (Prussia)

7. Constantinople, Bithynia. (Turkey)

Aachen, Aachen. (Rhine Province)

уеѣовеѡ, 7. Klagenfurth. (Croatia)

N

Naba, 7. Csaba. (Hungary)

НеѸном, 7. Solnok. (Vienna)

Neuneumoe osero, Zirknitzersee. (Austria).

Nernovy, 7. Tschernowitz. (Bumovina)

Nernomeg, 7. Tschaslau. (Bohemia)

Neshchaya Nipa, 7. Leipa. (Bohemia)

Sh

Shamatugi, 7. Samter. (Posnan)
Sheynovo, Kote, 7. Kazanlick. (Romania)
Shmov, 7. Skeiditz. (Germany)
Shche, 7. Schleitz. (Germany)
Shumnov, 7. Schluckenau. (Bohemia)
Sopron, 7. Odenburg. (V7ria)
Srem and Srem, 7. Schrim. (Prussia)
Styria 7radeu, 7. Gratz. (Styria) Shumava,
7. Bohmerwald. (Bohemia) Shumna,
Shumen, 7. Shumya. (Bulgaria)

Ю

Юетина, 7. Stettin. (Prussia)
Schennitz, Schemnitz. (V7ria)

3

Зиава, р. Adige. (Italy)

ЗѸбѸон7, Trusa, 7. Elbing. (Pomerania)

Œ

Œra, river in Prussia, in Samogitia. Œra,
mountain range in France and Switzerland. Œrbor,
7. Jurburg. (Russia)
Œрьев, 7. Dorpat. (Russia)
Œрьев, 7. Raad. (Hungary)
Œтробом, 7. Juterbock. (Prussia)

P

Pb̂on, 7. Gabel. (Bohemia)

Pb̂oneu, 7. Gablonz. (Bohemia)

P7ra and P7er, 7. Erlau. (Austria)

Рдерсто иѹи Sin Sea, Adriatisches meer.

Pdrin, 7rinopog, Adrianopol. (Balkan Peninsula) Pnov, 7.

Jansdorf. (Prussia)

Pnov, 7. Genova, Genes. (Italy)

Pantarny Bere7, Samland. (near Frisch and Kurish

7ala) Pscbiryn, 7. Jasbiryn. (V7ria)

Psine, Psinya, 7. Korosmezzo. (Venice)



V. A. Moshmov

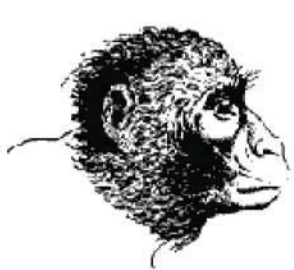
A new theory of the origin of ueŸobema

and e7o degeneration,

compiled based on data from
zoology, botany, archaeology,
anthropology, geology, history and
statistics

WARSAW.

*Printed at the printing house of the Guersky
administration. 1907*



1. GIATVS

Hiatus. The life of Palaeolithic man. The existence of hiatus. Famine in Europe. The struggle for existence among mankind. The increase in human stature. Progress in mind and character. The possibility of cannibalism during the Hiatus. The increase in the capacity of the human skull.

In the monographic review, the author ■ comprehensive analysis of the problem. In terms of its nature, it resembles modern dimaries to a certain extent, surpassing them in some respects and falling short in others. There were no homons, ~~by~~ were replaced by penpers. It is believed that the European mongoose no longer walks on all fours, but moves on two legs, which it learned to do with the help of its front paws. The domestication of animals and agriculture were unknown to him: he ~~was~~ hunter. His weapons were: a bow with a leather quiver, a spear with arrows, a wooden shield and a sharp stone axe. He hunted up to 70 species of mammals and up to 50 species of birds. In addition, Europeans managed to catch fish with the help of a fishing rod and a harpoon: there were up to 50 species of fish in these waters, 10 of which were marine. From this we can see that they already had something like a motorboat, which they used to go out to sea. They probably ate the meat raw, but they could also fry it, because they were already familiar with it. We do not know whether Europeans were cannibals at that time. There are indications of this in the form of scattered human remains found in caves. It is assumed that the bridges were built for the purpose of eating bridge-dwelling animals, as primitive Europeans were great hunters.

It is still unknown whether this type of ornamentation originated in the 7th century, but in essence, namely in its execution, it has reached a high degree of perfection. In the monuments of art, we find bridges decorated with ornaments. But especially good are the attempts to imitate nature, mainly in the depictions of animals. Here we find lions, deer, horses, mammoths and even fantastic creatures, such as chimeras.

It is still unknown whether they were used for religious rituals and ceremonies when consuming food, because

no such items have been found.

Gabrielle Mortier draws a clear distinction between the concepts of paeogetic and neogetic. In his opinion, the latter is not a continuation of the former, but something completely independent, which appeared unexpectedly and was brought to Europe by some new people. This idea is supported by the author's powerful description of both cultures. The pagan culture was primarily hunting-based, while the non-pagan culture engaging in agriculture, domesticating animals, knowing how to make stone tools, etc. In addition, Mortier expressed the opinion that the new people who came to Europe did not replace the ancient population already living there, but rather supplemented it with their own. The population that lived here in the distant past, before the appearance of the Neolithic era, is unknown. In any case, de Mortier suggests that between the pagan and Christian eras, at least in Western Europe, there was some kind of intermediate period, during which Europe, with few exceptions, it remained uninhabited. In his opinion, there is no connection between ancient pagan culture and neo-pagan culture, no gradual transition, but rather a break, a hiatus (void).

The existence of this gap has been accepted by many other researchers. The main advantage is a number of areas where there is a real difference between the mythical and the non-mythical, there is empty rock, covered with all kinds of debris and often very wet. In the sediments of the Sona River 7. Arsenin's empty cavity is 3 metres deep and consists of the sedimentation norm for the area, which means that the hiatus lasted from 3 to 4 thousand years. Based on similar findings, de Mortier concludes that, with the exception of a few areas, with the exception of a few areas, the inhabitants of Europe were completely replaced by a new population after a period of time.

One, 7. Nieder does not agree with Mortier's opinion regarding the appearance of a new people in Europe. He believes that "large post-Ice Age animals were exterminated by hunting, and, due to climate change, retreated to the north and east. In this way, he could ensure his survival by hunting animals, multiplying them into large herds and gathering food supplies.

all the time. In the same way, человек мo7 can be brought to мхебoпашествy. According to Niederer, the ancient population of Europe did not disappear, and the new population ~~th~~ appear suddenly, but gradually developed from the old one. "We cannot allow ourselves to be misled by the migration of new peoples," the author concludes. And indeed, there is evidence of the existence of ancient settlements (Italy) that were inhabited by humans, perhaps even since historical times. There is no interruption in them, and above the lowest mythical layer, which belongs at least to the mythical layer, there are layers that are much later, mainly belonging to the non-historical period.

There is no need to assume a significant migration of peoples to explain the non-indigenous nature of the culture. It is not possible to agree, but the existence of the hiatus is a fact that requires explanation.

Based on this assumption, it is possible to construct a multitude of more or less probable hypotheses. The essence of the situation boils down to the fact that at one point in time, a new, hostile force suddenly appeared in Europe, which was driven to exterminate it without mercy. This force could be a natural phenomenon, such as the "global flood" described in the Bible. But the Bible does not tell us about the possibility of such a phenomenon in Europe at the time described.

The most likely cause of the situation may have been a conflict between European states, which led to their mutual destruction, and subsequently to the domestication of animals and agriculture.

"All large animals," says Nieder, "characteristic of the paleozoic era, have already disappeared" and are now extinct.

"The non-migratory species were the northern fire, which gradually retreated to the north." Of course, all the herbivores had already been eaten by predators by that time, and along ~~th~~em, the plant-eaters. In addition, as the northern fire receded, the area suitable for animal life in Europe continued to expand. The animals that lived there spread out over a larger area, making it increasingly difficult to hunt them.

It is impossible to imagine a more powerful force than the one that reigns supreme o~~o~~all others, for there is no equal rival ~~th~~is world.

If you want to kill every animal, then it is clear that there will be no salvation for them anywhere. And if they had multiplied rapidly and populated Europe, the situation would have been similar to that in modern Western Europe with its dense population of domestic animals and livestock. and modern Western Europe, with its dense population, would have been deprived of domestic animals and cultivated plants and, cut off from the rest of the world, would have been forced to subsist on hunting. It goes without saying that its population would have no other choice but to hunt each other and survive by cannibalism. Under other conditions, it could have spread throughout the entire globe and transitioned from an animal to a plant. But if it had remained confined to Central and Southern Europe, and if the vegetation of those countries had remained as it was, there would have been no other outcome for it.

"There are types of the same kind," says Warvin, "They are usually similar in their habits and behaviour, and always similar in structure, so the struggle between them, if they come into contact, will be more intense than between species of different genera." The same can be said about the life-and-death struggle between representatives of the same species, even if it is possible during the most dangerous period, having already defeated the most terrible enemies of the animal kingdom? It is difficult to imagine a more intense and difficult struggle. And if it lasted for thousands of years, then the origin of the situation becomes completely understandable, when the population of Europe was exterminated to the last man, leaving only a few people alive. One can imagine that this population improved itself through the extermination of the weakest and natural selection, and that it left behind only the most outstanding offspring.

The fight we are talking about is fought with melee weapons, at close range with knives, clubs and spears, and at a distance with bows and arrows. All types of weapons require their users to have muscle strength, agility, good eyesight and accuracy. People who do not possess these qualities will inevitably lose in combat.

With the gradual growth of muscular strength, and with it, energy, we become more agile, stronger, and more agile, controlling all animal instincts. "To compare," says Gaume, "the manifestation of life in large and small groups

animals, it is clear that their senses and abilities are constantly developing, and that the properties of these senses are more developed in higher animals and less developed in lower animals. This is confirmed not only by comparing large groups of animals. For example, mammals and birds with reptiles, amphibians and fish, insects with worms, higher animals with teeth, but also within the limits of individual groups.

If all other conditions are equal, muscle mass is proportional to height, so tall people with good posture are more likely to be winners. And Gaam, the weight of animals increases proportionally with their relative height. "The most important thing," he says, "known to us from the Mesozoic era, were all small animals some were even smaller than insects. But the variety is constantly growing. At present, in the transitional period, it has reached the enormous proportions of some mammals." Gaume expresses the same idea when considering monkeys and their closest relatives: lemurs, insectivores and marsupials. In all cases, the size of the brain increases along with the development of the animal.

The variation in the size of animals is explained by nothing other than the conditions of direct competition for existence. If we take a predator and its prey, which are quite similar in size, then naturally, the predator will kill its prey more quickly and will destroy all the weakest and most vulnerable ones. The most fragile, and therefore the most vulnerable, victims will be able to save themselves by fighting directly against the hyenas with the help of dogs, rooks, subes, but7, etc., and those who escape from it, and, of course, with the greater speed of their flight. They will leave behind them more numerous offspring. In this way, the size of the species eaten by predators as they are exterminated will decrease. But at the same time, selection will also take place among the predators. The smallest of them will die out over time, unable to cope with their large prey, and the growth of predators will also slow down. And those of them that remain alive will be the strongest, capable of coping even with larger prey.



Thus, the victims of the struggle for existence and the winners in the struggle always strive to grow and achieve extraordinary proportions. "But it is precisely these proportions," says Gaume, "that prevent animals from adapting to their environment and prevent them from being there, all the dinosaurs of the Jurassic period died out in a short period of time." At the same time, if not more, the growth limit was reached by the extinct dinosaurs of the same system: pterosaurs, pterodactyls, dinosaurs, etc.

But along with the muscle advantage in battles between giant creatures, there were thousands of the most diverse military techniques and tricks, which depended on the inventiveness of the combatants and, of course, on their mental strength. All the positive aspects of the human mind and character are evident here.

By paying attention and observing, we can learn about our enemies, their abilities, habits, techniques, and weaknesses. A sharp memory allows us to draw conclusions and make comparisons about enemies and observations from the past.

Imagination gives you the opportunity to anticipate the course of the battle and make the necessary preparations for it. A quick mind helps to navigate the changing conditions of battle and take the most appropriate measures for the moment. He was gifted with it and made many small and large inventions that surprised his enemies. His fearless courage and fearlessness allowed him to calmly assess the danger during the battle itself, not to be lost in the confusion of unexpected events, and to undertake the most daring and dangerous ventures.

Each of these abilities brings its owner undeniable advantages in battle, but when combined in one person, they give him even greater advantages. If this struggle continues for many thousands of years, and if millions of people are involved in it, in order to preserve life for the chosen ones of destiny, then the latter must have achieved the height of perfection ~~a~~ in a physical sense, and in a mental sense, what we call wisdom. The main difference between wisdom and ordinary knowledge seems to me to be the ability to use the inexhaustible wealth of knowledge and observations to correctly and accurately draw the right conclusion about a given phenomenon. This is the highest degree of synthetic ability, combined with the ability to respond.

In such a situation, where the ordinary mind is confused by novelty and unexpectedness and does not know what to do, it chooses the wrong path, but the wise mind feels at home and follows the surest ~~and~~ most reliable path. There are no dangers, no surprises. Every move of the enemy has already been foreseen and thought through. There are no difficult situations that would stop him. It goes without saying that in the struggle described, the five external senses are developed ~~to~~ the highest degree of sensitivity. As for the remaining feelings, it is well known that people of high intellect have high feelings. But among them, unselfish love for others should come first. By loved ones, of course, we mean the group of people to whom we belong by birth. That group, in which each member is not afraid to die for their own at any given moment, could never emerge victorious.

They seem to me to be the last couples who have survived a brutal struggle for life and death with their own kind.

The struggle among people is inevitable, especially in times of war.

the latter? After all, there is no point in exterminating them before the latter, is there?

This is a difficult question, but we have answers that are relatively simple. We will examine them in detail below, but for now, let's focus on the following:

Firstly, 7ehenia is necessary not only to defeat one's enemies, but even more so to save one's wives and children from 7ibebi. to save their wives and children from destruction.

Secondly, perhaps the noble race would not have been saved by its nobility if it had not had the same wives and children ~~also~~ now, if they were not subject to the same strict natural selection as men.

In the context of selecting a wife, women should be distinguished ~~in~~ men to a certain extent.

Gabrielle de Mortier argues that the existence of manibasism is not yet proven, but in addition to the above data collected by Sharpe Webber, it can be assumed that it is widespread among the Jewish community and Jewish victims to this day.

"No people," says Gervard, "no part of the world can be considered innocent of anthropophagy. Everywhere one can find traces of cannibalism, either directly or in myths, legends, etc. And without exaggeration, we can say that there is now no single race that has not been involved in man-eating in the past.

But even in that case, even if the absence of mania in the non-neurotic period were actually proven, this circumstance could not testify against the existence of devastating wars between the then-existing states. If they were not motivated by greed, then they could have been waged simply for the sake of war. But if this race had developed over a long period of time and endured a fierce struggle with the most powerful enemies, who could destroy it? Where would it find a worthy rival?

Amidst the hopeless struggle for existence that we have described, it is necessary to endure a great deal of suffering, but in the end, natural selection will prevail more quickly, and we will be able to change it. De Mortier, comparing the inevitable ~~with~~ the possible, does not consider the former to be the latter; he attributed the non-essential to the representation ~~of~~

of the race that had arrived.

Archaeologists depict the Neolithic period as a time of refined and polished tools, with a well-developed economy, with traces of slavery, farming and animal husbandry, and living in wooden buildings. By this time, they had already domesticated dogs, sheep, cows, goats, and pigs. They made cheese from the milk of these animals. They cultivated crops such as wheat, barley, rye, millet, buckwheat, oats, etc. In addition, fruit trees were cultivated: apple, pear, hazelnut, water chestnut and even grapevine.

In this regard, it is necessary to place oneself in the position of one's ancient ancestors. Unfortunately, archaeological finds are not so abundant that we can trace all the changes that have occurred in the organism over such a long period of time. However, comparing the hominid skeleton with the non-hominid one can still give us some idea of the kind of changes that have taken place.

We have already mentioned above the European pithecanthropus, Pithecanthropus Neanderthalensis, the progenitor of all European races, with a flat, broad forehead and a receding chin, with a prominent protuberance and a lower jaw resembling the muzzle of an animal.

Although the remains of other Neanderthal races are less well preserved, it is nevertheless reliably known that: 1) the lower forms of the period preceded the higher ones, and not vice versa, and the existence of such time is not repressed and does not remain unchanged, undoubtedly proved, and 2) that between the higher and lower forms, there were intermediate, transitional between those others. In this regard, I will refer to the well-known works of anthropologists.



Tam Karʻ Foch, comparing the two most ancient uerepa paʻeoʻitiuestoʻo vem — Neanderthal and shʻicmий — recognising the undeniable and quite striking similarity between them, at the same time finds that the Neanderthal skull in our time "could be the skull of an idiot," while the Swiss skull "could even belong to a naturalist," since it has a higher vault. In addition, the same scientist finds that the Bernese mountain dog could be mistaken for a Neanderthal, but it is exactly halfway between Neanderthal and Swiss dogs.

The highest transitional forms include the Chancelade race, about which Tsstyu wrote a monograph, and the race that Nybush calls Homo priscus. Anthropologists consider these races to be products of the development of Pith. Neanderthalensis, which has the same body type, the same short stature (1.6 m), resulting f̄nshort legs, the same voluminous skull, and a more pronounced similarity to Pithecanthropus in the structure of the jaw, bones and other details of the organism, compared to the latter, more voluminous ḡenerally more robust, and accordingly, the upper part d̄o changes. On the other hand, Homo priscus is most closely related to t̄ehigher and more developed h̄m̄īs

Kromanion, which Nyabush calls Homo spilaecus. The latter race already has a tall stature (1.8 m), long legs, a longer torso with a pronounced protrusion at the front and back, a less massive build.

Regarding Virchow's controversial statements, he expressed himself as follows: "My interest in prehistoric Europe has been confirmed since I became convinced of the fallacy of the opinion that primitive people must correspond to people with a lower level of organisation. In fact, there is nothing in the structure of ancient dwellings (stilt houses) that would suggest a low level of organisation; on the contrary, we must admit that they are far from our own and very different from our own. The present-day overhangs may be compared to those of the peoples of the Middle East, in terms of their capacity, form and details of organisation, they can be placed alongside the most advanced peoples of the Aryan race.

In the same vein, Kogman says: "The findings make us think that the primitive Europeans belonged to a perfect race, with a motor that was more perfect and more powerful than the previous ones. This assumption is natural, but it is possible. Not everything that seems simple is true. The first settlers (the author calls them "non-indigenous") were, indeed, at a lower level of development, but they were not a backward race. Here, two completely different things are mixed together. This is a forgivable mistake, which could be made in the early stages of anthropological development, but now it is time to move on from it.

For his part, Ranmē also mentions the Karmanons, saying that they will tell us about a race that is strong, powerful, and athletic. The Nepers are very characteristic, they are strong, well-developed in all respects, and in terms of their size, strength and endurance, they surpass even the average size of modern humans. Instead of an ape-like build, the primitive inhabitants of Europe are completely different: the numerous representatives of the Carmanon race belong to the highly developed "samuatezhno mrasivom" type. Instead of a monkey standing on a low animalistic level, it seems that the theory of the gradual development of humanity is required. However, when comparing the development of the species and the emmosti of the current inhabitants of France and representatives of former species, we see a number of similarities. (From these similarities, we can draw

two, the most characteristic ones):

The historical period is 1615 myб. See Сохюtps

The history of modern Parisians 1558 AD. See

From this we can see that the ancient prehistoric inhabitants of France "In terms of size, they surpass the current ones." In any case, according to Ram, "the ancient ones are not inferior to ours."

The capacity of the shipbuilders 1558 myб. см.
of the Svyano period

The same sewing machines of modern times 1377 myб. см.

Namone, Niapuzh gives the following interesting table of the capacity of vessels:

Pithecanthropus erectus	1000	см
Pithecanthropus Neanderthalensis	1200	см
Average modern European	1565	см
Homo priscus	1710	см

The last of these figures is very impressive in itself, there is a much greater limit to the capacity of the skull, reaching up to 2000 cm³, and in the Trechere race, the capacity reaches up to 1925 cm³.

"Virchow," says Ranke, "is right in saying that we are wrong to look down on our ancient ancestors. To back this up, Virchow points out that among the inhabitants of prehistoric pile dwellings, the average height of men is not less, but even greater than that of the current inhabitants of the same areas."

3Gise Pemyu expresses the same sentiment: "The question arises whether the Cro-Magnon race hasntreached, in some respects, a point of maximum development, at least in relation to the present, all recent discoveries clearly represent a period of rapid progress. However, in any case, it is not enough that the development of society is characterised by a constant process in the sense of increasing the number of people and the form of government. It is even likely that the opposite is true. Contrary to popular belief, the volume of books has not decreased at all over time. Most of the books that are being read today exceed the average modern book in terms of their content.

Itam, anthropological data on the existence of ueвoueuecтux uepeпox leads us to the conclusion that, together with the transition of pitemantrop and

from the animal state to the human state, it is possible to assume a non-linear increase from 1000 and 1200 to 1700–1900 cub. cm, and then in our time it decreased again to an average of 1500 cub. cm. Consequently, we Europeans, in terms of height, are on average lower than the Neanderthals occupy a position between them and the Pithecanthropus. However, with the non-human species, we are not moving forward, but backward. Could this be due to the existence of a self-process, given our undoubted successes in science?

Obviously, perhaps the facts lead us to this conclusion. But are the facts themselves correct? And are the mental faculties really proportional to the capacity of the brain?

The accuracy of the anthropological measurements we provide is confirmed by such scientific authorities as Virchow, Kogman, Brom, Ranme, and others. The fact that the capacity of the brain in modern Europeans is lower than that of their ancient ancestors is nothing new to science. It is mentioned by Darwin in his writings on the "incomprehensible" phenomenon. He explains this by saying that "the average capacity of the brain in civilised peoples must inevitably decrease, due to the preservation of the intellectual and physical qualities of the people, which are lost in the diaspora." Although the explanation is rather vague, everyone is satisfied with it, including the Maris. If Brom equates people with dimari, then the average capacity of modern dimari is less than that of Europeans — 1511 cub. cm, among American Indians it is 1426, and for Australians it is 1341.

Что касается пропорциональности между емкостью черепа и умственной силой, то Darwin говорит об этом следующее:

"The belief that there is a connection between brain size and mental ability is based on comparisons between different and similar races, ancient and modern peoples, as well as on analogies between a number of related species.



2. SIGNS OF THE GENIUS OF PRIMITIVE MAN

Traces of the genius of primitive man. Modern theories of gradual development. Its merits. The beginning of cattle breeding and agriculture. Megalithic structures. Material inventions of ancient man: looms, fire and metallurgy. Products of spiritual creativity. The impossibility of collective creativity. Legends about the Ice Age. Early theories about the origin of man. Beliefs about the world of bacteria. Medical knowledge of prehistoric man. The spread of man across the islands of the oceans.

In the previous chapter, we discussed the question ~~the~~ primitiveness of primitive man, so before we need to move on to the most recent history, it is necessary to supplement it with certain assumptions, with modern understanding, with a clear, bold idea.

The idea that primitive man was "civilised" ~~that~~ that modern man has evolved into his present state is nothing new. According to L. Hartwig, it was first proposed by A. Argyr in 1869, and even earlier by Archbishop V.

It is also known that the Holy Scriptures and the traditions of all countries and peoples view the present and future of humanity quite gloomily and see everything good as fleeting. Then there was paradise, the blessed state of man and immortality, and now there is the dominion of the devil, sin ~~and~~ death. All religious systems are built on this position. Our ancestors did not hold this opinion so long ago, ~~but~~ simple people still hold it today.

However, the latest discoveries of European scientists have dispelled the old worldview and replaced it with a new one, which in ancient times was unknown, except for darkness, ignorance and superstition. Therefore, everything that was discovered and invented in prehistoric times is explained by chance, like the discovery of the wheel by the Lynians. We have developed a new theory of "gradual development," according to which we evolved from animals, specifically monkeys, and have been continuously improving ever since. Even if it sometimes stagnates and regresses, it is only in the form of a respite from progressive development.

work, so that we can move forward again.

Our forward movement is governed, first, by the process itself, and second, by our free will. If we have free will, we progress; if we do not, we stand still and go backwards.

That is, the hypothesis, requiring verification, is accepted as true before it is verified. But the entire hypothesis, which has existed for a long time without any serious refutation, is now being turned into an axiom. There is a huge mass of phenomena that are incomprehensible from the point of view of our theory. They are discussed with uncertainty: "it is unlikely that we will ever know anything about them," and with self-confidence: "future science will explain them." There are even phenomena that directly contradict it, but they are simply ignored.

The hypothesis we are talking about is already beginning to take shape and turn into a unified European belief system. All our hopes and aspirations for the future, all our likes and dislikes in the present are based on it. Of course, we cannot part with it.

Undoubtedly, this hypothesis is based on the well-known mental progress of Western Europe, which has been going on for centuries, but we must admit that the reason for this progress is completely unknown to us. Reflecting on the sudden decline of Spain, Warvin says: "The awakening of European nations from the dark ages of barbarism is a difficult task."

We cannot say with certainty whether our progress is permanent or temporary. History shows us that temporary progress is not at all rare, but rather very common. Many ancient peoples progressed, just like us, but when they reached a certain point, for some unknown reason, they suddenly began to decline and die out. Are we any different from them? What guarantees us against decline and extinction? No one knows.

True, we have a glimmer of hope for the spread of enlightenment and the democratisation of European society. But alas, these means have already been tested in practice by China, and nothing can prevent it from falling. They also do not prevent advanced France from falling.

We believe in progress, the main force of the world, and we are not mistaken. Progress really does exist. Its reality is obvious. But progress is one thing, and the paths it takes are quite another.

The state of affairs undoubtedly needs to be improved, but how? That is the question. On the one hand (theoretically), every nation and every individual is improving, but on the other hand (in reality), millions of people and thousands of nations are suffering in order to make room for one pair of chosen ones. In both cases, there is progress, but there is a huge difference in the paths taken. Of course, the first path ~~will~~ is more pleasant for us, and we try to convince ourselves that there is no other path. But the relentless reality tells us that nature knows only the second path.

And in that case, each of us and the peoples to whom we belong may not be among the chosen ones. Do you think we will then be saved? Not according to the same standard? But according to the same standard as the Egyptians, the ancient Greeks, the Romans and other peoples of antiquity? According to the same standard.

It is more pleasant for us to think that we are not bound by darkness and ignorance, but that we stand at the pinnacle of progress (the ancients thought the same in their time). And so we turn a deaf ear to those who do not speak, but simply dream, that it is not true, that our distant prehistoric ancestors were not ignorant, that they were so advanced intellectually that even many thousands of years later, we are unable to understand the traces they left behind.

There are so many of these traces that one could write entire volumes about them. But our task at present is not to study them, but to understand the essence of their existence.

First of all, we must pay attention to the most valuable legacy of our prehistoric past, the foundations of our current well-being: agriculture and animal husbandry, without which our entire civilisation would be impossible. We must remember that the establishment ~~and~~ development of the two most important sources of our existence in the smallest details belongs not to us, but to the distant prehistoric past.

We consider the domestication of animals to be extremely simple and believe that it is accessible to every farmer. It is well known that farmers have domesticated animals, and that is sufficient for us. But if we take a closer look at domestic animals and compare them with wild ones, we will see a multitude of unsolvable problems that baffle even our most brilliant minds. "The origin of most of our domestic animals," says Warvin, "will probably always remain unclear." "It is impossible," he says, "to come to a conclusion."

be it their origin from one and the same species or from different species. In ancient times, on Egyptian monuments and in the pile dwellings of Switzerland, we encounter very diverse breeds, some of which are very similar to modern ones and even identical to them. However, these considerations give way to speculation and suggest that animals were domesticated much earlier than is currently believed. Speaking of the ancient peoples who developed our breeds of domestic animals, Darwin names them to

"Civilised" or "barbarians", but by no means Darwin, because they were well aware of the extremely difficult task of artificially selecting animals, which Darwin do not do anywhere. "It would be completely wrong to assume," he says, "that the use of selection is a new discovery. When we compare the wild goat with the domestic goat, the dromedary with the camel, we can compare breeds of sheep adapted to hot pastures with wool suitable for one purpose, in the second case, we can compare pasteurised breeds of dogs, suitable for various purposes, we can compare a fighting cock, stubborn in battle, with other completely peaceful breeds, with "unbeatable" walls, which are content to be sedentary, and with small, delicate bows, we cannot allow all breeds to be as perfect and powerful as we see them now. I myself am not a perfect representative of this breed.

In particular, about dogs, Darwin says: "We cannot explain the origin of such strange creatures, such as wild boars, moles, badgers, hedgehogs, marmosets and monkeys, it is reasonable to assume that these forms existed at some point in a dim state. However, as soon as someone has the courage to suggest that such unnatural forms exist and can exist in a dim state. If we compare them with all known representatives of the canine family, they immediately reveal their difference and abnormal origin. There is not a single example of dogs such as Spanish mastiffs and real bears being raised by humans: they are the product of continuous evolution. This applies to direct causes and degrees, with the help of domestic dogs

are clearly different from each other, then we do not know for sure about this, about many other things.

However, selective breeding is not at all a simple matter, as it can be compared to the first seven days of life, and it is practically inaccessible to modern man, as evidenced by the following words of Lapin: "If selection were limited to the separation of a clearly expressed variety and its propagation, it would hardly be worthy of attention, but the differences between animals which have to be dealt with, are not noticeable to the untrained eye." "At least I," says Warvin, "am trying to understand them." "One in a thousand does not possess the loyalty and judgement necessary to become an outstanding leader. If he is gifted with these qualities and devotes his entire life to his subject with unyielding perseverance, he can achieve remarkable results; but if he lacks even one of these qualities, he will surely fail. Few will believe that natural talents and common sense are necessary to learn how to cultivate one's talents. And if everything is so difficult even now, when there is a huge amount of literature on this subject, one can imagine how difficult it must have been for a beginner who had no manuals to refer to, no experience, and had to figure everything out for himself.

In addition, artificial selection requires special conditions that are unattainable for the poor, and there is always a risk of failure.

"There are changes that are clearly beneficial and pleasant for the poor," "says Warvin, "can be perceived as both positive and negative, but the probability of their occurrence will increase with the number of individuals contained. Hence, the abundance (of animals) greatly influences success." On this basis, Marsh formed an opinion about the sheep in certain parts of the county: "They will never improve because they belong to poor people and are kept in small flocks."

Obviously, in order to improve the breed, it is necessary to keep large herds, which is only affordable for wealthy owners. But is it necessary to improve the breed, and is it necessary to keep large herds? Well, that's another matter. Obviously, our ancestors, thanks to their ingenuity and greater observantness, managed to overcome ~~the~~ important obstacle in a way unknown to us.

What we said about domestic animals must be repeated about plants. The inhabitants of the Swiss mountain villages have been cultivating at least 10 species for centuries, namely: 5 varieties of wheat, at least 4 of which are separate species, 3 varieties of barley, one millet and one proso millet. In addition, the following are cultivated: poppy, mam, gen and even apple.

There, our ancestors reached an impasse, domesticating animals and plants, and were unable to understand many issues related to the cultivation of domestic plants.

"In general," says Warvin, "the question of the origin and species characteristics of cultivated plants is extremely difficult. It is clear that botanists have not yet reached a unanimous agreement on the primary form and origin of many of the ornamental plants. It is known that none of our plants grow wild and did not grow in their present form in the past. And so, Warvin concludes that "many of these plants are subject to significant changes and modifications through mutation."

But the mutation of plants is no less difficult than the artificial selection of animals, and therefore Darwin cannot allow simple mutations to be considered as such. "If it is necessary," he argues, "to spend hundreds and thousands of years to bring our plants to the degree of perfection they now enjoy, then it becomes clear to us why neither Australia, nor Cape Good Hope, nor any other country inhabited by completely uncultivated peoples, has given us a single plant that would be worth cultivating."

A true follower of the theory of "gradual development" would not even try to explain this. He would simply come up with "Motivated unconscious selection." One unconsciously selects one small part, another selects another, and so on, but together they form a difficult and serious whole. But it happens that no motivational work is possible unless it is inspired by a single idea. If there is no such idea, then separate people always go their separate ways, as in the fable: one spoils what the other has done.

The most important thing is that we are not afraid to build, to create, to invent, which, due to their size, the people rightly call "buildings of the gods." "The buildings of the Neolithic period," says Ramé, "are undoubtedly the most

evidence of the primitive spirit of European architecture. To restore them, the joint efforts of a large number of people are required... The inhabitants of the new settlement were already at a relatively advanced stage of development.

Stone structures are found in many parts of the world, but they are especially numerous in France, where they are distinguished by their size and spaciousness.

They are made of stone blocks of considerable size. For example, the spindle-shaped menhir in Morbihan is 19 metres high and 5 metres wide, while the menhir in Saint-Hilaire is 13 metres high, etc.

Among these monuments are: 1) Menhirs — vertical, separately standing stones, 2) Cromlechs — square and round stones composed of menhirs, 3) Stone circles and rows, also composed of menhirs, and, finally, 4) Dolmen — artificial graves and tombs, made from huge mammoth pits in the form of a house.

In France, there are up to 1,683 separate menhirs and up to 56 dolmen. The most famous of them, located in Carnac, stretches over an area of 3 square kilometres and consists of straight lines. The first consists of 11 rows of menhirs, the second of 10, and the third of 13. A total of 10,000 stone blocks were used to build the walls. There are up to 34 menhirs in France. They built a large structure with 35 stone blocks on the walls and 13 on the floor. Some of the stones weigh up to 35 kilograms. Is it possible to doubt even for a moment that such large structures could not have been built by human hands?

In addition, in order to build structures, one must be able to operate machines such as mowers, gates, saws, etc., and it is necessary to be skilled in manual and heavy work, as many of them are used for processing and have holes for their fastening.

In Polynesia, on the islands of the Pacific Ocean, there are also many ancient monuments of all kinds, which could not have been built by the local inhabitants. On the New Guinea islands, for example, there are mysterious road junctions and ancient fortifications. On the island of Ponape, there are up to 80 four-sided stone islands surrounded by basalt columns.

and separated from each other by manas. On the islands of Ton7a, we encounter monumental monuments called "lai-toma". They are composed of stones stacked in several tiers. The dimensions of these monuments reach up to 180 metres in length and up to 120 metres in width, with a height of 20 metres. The stones from which they are built are up to 20 metres in length and up to 8 metres in width.

Among the structures belonging to our prehistoric ancestors, we must include the suspension bridges in America and Tibet for crossing chasms from one cliff to another. "These structures," according to Remy, "must undoubtedly be considered as having been inherited from peoples who possessed a higher culture than the modern inhabitants of these countries."

The following material inventions of our prehistoric ancestors should be noted: 1) the stone axe, the remains of which were found in pile dwellings in Switzerland, 2) friction grinding, and 3) the discovery of all the most important metals that we use in technology today.

Their extraction from ores, i.e. seeds that do not appear to have anything to do with metals, required inventors to conduct numerous experiments and have the ability to generalise. It is possible, perhaps, to assume that the extraction of one type of metal, such as copper, was discovered by chance when copper ore was heated ~~in~~ iron, but to assume that the same process could be used to extract iron, there is no possibility of this, as the extraction process requires high temperatures and special equipment. Of course, the example of copper may suggest that all other elements, similar to it, should give us some kind of metal, but such generalisations do not apply to elements that completely lack this ability.

In the spiritual realm, the same period left behind a legacy no less significant, namely the so-called works of folk art, which belong to the international memory, included in the Iliad, the Odyssey and the folk songs of many countries. Their themes were used by Shakespeare in his plays and by many European poets and writers in their works. These products of prehistoric creativity, even in the distorted form in which they were passed down by the people, who were not yet literate, could be attributed to primitive dimars, and therefore, in order to explain their origin, a special type of creativity was invented, which is

examples нитто нито7да не набўюдаў, творчества
"Unconsciously, senselessly, and impulsively." It is assumed that some barbarian, preoccupied with material problems and having no connection with the present, composes, for example, a poem. Other peasants who are equally poor will copy this work and pass it on by word of mouth. Each of them adds something, corrects something, and passes it on, and in the end, instead of a rough image of the original thought, what usually happens is that a distorted picture emerges, full of false ideas and false feelings that are completely foreign to the original. Could there be a more reasonable explanation than that?

From those fragments of ancient works, which now bear a naively simplified form, it can be concluded that primitive people had a very broad worldview and that many questions which Europe began to address in the 18th and 19th centuries, were already familiar to primitive people, and they even solved ~~tan~~ quite successfully, in our opinion. These include, for example, legends ~~the~~ Stone Age.

One of them, relating to that period, is the work of the anthropologist Hamie, published in 1771. Amnet-Yuperon. The third text, called Wendidat-Sads. There, according to the 7th century Milo and according to the traditions of Moses, according to the 7th century, a woman lives in "a place of planting and abundance," Eerienne Veedjo, "the most beautiful, the whole world," given by Ormusd. Ahriman, "the source of evil," acts in his own way and in his own time, irrigating the earthly paradise, bringing the "mother of all things," "the mother of all things." She spreads her wings over the water, the earth and the trees. Then Ormusd creates Soghdo, "the second life, the second creation."



In another part of the Aryan world, we find a similar legend. The songs of the Mandinavs describe a visit that takes place, as mentioned above, during a certain period. The painting depicts this in a vivid way: "The world is dark in the north, there it flows out 12 p.m., engines spewing out deadly poison. The vapour, which releases poison, turns into mist and the water boils. The world is on fire, there are sparks flying, engines are meeting fire and melting it.

At first glance, it seems strange and even unbelievable, but it is impossible to believe that the current period is temporary, preceded by another, more intense period. However, according to some estimates, the current period lasted 10 thousand years, and during that time, animals without having acquired a permanent habitat, then could the same traditions have been preserved in the previous period?

But it is strange that, despite the gradual development of the theory, I am convinced that it is impossible to be a true believer.

If one thinks that the essence of life is eternal, observant nature, it is not difficult for him to understand the remains of the ancient period, when times were fresher and

It is difficult to recall the past in our minds, but we can see it in the present. After all, we are not surprised that the author of the Five Books of Moses and those who passed down the traditions to us, told us about the creation of the world in a way that is quite different from what we know today, which in our time has become a matter of common knowledge. Meanwhile, how else could these people have known about the origin of the animal and plant world, if not from direct observation of nature?

This also includes a very interesting piece of information, namely, the theory of the origin of species, or at least its main idea, was also known to the ancient Greeks, judging by the widespread belief in the origin of humans from apes.

According to this theory, humans descended from a pair of apes whose internal organs, limbs and tails changed ~~data~~ change in their diet (the same as in Namar's theory). their hair fell out, their rumen disappeared, their tails disappeared, and the monkeys became like humans.

Even though we have only recently discovered the existence of the world of bacterias, primitive ~~ueyo~~, even if we do not have a clear understanding of it, we can still find it in both ~~uerthas~~. There, according to the beliefs of the vast majority of modern peoples, "unquenchable fire," like the bacterias, is widespread everywhere. According to the beliefs of the Meshkh, it enters the body through the mouth, and according to the beliefs of the Samavmas Tatars, the whole universe is filled with "evil spirits". They are found in every house, in every room, in barns, ~~iwells~~, in wells, in trees, and inside animals. The invisible spirit always surrounds people and even tries to get into their ears, mouths, and noses. These spirits bring people various misfortunes and miseries. ~~Acnly~~ Mamuadag beliefs, they live in the air, enter the mouth, settle there and cause misfortune. If modern theory about bacteria had reached the people, and integration had been possible, then ~~or~~ common folk would not be able to convey this theory. It is clear that bacterias were not known to our prehistoric ancestors, but their use was even more widespread than we think, as can be seen from the fact that that "the snatchers of certain nomadic peoples are familiar with the effects of poisonous snakes through inoculation. The Bushmen use this method to protect themselves from snakes and scorpions."

As for European medicine, many of the remedies it uses have their origins in ancient prehistory. There, among our Russian commoners, dry

baths, and the Russians know about moxibustion and bloodletting. The cupping tube is known to the American Indians of the Damota tribe and to the Russians of Western Alrim. The Enakari of some tribes perform certain serious operations, such as ovariectomy (Australians), hysterectomy and mesorovectomy (Yucatec Indians). Trepanation, known in Europe since the 15th century, is still used by the Nehru, Persians and New Hebrides to treat nervous disorders and epilepsy. Nowadays, the steam bath, which is now beginning to spread in Europe as a folk remedy, is found not only among the common people of Russia, but also in the Caucasus, Asia, America and Poland. Kumys and melir, known since time immemorial among the peoples of Central Asia and the Caucasus, are now accepted by us as good medicinal remedies. I will not mention the enormous variety of remedies accepted by our medicine, which have been taken from the people, but are preserved from the most distant prehistoric antiquity.

Namely, if we add to all of the above the astronomical data on which the calendar and meteorological signs are based, which coincide with the data obtained by European science, it is clear that ancient thought penetrated very deeply into all areas of knowledge. To attribute all this to a complete inability not only to observe and generalise, but even to think about anything, is to completely ignore him and ignore the information about his mental abilities that has been collected in the literature.

But what is clearest of all is the ancient wisdom its decisiveness, fearlessness and extraordinary strength is evidenced by the spread of the Uegov people in prehistoric times throughout the most remote islands of the ocean. No explanation can justify the cruel and senseless deaths of these people in their own homes.

The question is, how could primitive people cross oceans to populate all the continents, archipelagos and islands?

This question is closely related to the question of whether man himself was primitive during the period of dispersion. If it was, then the theory of gradual development, i.e. similar to modern dimars and even lower, is difficult to imagine, because

a weak, fearful, timid creature, whose slightest responsible thought causes unbearable pain, could possibly decide ~~as~~ such a dangerous, painful leap into the unknown, which even an extraordinary person, not lacking in good morals, would not dare to take? It is worth recalling the stories about how Christopher Columbus was going to cross the Atlantic Ocean, in order to understand the impossibility of such feats for primitive people.

It remains to be assumed that all the people who ended up on the islands were carried there by the wind and waves on some kind of rafts or logs. But then it becomes unclear why all the animals did not arrive in the same way. For example, as mentioned above, not a single higher mammal ended up in Australia, while in America there are primates. Why is even the smallest body of water, such as the Madagascar River flowing from Alrimi, completely inaccessible to many species? Can't they, like humans, get there on boats and logs?

It seems even if he had crossed over to the islands, he ~~wouldn't~~ ~~couldn't~~ very clever, although he did not have at his disposal the discoveries and improvements of modern technology, and at the same time he was brave, fearless and decisive, there were no obstacles for him, if he set his mind to something.

Judging by the fact that not only in Australia and the islands of the Pacific Ocean, but even in America, separated from the Old World by the Bering Strait, Europeans found neither whales nor large-sized animals, one might think that the ships on which primitive people crossed the oceans were not very large. But on the other hand, they were not small in size, because domestic pigs were found everywhere on the islands of the Pacific Ocean, and dogs on the Australian mainland, which could not get there otherwise, with the help of the natives. One might think that they set off in kayaks similar to those used by the Polynesians.



3. THE APPEARANCE OF THE SHORT-HEADED RACE IN EUROPE

The arrival of the short-headed race in Europe. The similarity between stone tools from all parts of the world. The short-headed race — pithecanthropus. Its mixture with the long-headed race. The beginning of the race. Excursions of the red diluvial man to Asia and Africa.

Was the same thing happening in the rest of the world at that time, when a new diluvial human race was forming in Europe?

We have already mentioned earlier that Asia did not have such favourable natural conditions during the transitional period as Europe did. Therefore, there were no obstacles to the migration of the local pithecanthropus during the glacial period to the southern latitudes, even to the savannah. Consequently, it did not experience the severe hardship of its European counterpart and therefore did not undergo natural selection, nor did it even need to change its diet from plant to animal. The transitional period passed without incident: it did not develop any tools, nor did it acquire a straight spine, nor the mind of a European, nor a complex digestive system, remaining the same as it was before. The same applies to the American pithecanthrope. As for North America, we have already said that the pithecanthropus could not even penetrate there due to the existence of the Bering Strait. And even if they did get there, nothing would prevent them from crossing the Isthmus of Panama into South America.

Well, theoretically speaking, there is no hope of finding anything similar to the archaeological finds made in Europe in other parts of the world. Obviously, the European paleontological bridge is unique and of a kind. In conclusion, we can repeat Dr. Visser's words above, but outside Europe, the only known examples of such bridges are found in Brazil, and even those are of recent origin. In the same vein, Ranman says: "If we do not count certain, in every respect, remarkable remains discovered in Asia Minor and India, as well as certain discoveries in America, which have not yet been explained by science, then it is clear that they originate outside Europe

domesticated.

These beliefs are currently widespread everywhere the form of magical tools found by European travellers in use among the Tsemeni, and also in the form of beliefs preserved from ancient times, in which magical tools are used. In some places, they are given a religious meaning, in others they are associated with various superstitions. Some believe that "magical tools fell from the sky," others that "they were used by former gods and powerful people," and so on. Archaeologists, comparing European stone tools with those from other parts of the world, found that the latter "are similar in shape and material to European ones" and that their "main forms are generally the same everywhere," and, for example, "the stone axes found in the most remote corners of the world are identical to each other." Von Kotta notes: "The stone types used in the manufacture of various tools and utensils, and the forms given to them, are found in very different localities and in very different ways, with few insignificant local variations, a similarity that could have been created by nature."

According to Gegevagda, "all peoples (except Europeans) have a seemingly inevitable stage at the basis of their highest moral development."

These data indicate that 1) all the world's stone tools may have a single origin, and 2) everywhere, except in Europe, they are found in a developed form. Of course, nothing prevents us from assuming that the paeontological, i.e. unrefined stone tools and the associated stage of development, originated in Europe, and then, in a non-innovative way, spread his invention throughout the world.

We have seen before that Mortier, discussing the emergence of the non-traditional military in Europe, which supplanted its predecessor, and became the most popular. Apparently, it was the simultaneous coincidence of three factors that led to this: 1) during the Middle Ages, the ancient European race began to disappear, 2) at the same time, a new race appeared, previously unseen in Europe, a motorised race, and 3) at the same time, a new mythology appeared, unrecognisable, but very similar to the ancient one. These three strange coincidences give other archaeologists reason to agree Mortier's opinion. But all of the above leads to the conclusion that

It is possible to develop this under the conditions of the current period and in Europe. And in that case, it is impossible to find any other similar species on the entire globe, except for the African and Asian pygmy apes exist, but only the Aryans and Asians. Therefore, the motorised vehicles that appeared in Europe in the Neolithic period were none other than pithamantropes.

The situation is clear and obvious: we cannot conquer the enemy, nor can we drive it out, nor can we do anything about it at the present time. But under such conditions, it would be incredible if peaceful herbivorous animals could move to Europe on their own, a country that is relatively warm, covered with trees, and populated by white-skinned people, skilled hunters and specialists who do not spare any animal prey. What made them move the jaws of such a terrible beast across the entire globe?

It is quite simple to accept the following assumptions, which were not known to Mortier and were not taken into account by him: 1) The Dinozoic race did not originate in Europe, but lived in a non-existent climate and gradually changed, replacing the motorised race and even in some areas. 2) In France, Belgium and Italy, the houses built were initially low-rise, then medium-rise, and finally motorised. 3) The low-rise type was tall with a straight roof, in contrast to the motorised type. — short with a less voluminous head and a protruding structure. Consequently, the dinosaurs of that time were taller than the motor-type creatures, and modern Europeans are taller than apes.

It is clear, first of all, that the motor race is much lower than the European race in intellectual terms and, consequently, cannot be conquered in any way, and secondly, the Dzhinns leave Europe, but gradually mixed with the newcomers, forming the modern European middle race.

Hence, the situation can be described as follows:

When the people of the early period began to retreat northward, the space suitable for life expanded, at the same time, land communication between the European continent and Asia was established. Europeans, who were hunters, spread throughout Europe, and their power could reach

even to Asia. At that time, our ancestors were already far-sighted, so it was not difficult for them to understand that, living only by hunting, they would inevitably exhaust their resources and then be forced to migrate. This led them to domesticate animals in order to have a constant supply of meat. And since it is necessary to have a supply of plant food in the summer, it is necessary to gather a supply of wild plants, which are essential to the steppe and which were then found in Europe. Subsequently, this led people to think about motivating themselves and living in this way.

If we look at the situation in Asia, we see that there are animals there that are similar to the Asian pygmy apes, which our ancestors tried to tame.

However, considering the conditions of those areas of Europe, where motorcycles are most common in rural areas, then, taking into account that such finds are very rare, pay attention to the insane wealth with which the funerals of the deceased are carried out. He came to the conclusion that the funerals were arranged by the moropoms and nauagniams and carried out by the motorised slaves, who could be brought here by means of trade. "In this way, he says, "the dinosaurs realised the idea of Kamenas Ruay, who wanted to tame the apes. They have the seed, but we lack the motor, we are in the state of an animal." That is, the primitive думноговоя race gradually disappeared in Europe and was replaced by the medieval people, it is clear that the domestication of pithecanthropus was accompanied by interbreeding with them and the decline of the primitive hominids, and consequently, we, modern people, are the result of this mixture. The mixing that began in Europe may later continue in Asia and the Alps by European missionaries, and hence the obvious conclusion that the origin of the human species is not to be found in Europe, but in Asia, where the ancestors of modern humans lived.

The probability of an event occurring is estimated by a number of factors that will be considered in the following 7 points. Now let's look at the most striking of these predictions, the ones that stand out the most in the 7th century:

1). The upper and lower classes of modern society, even today, are divided into two distinct types in terms of appearance, character, and intelligence one is predatory, the other is

plant-eating.

2). The origin of pithecanthropus is unclear, but theoretical considerations suggest that they existed, as evidenced by the remains of pithecanthropus found in Europe and Asia.

3). The legends of many peoples about their origin from a mixture of humans with apes and other animals (see below).

4). The testimony of Holy Scripture about the fall of the first humans, the guilty party is presented as a woman.

And, of course,

5) Consideration of the existing social structure based on inequality, which can be explained by our theory.

Of course, the question of under what conditions the mixing of the divine and the human took place is very difficult to answer. Perhaps the reason for the confusion was insufficient knowledge, or perhaps something else. But in any case, there is nothing extraordinary here; on the contrary, it is a natural phenomenon, common to all animal species.

As we mentioned above, certain species of animals arrived in Europe before the Ice Age and underwent changes there under the influence of the struggle for existence. But could any of them have migrated there before the last ice age? Of course not, and even in the form of a rare occurrence, because no one has ever gone to Europe. Consequently, during the period of natural selection, each species split into two parts: one part came to Europe and underwent natural selection there, while the other remained in Asia and remained unchanged. But did both populations of the same species have the same desire and ability to reproduce with each other, so that they could meet again at the end of the period? I don't think so, because the selection of genes in rare cases can change the genetic system of animals.

Of course, in the context of motorised improvements of every kind, there are already signs of future imperfections. He must either come to terms with his imperfect nature early on and, in doing so, lose some of his hard-earned gains, or shake up the organisation of his descendants through a process of mixing. Later we will see that these phenomena have been preserved in most species

animal kingdom.

Does this circumstance testify to disorder in nature the absence of a self-regulating process in the world?

No. It is only one inevitable step on the path along which nature inexorably and tirelessly leads all living things towards perfection.

On the very pitamantrop, who were wives of bezo7o ueXobema, an their children, it is impossible to look at one breed of their domestic animals, which, depending on necessity, could be eaten, used for some kind of work, or exchanged with neighbours. This is where the basis for slavery lies, which now oppresses us. In itself, it has nothing oppressive about it, but in the long run, the distinction between slaves and masters became blurred and diminished. It is impossible to help the race, and the former slaves, mixed with the noble race, gradually became equal to their masters. In the course of time, a modern society developed, replacing the ancient types. This is the reason for the change in society for the worse. That is why the value of modern society is lower than the value of primitive, unspoiled society.

Of course, the middle race, which appeared as a result of mixing, was average in both physical and mental terms between the two primary races. "There," says Gegevag, "where the higher race mixes with the lower, it does indeed take on the characteristics of the lower, occupies the middle ground between the two, but if the lower race prevails and becomes dominant, the higher race loses ground and its level of development declines. Nature is the most aristocratic aristocracy, and any transgression against it is severely punished by it.



Apparently, apart from land expeditions, motorised Asian pitemanthropuses, who were brought to Europe, were also involved in maritime expeditions to Alrim. In the regions of France belonging to the late (Maden) period of the Neolithic era, a number of stone tools and bone tools were found, depicting a woman with a pronounced development of the pelvis throughout the body, with drooping breasts, a voluminous protruding belly and what is known as "steatopygia" (excessive fat accumulation in the buttocks).

The Nertys are very reminiscent of the Bushmen, Otentots, Malaus and Marimo peoples of inner Australia.

According to travellers, all the Alimans of the Marim peoples are straight, though slightly stooped, with large, protruding bellies. The thin and protruding ribs are mainly found among the Bushmen, the Sotototo and the Malo. This is referred to as "steatopygia", which is apparently a characteristic feature of the Arimans, distinguishing them from the rest of humanity. It is most pronounced among the women

70tentots, Bushmen, Nama, Malawis, Boros, Tusemuevs of Somalia, etc. In addition, steatopygia is observed among the peoples of North Africa and Southern Europe. It is currently found among the Berbers, existed in Egypt in ancient times, and in Southern Europe during the Roman era, as can be seen from drawings found in Pompeii, depicting women with flat chests.

It is impossible to determine with certainty whether it was precisely these people who were expelled from Europe, but it seems that the majority of them remained in their homeland for a long time, probably until it became crowded. In the modern world, the entire population is mixed with other races, which makes it difficult to determine their origin, they are closer to Europe, as we will see from anthropological data.

The crossing most likely took place in the early Middle Ages, as travellers found medieval tools everywhere, and in some places they have been preserved to this day. "The use of metal," says Lord Cotta, "is evident from the time when some peoples separated from others. If the metals had been known to the first inhabitants of the earth, they would have been passed down to all their descendants."

4. NON-HUMANITY — HYBRIDS

Humanity — a species of hybrids. Polygyny and monogamy. The impossibility of classifying humanity. The futility of attempts to classify humanity into races. The difference between the species characteristics of animals and humans. The need to accept that humanity is a hybrid species.

We have come to the conclusion that humanity is composed of a mixture of two species. But let us see if we are not contradicting the data about humanity that science has already developed.

The question of whether it belongs to one or many types is one of the most difficult for science and has not been definitively resolved to date. In this regard, opinions are divided into two camps. The French school, represented by Brom from the 19th century, holds a genetic view of the origin of species, i.e., it recognises the main and secondary types of species. Non-monogenetic and anglicist schools of thought are monogeneticists, recognising the unity of origin and the relationship of all races to a single species that originated from a single centre. While related species are similar varieties.

There is one thing that unites them: the fact that the state is not separate from the rest of the animal kingdom. And since neither of the disputing parties can conclusively refute the other, it follows that each has sufficient evidence on its side.

The very existence of the two sides means that society is divided into two groups that are completely opposed to each other, so they can be considered separate species.

However, despite the obvious and significant racial differences within the species, it is not possible to divide it into species, as this may lead to confusion from the outset. There are very serious obstacles to this:

- 1). Changes in types within one people and race are the same as in the whole universe. "There is a huge difference in relationships and proportions between individuals of the same race.

The differences between them are in their appearance, in their behaviour, in their devices and tools, in the direction of their main arteries, in their mental abilities, etc. The findings presented represent a greater diversity than that of other peoples. However, the uniformity of different peoples is often exaggerated. For example, American tribes are very similar in terms of their way of life and character, there is also a great diversity in the appearance and character of the American tribes. The same can be said about all other characteristics. Regarding the Indians, one South American, Mr. Bates, says: "There are no two among them that are completely similar in form: one has an oval shape and regular features, while the other is completely monochromatic in terms of the width of the protruding features, the shape of the nose and the position of the eyes."

"We do not know any country in Europe," writes Ranme, "where, among the educated classes, there is not one typical form of education. The same is true of other parts of the world. There, the languages of the Alpine and Alpine peoples, which were previously considered to be typical, have broken down into many different forms. In Australia and among the Alami people, we find, along with the dingo, medium-sized and motorised dogs, along with motorised and wide dogs, dingoes and usnis. The forms of uerepa found in Europe are found in their main habitats throughout the continent. Nowhere on the continent ~~as~~ the unmixed population of uerepa occupy large areas. Only in a few areas does the main form of the tree prevail.

2). All racial features are strangely mixed together. Identical forms are found among the most distant peoples, between whom even the most vivid imagination cannot find any connection, whatever it may be. On the other hand, we find clearly distinct features among peoples between whom we cannot deny an internal connection. There is no single trait that is characteristic of only one mother-nation.

3). All racial characteristics are found in us in endless transitions and variations. They are all connected by intermediate links, developed in such a way that the closest relationship appears to us to be the most natural form of development, among the motorised units, the single form is preserved thanks to the carefully planned transitions.

Everywhere, one can observe gradual transitions from dinnogov to motorogov and from motorogov to shiromogov,

There are curved, straight, and straight-forward types. Everywhere, there is a mixture of curved and straight types in the form of typical and intermediate types.

4). Alongside the great diversity of regional characteristics, there are many similarities at the international level. "During my stay at the Bih camp with the Ozhennaya Yemnya people," we read in Larpin, — I was constantly struck by the many similarities in character that revealed a close kinship between the minds of the people there and ours; The same thing happened with the mysterious stranger, whom I once had the opportunity to meet. Even the most dissimilar and unusual races are similar to each other in appearance, which one might expect at first glance, but some of them, with the exception of a few, have very similar names. A good example of this can be seen in the realistic portraits in the anthropological section of the museum, taken from representatives of various races, most of which could be accepted as portraits of Europeans.

All the obstacles mentioned above make it impossible to classify the group into types. This is confirmed by the remarkable diversity of opinions, which makes it impossible to attempt to define the characteristics of the groups. It is worth quoting a surprising example here:

Non-existent races: one (Vert, Nund), two (Virey, Meygan, Meyners), three (Cuvier, Mamino, Topinar, Bradgey, Gobino, Byshin⁷, Zag, Kaus, Smith, Natam, Brom, Katrazh, Nidemper), four (Ninney, Kant, Zimmerman, Neibni, Gemsini, Carus, Retius, Keen, Bernier, Molua C. Iger), five (Bygumenbach, d'Omagius — d'Agua, Omen, Godulus, Vegmer), six (Bülthou, Lumery, Nesson), ~~seven~~ (Genter, Priuard, Foyer, Neshe), eight (Assi, Mori), eleven (Pimerin⁷), twelve (F. Miguier, Gemme, Gervya), thirteen (Lenimep), fifteen (Bori de S. Vensen), sixteen (Yumugen, Mite-Brun), eighteen (Koguman), ~~twenty~~ Morton), sixty (Kraupord), sixty-three (Berm), one hundred and fifty (Giddon). Namone, American shoma allows for a hundred types of ueoveu, so it is possible to establish folk types.

"Three types," says Prof. Petri, "from one race and species to 150 and even to an indefinite number, produce

They are a sad sight; they are a sad testament to the fact that science in this area does not have a firm footing.

And so, natural obstacles prevent the establishment of a certain type of unity, make it impossible for monists to recognise the "unity of the species," i.e., the belonging of all species to one species.

This theory is based on the following assumptions, which are also characteristic of all species:

1) similarity between all human races when they are compared; 2) similarity in the structure of the body of all people and in ~~his~~ spiritual activity; 3) a continuous series of intermediate stages between all varieties of ~~ueyobema~~;

4) the impossibility of determining the species to which a species belongs by its external appearance.

But here we encounter new obstacles: "Mivotny, belonging to one species despite their individual differences, can be grouped into a known type ~~v~~ clearly established characteristics. Among them, we always find those that do not fit the type of their species. There is no exception. They are so diverse and complex that it is impossible to establish a single species type. The essential difference between humans and animals lies ~~in~~ the fact that the variability of the human organism is much greater than that of animals. "The difference between humans and animals is enormous," said Ahehis, "is the same as that between a brown bear with a brown coat and a white bear ~~in~~ light coat and a thick fur." In psychological terms, as we shall see below, the difference between the extreme limits of ~~ueyobeuctba~~ is the same, between the hungry wolves and their herbivorous victims, between the wolf and the sheep and the ram.



Everything that has been said shows that our theory has a right to exist, but the question of the massification of society has yet been resolved. The theories of the pluralists and the monists cannot coexist, because they contradict each other, and because there can only be one truth. Each of these theories, taken separately, also has no right to exist, because it contains only a part of the truth and each has gaps that cannot be explained by it. In order to find the truth, there is no other way but to take from each theory only that which is irrefutable, and discard the rest. But if we do so, it turns out that "the universe consists of one species, but a special species, which does not exist in the rest of the animal world. Its peculiarity lies in the fact that it breaks down into many groups, which, despite their similarity, differ in characteristics that are considered species-specific in the rest of the animal kingdom." But what kind of species is it?

Obviously, it is hybrid, because it is the only one that meets all the necessary conditions. It is unique because

There are no types of pithecanthrop in the mixture, but their descendants are all connected to each other by the fact that they all have the same origin. It consists of many groups and species, into which all possible types of pithecanthropus are divided. all kinds of combinations истомровных types, which are either similar to each other or completely different. The most recent groups of the species differ from each other, because in some, the beasts prevail, while in others, the pithecanthropans prevail. Of course, these anthropological data do not contradict our position, but directly confirm that uegovstvo is a hybrid species.



hybrid species.

5. VOEMOMNA NIPONOVITAP POMESB MEMV BENYM IS IT POSSIBLE TO CROSSbreed A HUMAN AND A PITEKANTHROPUS?

Is a fertile hybrid between a human and a pithecanthropus possible from the point of view of the laws of hybridisation? What do we know about the laws of hybridisation? Our theory encounters a certain obstacle.

Above, we have cited one example of how monotheists attempt to establish the belonging of all humanity to one species: they refer to the supposed similarity between all human races. But even if it were possible to produce offspring of the same species from pairs of the same species, then, in our opinion, the mixing of a white human with a pithecanthrope would be seriously questioned. It follows that if a white ueov belongs to the same species as a pithecanthropus, and if it cannot interbreed with it, this is one of the most unreliable criteria for judging the belonging of living beings to one species. to judge the belonging of living beings to one species. "In our domestic animals," says Darwin, "the different breeds are completely indistinguishable when compared with each other, and yet they are descended from two different species... We must abandon the belief in the universal immutability of species ~~whn~~ they interbreed, and regard immutability in animals not as something unchangeable, but as something which can be eliminated by domestication"... "To avoid this confusion, that some species are not identical in reproduction, we can do so by calling all forms that are not identical to each other varieties (rather than species).

But this phenomenon will become clearer to us if we familiarise ourselves with the work of the renowned anthropologist Brom, who studied competition and hybridism ~~in~~ animals.

"Animals," says the author, "usually mate with their own kind, within their own species, but sometimes, under pressure

They mate with animals of other species, especially those that are similar to them. In this respect, they are less selective in their choice than humans. The extent to which such relationships are possible is unknown, but observations suggest that mating sometimes occurs between very distant species. The author cites a number of examples, which, according to him, are reliable, observed by well-known naturalists, of mating between such distant species as the dog and the pig, the dog and the fox, the horse and the donkey, the cow and the rooster, the cow and the goat, the cow and the sheep, the cow and the goat, the cow and the donkey, the cow and the horse, the cow and the pig, the cow and the fox, the cow and the dog, the cow and the sheep, the cow and the goat, the cow and the horse, the cow and the pig, the cow and the fox, the cow and the donkey, the cow and the horse, the cow and the pig, the cow and the fox, the cow and the dog, the cow and the sheep, the cow and the goat, the cow and the donkeys and pigs, dogs and sheep, cows and goats, geese and roosters, cows and horses, poplars and manureas, etc. Even the creator himself, God, does not approve of such unnatural relations, as evidenced by the punishment imposed on them in the Bible. The connections between the most distant species remain, of course, in most cases insignificant, but the difference between species is not always an obstacle to the fertility of offspring. There, moths and butterflies are clearly distinguished from each other in the system of kinship, as are bees and wasps, and meanwhile, a comparison of the fertility of the former with the infertility of the latter can be made, but the degree of similarity between species cannot be used as a measure of the fertility of hybrids. Therefore, in order to predict whether the offspring of two known species will be fertile or not, we have no scientific data and can only guess based on direct experience, since the exact nature of the relationship is unknown. The only thing that can be said about the possibility of hybridisation is that hybridism rarely crosses the boundaries between "species".

Pribytsy and Warvin share the same opinion: "Species," he wrote, "belonging to separate genera rarely interbreed, and those belonging to separate families never interbreed with each other." In fact, the similarity is not so great, because many closely related species do not interbreed with each other and interbreed with great difficulty, while other species, which are quite different from each other, are very similar. The difficulty does not depend at all on natural selection in the environment, but, apparently, on the "environmental conditions" of the species being compared.

Thus, our assertion that modern humans descended from a mixture of Neanderthals and Pithecanthropus does not encounter any obstacles from the previous view.



previous, it is not yet known.

6. TRACES OF THE ELDER RACE ARE FOUND ALL OVER THE WORLD

Traces of the 6th race can be found all over the world. Blume's classification of humans into 5 races. The Malayan and Medo-Caucasian races are rejected as fictitious. There are distinctive features of the three remaining races. Traces of all three races can be found in Europe. Africa. The existence of the Negroid type is subject to doubt. Asia. White traces can be found in all corners of Asia. America and its white tribes. Polynesia, Micronesia, Melanesia and the Australian continent from the same point of view.

In reality, there are no sharp distinctions between the different races, but rather gradual transitions, as between our blondes and brunettes, and between tall and medium-height people. Therefore, it is not surprising that in Europe, which we are accustomed to thinking of as inhabited exclusively by "white" people, the population is mixed with traces of the yellow and brown races, while in all other parts of the world, traces of the white race are visible everywhere.

To verify this, let us examine the writings of well-known theologians, anthropologists, and travellers.

In ancient writings, the human race was divided (according to Büchner) into five main races: 1) the white and noble race, 2) Meat and monastic, 3) Nectar and сладостную, 4) Copper-mrasnaya and Amerimanskaya, and 5) Korinaya and Magayskaya.

But that view is outdated in our time and has been abandoned as inconsistent with reality.

First of all, the independence of the Morinova race was rejected as transitional, resulting from the mixing of white, yellow and brown races in certain proportions. The same fate befell the copper-skinned, American race, which, being immutable and unchanging, anthropological types are considered independent on the same basis, and the majority, and the minority continues to defend it. "The name mraznomozhie, says Topinar, was given to the Americans not so much because of their abilities, but because of the widespread custom among them of mrasit sebe voosy and mozu v mrasny vet". B

In reality, they represent a variety of shades, from light brown in the central Andes to dark brown in Peru and black in ancient Magallanes. In addition, copper-red and morine colours, which were previously considered to be characteristic of the Americas, are widespread in the Pacific, where light, yellow and brown tones are also found. In Alrim, yellow and brown colours are also very common, especially in the south, in the centre and near the sources of the Niga. Fugby — brownish-red, bishari — often the colour of brownish wood. In addition, it is known that the ancient Egyptians painted their monuments with brown. Therefore, the old massimina, attributing the maspny vet to the Indians, must be considered unsatisfactory.

Of course, none doubts the existence of these types of motors, but there are still three types: electric, petrol and diesel. This conclusion was reached by most scientists, starting with Cuvier, is now supported by the latest systematic studies.

Although anthropological characteristics are mixed in all races, some of them are still considered predominant and typical for each race. I have collected the main characteristics here in a table in order to clarify the current situation, which is uncertain at this stage.

	Beginning	Megata	Nerny
Height:	Large	Small	Small
Eyes:	White	Brownish-red	
New:	Thin	Korouetugovina	
			tugovina
Nerep:	т҃инно7о҃овые орто7наты	Short orthodontics	Orthodontic appliances
Vo҃os:	Bald, grey, thin, shaggy	Smooth, short, smooth, straight, stiff woolly,	
			muravy
Gas:	Large,	Obliq ue	Large,
	open. Straight. 7-pointed star.	Vsmaya 7- pointed star.	Open. Straight 7-day period.
Light 7:	Goguyboy	Brown	Nerny
Eyebrows:	-	High arched	-
Nose:	Or҃inny and҃ini	Posmij,	Posmij,

	Roman, straight	wide, raised top	wide, slanted
Smy:	Do not protrude	Protruding	Protruding
Mouth:	Small	Large	Big
Lips:	Thin, small	-	Thick, fleshy, blue puffy, thin turned out
Chin:	Not protruding,	Protruding forward, mru7y	Receding
Nerty xiuu:	sharp Correct, mrasivye, integrated	-	Ever-changing
Neck:	tyin	-	Short

Europe.

Although we are accustomed to thinking of the population of Europe as a single race, it is not uniform. According to Jenner, it is divided into six races, and there is no correlation between their appearance and their languages. Of these, the most similar to the Caucasian race is the so-called "northern" race. They are distinguished by their light complexion, tall stature, and thin build. It is found on the Scandinavian Peninsula, in Latvia, in Estonia, in Finland, Northern Germany, in the Baltic States in the regions of Russia and in Finland.

A mixture of the white race with the yellow race is called the "eastern" race, with straight light-yellow and brown hair, a square jaw, an upturned nose, and light-grey eyes. This breed is found in Prussia, Silesia, Samsonia, Nitva, Poland and Russia.

A mixture of the white race with the brown race is called "Iberian" and "Mediterranean," it is dark-skinned, with dark hair, a dark complexion, and a straight, upturned nose.

The three remaining breeds, living in Southern and Central Europe, judging by their description, represent a mixture of all three breeds, white, black and grey in varying proportions. They are medium-sized

of medium height, tall and medium height, with hair that is either straight or wavy, sometimes straight, sometimes wavy, with light and dark brown and wavy hair.

But it must be noted that the European population is extremely difficult to classify ~~and~~ anthropological criteria, and there is no reason to err in this regard, because "European races are significantly mixed." "Every existing group," says Ramé, "is the product of the mixing and blending of many races. There is no nation in Europe that consists today of a single race."

Alrima.

In literature, Alrima is often called a "true mother" because of her life, but this name, as well as the opinion that Alrima is predominantly populated by non-Jews, ~~does not~~ correspond to reality at all.

"Not so long ago," says Virchow, "the entire 'human race' was considered in Europe to be a single anthropological unit; the human race and its members were regarded as belonging to a single species. However, they are learning to distinguish between them and to determine the relationship between individual races."

In his work on the peoples of Alrima, Hartmann expresses the opinion that the concept of racial homogeneity is impossible. "Among the peoples," he writes, "there are such fundamental differences that we must completely abandon the common opinion about the non-European type, which is defined by hooked noses, thick lips, and dark skin. Let such images be drawn on posters — anthropology does not recognise such types." Touno and Passavant also caution against the use of the term "well-known type," because it has no scientific meaning:

"This type is not clearly defined, falling somewhere between extreme thinness and extreme brachydactyly. next to a wide and flat nose, we see a small and pointed one, the colour of the eyes ranges from light brown to dark brown, and there are often reddish and brownish tones, and, in addition, ~~we~~ encounter two types of wood — so we need to refrain from attempting to establish a single type.

"It is well known," says White, "that the entire northern part of Algeria,

including Egypt, cannot be considered non-Christian. The Mite, Berbers and Moors, as well as the later arrivals, the Arabs, are also non-Christians." The most characteristic type of uerga, the beygur, is found in Tunisia, Algeria, Morocco, Sahara and the Canary Islands. However, they are also known in southern Algeria. White mentions two centres of their settlement in Manisse and Bido. The origin of these two peoples is still unclear. Some believe them to be descendants of Arabs, others believe them to be descendants of Portuguese settlers from the 16th century, but neither theory has been proven.

If we move south from the Sahara and Egypt to the interior of Algeria, then before we reach the country of the real desert, we must pass through a very wide belt of peoples who, according to all researchers, are transitional between the black and white races. These include: the Abyssinians, the Beja, the Nubians, the Zagha, the Massai, the Wam, the Boni, and the peoples of Bornu. These peoples inhabit the entire southern region from the Ramah tropics to the savannah. In Sudan, there is a wide belt of coexistence between two major ethnic groups: the Hamito-Semitic (Beja) and the Neirodi. "If we," says F. Ratha, "agree with White that the Zagasi, Nubians, the Ottentots, the Malar, the peoples of Koncho and the Madagascans (on the island of Madagascar) are not true Negroes, if we also agree with Schweinurt on their customs and traditions, then we must admit that Alrima is inhabited by other peoples, not real Negroes. In the same way, within the motherland, from the southern part of the Omonia region and even further south, we find the light-skinned Alrimans and the so-called Bantu. With such a critical attitude towards them, the border remains no more than 10–12 degrees of latitude south of the mouth of the Senega River in Timbuktu and from there to the country of Sennaar. The Natro people are a mixed race, intermingled with many representatives of other races. According to Natam, the present country of the Natro people stretches from Senegawa to Nisera. The other African peoples are said to be

"They are so mixed together that it is impossible to select the true ones. It would be a waste of effort." Regarding the internal Alrim, Schweinurt reports that "the mixing of the peoples there is unprecedented" and that "it is impossible to find any traces of them, as the constituent parts of the motoro⁷⁰ are characterised by extreme mobility."

This applies to the western peoples, between Senegawa and Nijer, who are considered "real", and we find their typicality in in
stnoplacmoy literature otzyvy very

unpleasant. " западно҃о бере҃а, — ҃говорит Ф. Ратше҃х, — ҃орасдо до҃хыше, ием не҃рам восто҃а, «ма҃рам», вбширном смы҃е, приписыва҃и настоя҃ие не҃рстие призна҃и. Previously, there was a desire to give Alrimini to mamuy-gibo, i.e. monkey-like creatures... But even the western alrimani have long since ceased to be suitable for those marimaturi, as they were imagined in the days of primitive images. Bastian realised 40 years ago that it was impossible to find a suitable non-human type, which was the result of Western-Alrian research. Attempts to establish a specific Western-Alpine race can be considered hopeless.

If we turn the descriptions of and , compiled by travellers, , we will find that the characteristics of each nation are reflected in the properties of the products they consume. that are similar to those of their neighbours and different from those of other peoples. One name is said to have a "mixed type" (the people of Cordillera) and "non-native" (the names of the Lapura, Barimi and Gaussa peoples). Others have non-traditional colours, such as red-brown (boncho), light brown (banyani), dark brown and brown (luhagi), bronze (vachandi), black (nyamnyamy and monbutto). Thirdly, there are various shades of colour, from the lightest to the darkest (sygyusy, malry, baganda), and women are lighter than men (tusemy above Nyagaba). Fifthly, there is a "deviation from the non-Christian type" (ovals, non-Christians of the Western coast) and

"the absence of certain characteristic features of the people" (nemya bertat). Sixth, there is the "European type of people" (malry, bagandy). Seventh, a reliable voice, but "a pleasant tone" (managers)etc.

It is not surprising, since the very existence of the non-Christian type is being questioned. Ramm says that people "try to find the typical structure of a non-Christian, established by similarity, and naturally do not find it, because such a type does not exist at all." The research of German travellers to Alrim, who were familiar with the local anatomy, Fritua, Hartmann, Nachtigall, Bastian, Fagmenstein and many others, could not discover such a type and found it only in isolated cases.

Asia.

It is known that all of Southwest Asia, including East India, has been the arena of activity for Aryans and Semites since ancient times, i.e. white peoples, and therefore, when discussing Asia, there is no need to even mention the vast Asian continent. In the rest of Asia, which we are accustomed to consider inhabited by nomadic peoples, according to Katrazh,

"Signs of confusion are visible everywhere." "If you want to understand," says the old man, "it's actually the monogamous, маѳымов, ямѳов, несмоѳто isoѳirovaniѳ тюpmcmѳ пѳемен i тунѳусов, то все остаѳые народы жеѳтой раси представѳаются помесью с беѳыми." However, the number of these people is rapidly declining, as F. Ratay adds that among the Buryats, who are usually classified as Mongols, have white hair, and the hair of their children is usually dark.

Given the detailed overview of the peoples of the "yellow race," it is necessary to mention their very large ethnic groups, which Katrazh directly attributes to the yellow race. Even if this opinion seems exaggerated, there can be no doubt about the existence of these peoples. Thus, the "Bayan race" includes the Liny (Votyaks and Ostiaks) living in western Siberia, the Uymu (between the Anadyr and Nedovit rivers), the Ainu, who inhabit the island of Yesso, the Nippon Peninsula, Sakhalin, the Kuril Islands and the Niuy-Kyu Islands, and, of course, the Magammy people of the Magammy Peninsula and the Eondskikh Islands.

According to Kartazh, the tyurma branch of the monogamous race "approaches the ideal through imitation." A comparison of the ancient inhabitants of Agata, known as "Agata ore miners," led the academician Bera to conclude that they were "identical to the miners of the past." The graves dug by some tribes in the upper reaches of the Yenisei River are covered with stone slabs, and the burial mounds resemble the European type. The Turkmens of Turkestan in the vicinity of Kugji, as well as the populations of Kashgar and Semirechye, are undoubtedly a mixture of the white race with the yellow race. In the Mirzovs of Turkestan and among some Tajiks of Persia, Topinar distinguishes a "beigomur type". The Samoyeds, living in the north of Siberia, Middendorff distinguishes

"a mixture of [innov (i.e. беѳы) with monѳoѳami".

Within the vast Chinese Empire, the presence of беѳoѳo сѳементa is also beyond doubt. Firstly, the Tibetan languages, reminiscent of the Yugur, are described by Przewalski as a "mixture of Mongolian and Indian languages". In western China, according to

In Tibet, the Tun7us "meet sҕements, uydzhye mon7oҕьsmoj race," they look like "mon7oҕov mixed вшш7ans." The same can be said about the population of Kashmir, Nepal and Bhutan, as well as the Terai region. In southern China, Topinar finds "a fair-haired type, European features and a thick beard" among the Miao and Gao people. In Manchuria, Kagport, Barrow and Castren also found a "fair-haired European type". Katlapzh reports that they have "European features, light hair and thick beards, reminiscent of the Ainu." However, even the Mitai themselves, who seem to us to be the most typical Mongols, have certain features that distinguish them from the Buryats. Firstly, unlike all other gods, they are predominantly "male", Secondly, ancient mythical figures — mandarins, including Confucius — are depicted in ancient mythical drawings with a long beard, which is absent in modern mythical figures. "The Chinese people," writes Yenimer, "are the result of a very complex mixture. Based on historical documents, it can be reasonably assumed that it consists of at least five or six different ethnic groups."

In Indo-China, Kart[аж considers the people of Naosa to be "a mixture of the Zheҕтых and Hindus," and in Тонтине [раншусские стно7ра]ы find the "beomurye type" among the To, Man, and Mao peoples.

Even in the most remote north-eastern part of Asia, in the so-called Far East, there is no shortage of beomury types. In addition to the Umu, already mentioned, Katraz cites the Moravians and Mamuadagov as "a mixture of Umu and Zhegti," and considers the Japanese to be a "purely mixed" race, consisting of "pure" Ainu, "pure" Magaia, Japanese and non-Japanese. And Begu concludes that the highest Japanese masses "approach Europeans in terms of relatively tall stature, slender build, aquiline nose, large mouth, and so on." According to him, there are two types among them: "Mongoloid" and "European".

America.

Anthropologists' opinions about American races are the same as those about European races. For example, here is what Kogman writes about them: "In America, we will not find a single people, a single tribe, or a single

one horde, consisting of descendants of the same race. And there, in every social stratum, we find anthropological diversity. And there we also see a mixture of tribes, clans and peoples, but not races. The types are similar and the differences are satirised there, but a superficial observer sees a homogeneous race before him. But this is a misconception, as maniacs and anthropophagi will remind him at every turn, as if they were a homogeneous group, living peacefully side by side with representatives of different races, whose inherent characteristics have not changed much over time.

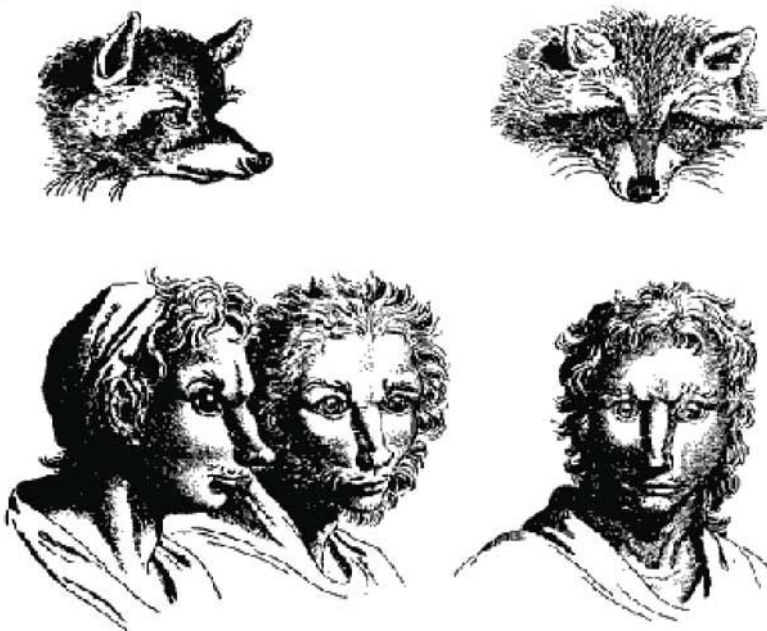
Topinar speaks of American Indians, saying that they "undoubtedly descend from bandits brought from Europe, and no matter how much they try to deny it, they cannot escape the fact that they were brought here by force." This legend exists among the Boronos in the remote Andes, where they meet

"Тошубые 7аса", accompanied by either dark or "light and red hair", with the usual features of American races. A striking example is the Mandan, who also have dark hair, but their women are "grey and red-haired". There are also

"grey gazelles" among the Atapas, "light-coloured animals" among the Gipanis,

"very bright" among the Antis and the Mogosh.

"The majority of American peoples," says Sh. Neturno, "are very much like us in terms of their way of life. But it is worth noting the following interesting fact: the American Indian is closer to the Mongoloid race the further south he lives. The Tsem, who live on the banks of the Amazon, are the perfect example of this race. On the contrary, the Indians of North America, also belonging to the Mongoloid race, are at the same time similar in some of their features to the Caucasian race. We come to an interesting conclusion: North America must have been populated by immigrants of European origin, perhaps even from the Mediterranean basin. Undoubtedly, the inhabitants of North America display all the characteristics of mestizos, descended from a mixture of Mongols and white people, and some of their varieties, such as the curious Mandan tribe, leaning even more towards the white race, which is yellow.



"Many and North American Indians," says F. Rathe, "are distinguished by their admixture of European blood." The distinctive features of some of the Chivaro, Newfoundland and Haida peoples belong to a separate race, namely: "tall stature, slenderness, a majestic bearing, regular features, and an intelligent expression. They have small teeth, small eyes, straight noses, pointed noses, light skin, etc.

The first European settlers in America recall the existence in their time of "fair-haired bearded people" in Canada, along the banks of the Missouri and in the Andes, and Mexican chronicles mention them in Central America. The Ants and Mapibs are considered to be of the "Mediterranean type" race. But most of all "light-coloured sements" in north-western America.

In Central and South America, especially in the Amazon, the oldest Mesoamerican barries depict people with "noses that are more than 7 centimetres long, of the Semitic type". This nose is a traditional feature of Mesoamerican and Peruvian artists. It is also known that the legends of Mesopotamia and Peru present the founders of the two states as "bearded men".

Many researchers of South American peoples distinguish people who are "fair-skinned, fair-bearded, 7оухобо7уаcых, веуиторосух", i.e. again with the characteristic features of the

race. These include the Mayru, Yurumary (whose name means "white people"), Boronos, Mandan, Antis, etc.

Martin expresses himself about o7onešemëxy: "If I had to make a definite statement on this important question (the origin of the O7onesemeg), I would settle on the most probable hypothesis, namely, their initial migration from Europe. It is not possible to admit with any degree of certainty the similarity between the European race, known as Neanderthal, and the primitive American race."

Puginesia, Mipronesia and Meganesia.

"The breed of Jews on islands of the Pacific Ocean, — says F. Ratse, — was already Forster
 well-built, with strong muscles, sufficient height, the other — more robust, wiry, woolly hair, more slender and agile. 3to poginesinyu and meganesinyu of the newest stnoplavov. It is impossible to strictly separate them from each other: there, where only the members of the latter group are supposed to be, there are bright and straightforward representatives and even the names of the members of the other group. Finch describes the inhabitants of Port Moresby in the following way: "Here you can find all kinds of people, from completely civilised to simple Papuan tribesmen, muddy-skinned people, among others, and red-haired and fair-skinned people are often encountered, as well as Japanese and Jewish people with hooked noses, reminiscent of red-haired people. The same can be said about the colour of the skin. In general, travellers certify that the Polynesian natives have

"European," then "Jewish," then "Mongolian." Katrazh believes that "the population was composed of a mixture of three races: white, yellow, and brown." According to White, their colour varies between light and dark brown with shades of grey and olive. Apparently, the lightest-coloured individuals live on the coast. Their height varies considerably, but this inconsistency is largely due to the "blending" effect.

Among the dark-skinned people, the Samoans and the Tongan stand out with their "white skin". They are slightly darker than the Europeans. The Tongan people call them "angels of the south." In New Guinea,

there are even three types of beards: one is "white and straight", another is brown, and the third is grey and uneven. The people of Gemegay and Pomotu are particularly distinguished by their "sturdy beards".

The beards of the people of Gemegay and Pomotu are considered to be the most beautiful.

In Meganesia, the "greatest resemblance to Europeans" is found in the Maropini, the Tsemeni of Rotuma Island, and the Simoyani, who are described as "completely European features".

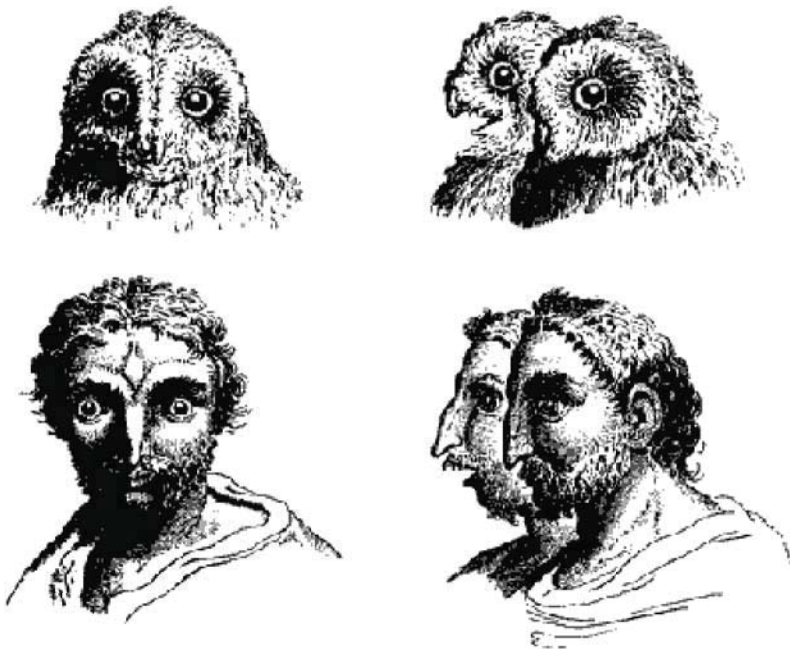
This is true of Australia, where the motor is more animalistic, more primitive, and Gems directly attributes it to the type of "European brunettes". "Everywhere," Ranma says on this subject, "where we find ueoveme, it is closely related to Europeans."



Thus, we see that all over the world there are admixtures of other races with the white race. To this we may add that in various parts of the world, among different races, there are legends, beliefs and customs dating back to ancient times, which show that even memories of those ancient times have been preserved. perhaps the race that appeared

Nowadays, it is less mixed with other races. There, the folk names of some light-skinned peoples, such as the Mam Luah and Mandingo (in Africa) and the Yurumara (in South America), are based on local languages — "white people". The legends of the V7ayums (in Nige) and the stories of V7anda and Vnyoro confirm their origin from light-skinned people is also constant their legends, as is the origin of the people from the North, the North-East and the East. In the family of the Vnoros, the prevailing belief is that their ancestors were once white and that all of Australia once belonged to the white people. However, among the peoples of Australia, Tasmania, Tanna Island, New Guinea and New Caledonia, there is a belief, judging by its widespread distribution, that after death they will turn into spirits. Therefore, the people of Australia accepted some of the spirits as the souls of those who had died earlier and as their ancestors.

It is curious that, according to White, the idols in Kon7o have European features. One wooden idol found there is particularly interesting, as it has a "prominent nose, small mouth, thin lips and a well-formed chin", i.e. the unmistakable features of the Caucasian race.



7. THE NAME AND CHARACTER OF THE KRAIN PRECURSORS NENOVENESTVA

Physical build, mind and character of the lowest limits of humanity. Physical build of the lowest races. Short stature. Weakness and curvature of the spine. Weak development of the calves. Stiff, stooping gait. Thin arms. Protruding, protruding belly. Thinness. Large head. Emotions of the races. Indifference to unpleasant sensations. Dullness of the senses. Weak development of the sense of love. Weakness of sexual feelings. Lack of modesty. Weakness of reproductive capacity. Weakness of character. Drowsiness. Weakness of will. Lack of risk-taking. Lack of curiosity and curiosity. Absence initiative, initiative, enterprise. Indifference to religion. Conservatism. Distrust and suspicion. Cowardice and timidity. Indolence. Peacefulness. Herd mentality. Attachment to place.

If modern science is a mixture of the old and the new, then it occupies a middle ground between its predecessors in all respects, and if we consider its main types, we have a vague idea about these ancestors, but we must remember that, ~~and~~ to the conditions of mixing, the highest limit, up to which modern *наука* reaches, should be lower than *дилювиально* *человека*, and the lowest — higher than *питекантроп*. With this in mind, I have gathered here data on the structure, mind and character of the highest and lowest races. We will discuss the characteristics of their physical structure as described in anthropological literature.

The physical structure of the lower races.

First of all, I must remind you that that there are no pure races on the globe, but rather mixed races in which the characteristics of the pure race are intertwined with those of the *pithecanthropus*. Therefore, it is impossible to find a race that would combine all the characteristics of a *pithecanthrop*.

It's impossible. That is why I do not sit down, but try to paint an ideal picture of the lower races, gathered from various nations and peoples belonging to the so-called "lower races".

Herbert Spencer and Virchow draw attention to the remarkable diversity of dimers. The former even provides a detailed list of dimorphic individuals who are distinguished by their very low stature. This external characteristic is mainly due to their motor skills, which are inferior to those of normal individuals. But dimarey, in addition to their motor skills, are distinguished by ~~thinness~~ thinness, rapid development, agility and strength. ~~The~~ joints are immobile, and therefore the ability of dimare to move suffers from significant deficiencies. Their gait is characterised by observations such as "heavy, swaying, with a slight wobble". They walk quietly, leaning forward, as if they have lost something. Each step they take is accompanied by a slight swaying. According to Schweinleurt, one of the men who lived with him for several months ~~and~~ never carry a heavy load without breaking it. This trait, according to Herbert Spencer, has a distant connection with the same distinctive feature in monkeys. "The red monkey does not stand upright," says Karl Focht, "usually its legs are bent and its feet are turned outwards."

Rumours, on the contrary, are relatively rare compared to rumours, ~~but~~ again, this confirms their similarity to rumours.

The upper part of the rib cage is narrow and slightly constricted, but widens at the bottom to support the abdomen. They write about the belly of the lower ones, that it is "hanging" and "protruding" and "unusually prominent". All abdominal organs are disproportionately large, especially the liver and accessory organs. The organs "seem to be constantly suffering from venous congestion."

The limbs are thin, their joints protrude, ~~and~~ the bones ~~and~~ tendons are clearly visible. The sedentary parts are prominent, ~~they~~ are significantly enlarged and the knees are slightly bent.

The shape of the head is similar to that of a monkey, which gives ~~in~~ resemblance to marmosets.

According to anatomist and traveller Gustav Frith, "there is the same difference between the dimary and the European tamaya as there is between the dimary animal and the domesticated animal of the same species." "Harmonious development," he says, "is perhaps less common among dimars than among us, who seem to have outlived our youthful years."

People. Normally developed 7ermane in relation to proportions, nsize and weight, stands above average 7oeve, belonging to m neme Bantu. Meanwhile, the Bantu are considered to be the most powerful and influential people in Alrima.

Others are outwardly strong and well-built with a robust physique, but the dynamometer shows that they are weak, below us in terms of their muscular strength and even simply in terms of their stamina. On long, tiring journeys, they quickly lose strength and get tired.

There are other external characteristics of lower races, such as the structure of the device, the shape of the head, the structure of the body and limbs, passage bpassage, etc., I will not discuss them here, as everything has already been considered in the passages of my work on the more or less important questions. And now I will move on to the feelings of the lower classes.

The feelings of the lower classes.

According to Herbert Spencer, the lower races "exhibit a comparative indifference to unpleasant and painful sensations, and, as a result, these sensations do not have a pally acute character. They are indifferent to various phenomena, and even the most significant changes in temperature do not cause them any discomfort. They readily accept the order of things as they are, are indifferent to the contents of their stomachs, and are completely indifferent to the harshness of life. The same applies to the suffering caused by physical injuries. The ease with which they endure the most serious operations inevitably leads us to conclude that the suffering they endure must be 70% less than that which would be caused under the same conditions in people of higher types.

On the same subject, we find the following in Karl Focht's work: "In terms of sensitivity, the natives, it seems, are inferior to people of the white race and do not correspond at all to the opinion that dim-witted peoples are naturally endowed with keener senses. Their hearing is usually dull. Their sense of smell, hearing and touch are not particularly sensitive or acute. Their sense of touch is not particularly sensitive; the sensory receptors on their hands are less developed than those of humans, but themost

noticeable phenomenon is related to the fact that they are, at least, insensitive to pain.

The feeling of love is developed in the lower races. They are surprisingly cold and indifferent to each other. Many of them do not have the concepts of "love," "beloved," or "dear."

Physical affection is also rare among the lower classes, as it is among the upper classes. Men do not show tenderness to women in the form of kisses, hugs, etc.

The ability, in the words of the French, to "faire amour en tous temps" is apparently an inherent trait of the higher races, while in the lowest races, on the contrary, there is like other animals, periodic mating once or twice a year. Westerman, who studied this question extensively, finds the same pattern among the Magellanic Indians, the Tusi people of Western Australia, the Dravidian tribes of East India, and many Australian tribes.

The novelty of modesty must also be attributed to the superior races, as it is completely absent in many of the lower races. Herodotus and Strabo mention the Tamai and the Irgandians, who committed incestuous acts in public. A similar phenomenon is observed among the modern tribes of the Amazon, the Ayeutes, the Simimos, the Yururus in Paravai, and the Hoaranis. Other peoples also display a lack of modesty in the absence of clothing, such as the Bushmen, the inhabitants of the Andaman Islands, and others. But it is not enough to say that the absence of modesty is necessarily associated with immorality. Immorality, which is impossible without a sense of shame, is inversely proportional to the amount of clothing worn. The poorly dressed, that is, the relatively poor, are at the same time considered the most immoral.

Vm and the character of the lower classes.

The dimar is smeared with a well-formed uexove mam, which would be dremxiojim. If you ask him a new question, you will have to repeat it several times before his mind awakens, and you will need to speak more clearly so that your thoughts are understood. His attention is very unstable; he cannot even sit still for a short time with the simplest thought. No

Capable of intense thought, he sometimes cannot even answer the simplest question with a simple "yes" or "no." When asked about the names and distances of nearby places, the diaries never give a definite answer. If you ask them about two places, they will give contradictory answers. A short conversation tires them, especially if the questions asked require mental effort and memory. They stop listening, their expressions become fixed, they become irritable and reveal everything that is hidden, unable to bear the strain any longer. They become confused at a time when they should be alert. They begin to act and speak senselessly.

Spis and Marus discuss the Indian, saying that "as soon as you ask him questions about his language, he becomes irritable, gets angry at the slightest provocation, and generally reveals all his faults, and is unable to tolerate any effort," while Bets talks about the same people, saying that "it is very difficult to get them to understand subjects that require even a little bit of critical thinking." Touno and Lobriol also mention that "they may not be able to understand anything at first glance, they quickly tire of research and questions and ask: 'What's the point?'".

The memory of dimarey tam cʰaba, uto one, for example, сабыʰ the name of his wife, with moto rastaʰsa allʔo three days. ʔpyʔoʰ does not remember the names of his parents and mother.

Their speech corresponds to their mental abilities; it consists of simple words that cannot be used to describe even the most ordinary things without resorting to the strangest expressions. Some children are unable to grasp the concept of numbers. Their vocabulary is completely devoid of expressions for numbers, and they cannot say "one", "two", "three", and cannot even count by fingers. They have words for all known plants and animals, but they do not have words for abstract concepts such as "tree" or "fish."

"ptiʷa" etc., and there are no corresponding concepts for "truth", "judgement" or "crime".

The lower classes lack not only curiosity, but even simple curiosity: when they see new objects, they remain completely indifferent and express no surprise. New things do not attract their attention for a moment. Everything amazes their children, but nothing can interest them.

When the Australians saw a European ship for the first time, with people and animals that were completely different from them, they did not show the slightest surprise. On the ship, they were most interested in the 12 whales caught by the sailors. Kum reports on the news, saying that they "are completely satisfied with their lot, discussing it without any desire to change it. They are not curious either in their questions or in their observations. New objects do not impress them at all, as one might expect, and often do not attract their attention even for a minute."

According to Kum, the seven showed complete indifference in the presence of the strangers, who were completely new to them. Kum also says that the Tasmanians do not seem surprised by anything. Captain Vagis says that ~~by~~

"displayed the most incomprehensible indifference to everything around ~~them~~ on board, even though it did not arouse in them the slightest surprise, although it was very strange to them." And the Veddas "did not express the ~~the~~ surprise at the sight of them." And about the Samoyeds, we learn from Pinerton that "they did not express any surprise at all, except for a moment, and even then only for a moment." Beru says the same thing about the Bushmen: "When they see something strange, they laugh and stare at it with dull surprise, as if they are seeing their own faces, but they do not express the slightest curiosity about it."

In the lowest race, there is no energy, no initiative, no enterprise, no feeling, no joy, no hope. There is no spiritual life whatsoever. Everything is overshadowed by gloom, so they look dispassionately at all the phenomena of life and nature and show a kind of indifference to everything in the world except for food. The present moment is everything to them. They are incapable of thinking ~~about~~ the future, because the idea of the future is already a distant thought. Hence, they have no foresight whatsoever. If they go hunting, they kill hundreds of animals without any need. They give away the same game for free, which they could have sold for a good price the day before. They give away their goods in exchange for worthless trinkets, and then spend an incredible amount of time trying to sell their ~~own~~ goods. They repeat this day after day, and the past does not help them.

But even the thought of the future does not come to mind.

If there is no religion, then there can be no religious needs, and therefore missionaries and travellers seek out peoples who have no religion. This includes the unevangelised tribes, the unevangelised tribes of Brazil and Paraguay, the unevangelised tribes of the Andaman Islands, the Andamanese, some tribes of Hindustan and East Almir, the Ottentots and some Bedouins.

But it is not only the lowest races, but even the highest races, the Mammalia, who show complete indifference to religion. They laugh at preachers and joke about the immortality of the soul. For them, death is annihilation, and the highest good is a pleasant dream.

The immobility of the lower classes explains their conservative nature, thanks to which their beliefs, rituals and customs have remained unchanged for many thousands of years. Even the ancients were struck by the conservatism of some of their contemporary peoples. Herodotus, writing about one such people, said: "For at least 2,000 years, and perhaps even longer, these people have lived in the same place, eating and drinking. They are now as rich and poor as they were thousands of years ago. They have not added anything to what they had in those days. The history of each society is the same as of the previous ones. "Primitive man," says Herbert Spencer, "is conservative to an extreme degree. Even when comparing the higher races among themselves, and comparing different masses of the same society, one can see that the least developed are the most averse to any change. Any new method is instilled in the common people with great difficulty, and even a new kind of pin is usually met with hostility. An uneducated person is more susceptible to this tendency. The simpler the nervous system, having lost its flexibility, the less capable it is of adapting to change. Hence the unquestioning and unwavering devotion to what has already been established. "If it's good for my father, then it's good for me," — say all uneducated people. They express aversion to even the slightest change and constantly resist any innovation and improvement in their lives. Therefore, they usually remain unchanged. Their habits are also constant, and each bird, like the distant species of birds, has its own constant characteristics in this regard.

Clothing and its accessories are not subject to fashion trends, except for the



most basic items such as underwear, socks, and shoes.

When discussing the moral qualities of lower animals, it is important to mention their caution, distrust, timidity, and prudence. All these qualities, of course, do not testify to their superiority, but it is well known that animals, which are accustomed to fighting for survival, have, for example, saiy and ovy, are endowed with these qualities to the highest degree and without them would be lost in the struggle for existence.

There are two lower-level traits that warrant caution: cowardice and timidity. Here is an example of a situation in which these two vices are clearly evident. A Russian man, who had been travelling around the country on business, was annoyed with one of his colleagues because he had unwittingly offended him, and he was afraid of his wrath. The couple fell into despair, and with them their whole family. The frightened poor man could not calm down, imagining that he had committed a terrible crime and, already overwhelmed by his own incompetence,

Ask him what he wants, and he will tell you. The lowest guests are afraid to ask for more than the highest ones, they themselves say that what they have is enough. And about the Votyaks: "One of the most striking features of the Votyaks," says Mr. Veron, "is their unusual timidity. Look at a local Votyak, for the sake of a joke, and the Votyak will immediately freeze and not dare to move."

Of course, some are naturally inferior, but having learned from their distant ancestors the usual ways of war and slavery, they do everything, but in a very primitive way. According to the descriptions of missionaries and travellers, the war between these tribes is waged solely for the purpose of deceiving each other. They fight with their weapons and very reluctantly, solely because of the shame of returning home empty-handed. Two or three dead and wounded are enough to decide the outcome of the battle, and the fighting ends. Fear overcomes these people at the sight of blood; they are afraid to fight, and therefore immediately scatter in different directions, after which negotiations begin. Such cowardly peoples, engaging in robbery, try first of all to attack people who are as cowardly as they are, and they themselves, having committed theft, suddenly, unexpectedly, but at the slightest resistance they turn into a crowd, abandoning everything that could hold them back.

Some people, out of cowardice, display servile flattery towards those who treat them harshly and oppress those who treat them kindly. They are deprived of all independence and not only do they not avoid slavery, but they seek it out. Servile obedience to their superiors and fear are their strongest feelings.

According to Walton, they "seek to be enslaved" and "eat with their master, mam bonma." Similar phenomena are found among other southern tribes. One of them said to a European: "How can you be a master; I have been with you for two years and you have never beaten me?"

Herd mentality is evident among the lower classes in their fear of public opinion, of their own and others' disapproval, and of the dissatisfaction and ridicule of their peers. This fear is so strong that it controls the behaviour of the lower classes and forces them to unquestioningly obey the dictates of local customs, no matter how senseless and cruel they may be.

In societies where the lower classes are oppressed, the first priority must be given to justice, which in some places is equated with virtue. A leader who is capable of achieving this, and who is believed by his people, is considered

as a true leader and is treated with universal respect. The following are considered vices: greed, inconstancy, disloyalty to one's word, deceit, cunning, avarice, carelessness, laziness, and vanity.

The similarity between lower races and herbivorous animals is evident in the fact that they are attached to a certain type of food. According to Warvin, they are also susceptible to mental and other changes, and their closest relatives are the monkey-like apes, which, having been uprooted from their homeland, are known to never survive. "It's a strange thing," says one traveller, "that they are so far from their birthplace. There are people who, although born three miles from the sea, have never seen it."

All the observations gathered here about the character of the dimare and the people who are not familiar with them are not new, they are well known to scientists, and many of the recent findings even lead to very tentative conclusions about the position of dimare in the universe and their future.

No, says Warvin, there is no doubt about the barbarian's mental development, who, according to Byron's description, threw his child against a wall so that he would drop his sea urchins, and those people, Howard and Carpenter; and the difference in mental abilities between a dimwit, who does not use any appropriate expressions, and Newton and Shakespeare.

"In verse," says Herbert Spencer, "thoughts, restrained in their thinking by established ways of thinking, do not have the freedom required to enter in new combinations and thus generate new modes of action and new forms of industry. Primitive people should not be credited with even the inventiveness that their simple tools seem to suggest.

According to Notta and Giddon, the Totentots and especially the Bushmen are morally and linguistically not much different from the orangutan and no more so than the Europeans themselves. South of 10 degrees latitude, the area is inhabited by people whose minds are dark, whose hearts are cold, and whose physique is so utopian that it destroys all hope for their future improvement.

White, describing the character of the dimare, says: "It is clear that

the opinion of some scholars that the mental life of lower beings is no higher than that of monkeys, and their emotional life no higher than that of animals, is to a certain extent justified."

"I believe," he says, "that it is a mistake to attribute to primitive man an irrepressible, passionate desire for moral and intellectual development. On the contrary, given the evidence of his own experience, he prefers to remain in his former state; he is unlikely to decide on his own, without external coercion, to take on the heavy work of civilisation. After all, the lowest classes of society, left to their own devices, do not undertake anything similar, as long as they live at least somewhat comfortably in material terms, and despite the fact that they constantly have examples of higher development before their eyes. Were it not for that, the seemingly incomprehensible course of progress in society, in everything that is happening, would remain completely incomprehensible.



8. NENOVEK — HIKONIK

A predator. The mountains of Europe. Tall stature. Muscularity. A strong build. A regular oval face. Speed and agility of movement. A steady and firm gait. Self-control. Intellectual qualities. Sensitivity. Prone to enthusiasm. Honesty. Loyalty and faithfulness to one's word. Self-respect. Sensuality. Vengefulness. Military qualities. The character of the highlanders is also found among the inhabitants of the plains.

In contrast to the lower classes, the Ovka people, ~~we~~ can describe another type of community, the Khinnim people, whose image in our time can be seen in the peoples of Europe and Asia.

It is well known that the 700 differ from the flat-land dwellers in their tall stature, good build, strength, fierce character, belligerence, and love of freedom. This is why Montesquieu expressed the opinion that "in vast, fertile regions where people are unable to defend themselves against tyranny and submit to it, — there is a tendency towards despotism, then the boldest steps produce a strong, independent, proud defence of their freedom." This is not in doubt, but the question is whether it should be understood.

Some anthropologists believe that harsh conditions inevitably produce a certain type of person. According to Ranma, constant walking on mountains slows down growth, while others believe that struggling with harsh nature strengthens character. But I find this explanation far-fetched. If this type of person were really shaped by the mountains, then everywhere, in the mountains all over the world, this type would be completely identical. But in reality, this is not the case at all. Firstly, in every part of the world, people are influenced by the race among which they live. In Africa, they are dark-skinned, in Asia, they are yellow-skinned, in America, they are copper-skinned, and in Europe, they are white-skinned.

Secondly, in the same work, we find: "Under certain conditions, life in the mountains inhibits the development of the human body. The causes that lead to the development of retentism in many mountainous areas often affect the non-retentive areas of the same regions,

by inhibiting growth."

Thirdly, it is assumed that the 700 are distinguished by their tall stature and warlike character not only in Europe, but even in Asia, they are not all warlike. For example, the Tsemu people on the Magammi Peninsula, according to White, are "a peaceful people who do not know what war is." The same can be said about the Alrim: the Germanic sources mention the Porny Damars, stating that this people is inferior in all respects to their plain-dwelling kinsmen. "Their skin is not as dark as that of the Otentots, but in terms of height, they are taller than the other Damars." Namone, Agusid L'Orbigny, who is engaged in research on the anthropological aspects of South America, found "the smallest stature" among the inhabitants of the mountainous regions there and even attributed it to "the thin air."

We will not express our opinion on the causes of belligerence, freedom, power, justice, and rapid growth of the people, because it will be evident from our further research. We will briefly touch upon the superficiality of the conclusions of certain anthropologists, which they themselves contradict. If we are all here to discuss the highest type of society, it is because in the descriptions of our ideas in the current literature, we find the most accurate and detailed characterisation of this type.

To give the most accurate type of ueogeve-ma-khinnima, we repeat the same technique, as we did for the lower races, i.e. we will gather everything in one place, as we did in the literature on the various peoples of Europe and Asia.

European mountains are described as tall, muscular, strong, with broad shoulders and a slender build. Their delicate physique is striking: they are very tall, with long limbs and small feet. Their necks are long, but without dewlaps, straight, with correct shoulders and a straight Roman nose. The correctness of the legs is well known, but even the entire race is called "mavmaskom". Their eyes are very mobile. Their movements are smooth and quick; there is something noble and dignified about them: their gait is decisive and firm. They are good climbers and fast walkers in terms of speed and agility.

In his "Oupmah Kavmasa," G. Evgeny Marmov compares the Mavmasks with the Russian common people and describes their appearance: "When you look at the Gesina and our brother Vakhama rusmo7o at the same time, the Russian makes an impression of an unkempt herbivorous animal."

brother Vakhgama, the Russian makes an impression of an unkempt herbivorous animal next to a stately and dignified lion. The Geshina's colourful attire resembles that of a panther or a leopard, and the grace and agility of its movements, its fearsome gaze, reflected in its sharp, steely eyes, are truly terrifying. It is truly a beast, equipped with all kinds of weapons, sharp claws, powerful weapons, sharp blades, a swift and agile mind, swift as lightning, swift as lightning, swift and agile, instantly devouring them with its mouth and tongue, never allowing the herbivorous wolf to come to life.

The mountains are inhabited by tribes and clans. Each tribe is an independent state and an enemy of all others. There are constant feuds, constant wars, constant murders and constant violence between them. Robbery and theft are often committed not even out of greed, but out of a desire to prove one's luck and strength. Theft used to be a form of revenge: girls were reluctant to marry young men who had not committed crimes.

The mountains do not miss their prey. They treat the inhabitants of the plains with extreme contempt and often expel from their midst the bandits who ravage the countryside. Some of them fight in the armies of foreign states as mercenaries; and even, as tailors, they make themselves a speciality.

In political terms, many countries still retain their independence and vigorously defend it against all attempts to undermine it. Some states, such as Turkey, unable to control them for many centuries, have saved themselves from the harm they cause to peaceful citizens by maintaining a constant military presence and inciting the tribes against each other. But even when subdued, the states continue to fight, first disarming them, then feeding their passion for weapons, and considering all occupations other than war and slavery to be beneath their dignity.

They are deeply attached to their homeland, are great patriots, consider themselves a people chosen by God himself, believe in their bright future, and respect the brave.

They are credited with great mental abilities, quick-wittedness, prudence, liveliness and sharpness of mind, wit, ingenuity, energy and enterprise. They are eloquent and often very skilled diplomats. Depending on the circumstances, they

If they succeed, they also thrive in peaceful pursuits, demonstrating an aptitude for trade, crafts, and even mechanics. They are curious, have a vivid imagination, innate intuition and a keen sense of perception. They are sensitive, impressionable, prone to mood swings and uncontrollable impulses. In their relationships with others, they are good-natured, friendly, quick to make friends, honest, loyal to their word, and are distinguished by their noble, generous nature and are prone to extravagance. They are aware of their own worth, are modest, and despise boasting. In company, they are unusually cheerful and may even dance, so much so that, as they say, all their joints come loose. In terms of relationships, they are passionate, sometimes characterised by volatility and recklessness.

If you provoke him, he will lose his temper and will not calm down until he takes his revenge on someone. When they quarrel, they immediately rush at each other with weapons in their hands and become cruel, bloodthirsty, and will stop at nothing, not even the most terrible crime. They are unforgiving and vengeful. Bloody revenge is not only a personal matter, but a sacred duty for the entire clan, and is one of the main causes of conflict between them. Some families die out, some centuries pass, and something empty and incomprehensible remains.

They are warlike, brave in battle, courageous, and love freedom, preferring to die rather than be captured. But they are so proud that they would rather die in captivity than allow themselves to be exchanged for a beautiful enemy girl.

As can be seen from the description, modern heroes are not particularly original, that we cannot find on the plains and that would make us live in some unusual conditions that could produce an unusual breed of people. It is worth recalling ancient history to see that, in well-known circumstances, the inhabitants of the plains are in no way inferior to the mountains in their militancy and love of freedom. I will quote here an excerpt about the ancient Germans and modern Latvians:

"The bloody fervour of war, imbued with religious fervour, was already evident among the Germans in their first clashes with Rome. My three gods, whose powers

They are difficult to define and have such an ambiguous nature that all of them are violent and cruel. It is a bloody and cruel existence. They believe in a dangerous life, predestined for warriors and heroes in the wild castle of Valhalla, where eternal battles are fought with eternal weapons. These fierce warriors, bound by an iron ring throughout their lives and always forming the first ranks in battle, their faces grim even in peacetime, possessed by a fierce passion for battle and destruction. To die for them means to return to Odin, to Valhalla, to the gods.

The Frisians belong to an ancient Germanic tribe and were known for their exceptional bravery even before Christ. The original inhabitants of neighbouring countries always treated them with envy and respect as a strong, independent and free people. "Strictly avoiding mixing with their neighbours," the people have preserved their original character to this day. Even now, if you meet a man in Friesland and ask him which nation he belongs to, he will not answer "I am a Frisian," but will invariably add:

"I am free." Although the Frisians and the episcopate are trying hard to destroy them, they are the only people in Europe who managed to remain free from foreign dependence during the reign of the German emperors. Although the people are usually straightforward, in battle they become like a whirlwind: their eyes widen and they breathe fire, their nostrils flare, and their hair falls disorderly on their necks. It is impossible to tell which of the two is speaking at any given moment, but he is ready to strangle someone with his own hands for something insignificant, unpleasant, or even imaginary. You can recognise a Frisian by his firm gait and open expression. Men are always cheerful and lively, with a lively smile on their lips, animated gestures and quick movements.

But apart from that, people of the same type can be found even today among peaceful nations, but we do not recognise them, firstly because we see them in a different environment, and secondly, because they are isolated among a mass of people of completely different types.

9. COMPARISON OF EXTREME TYPES OF UNFAMILIARITY WITH FAMILIAR ONES AND ANIMALS

The similarity of extreme types of humanity with animal and plant predators. The similarity of races in their character to sheep. The similarity of predatory people to predators of the animal kingdom.

Thus, we have a clear picture of two types of humanity. The lower of them clearly resembles herbivorous animals that live in large herds, such as sheep, goats, and some monkeys. Their protruding eyes, bulky bodies indicate their adaptation to a plant-based diet, which is actually followed by most of the lower species. Their senses are dull, and their minds are immobile. Foresight, cowardice, and herd instinct are all characteristics of herbivorous animals. These creatures are incapable of active combat; they can only be victims. Their only salvation is the herd.

A comparison with what was said above about the lower races of humanity immediately comes to mind, with the following excerpt being particularly relevant. "Domestic sheep are timid creatures. The timidity of this animal is expressed in all aspects of its life and habits. The most timid ram cowers before even the smallest dog; the most harmless animal can strike fear into the herd: the whole flock follows its leader. No animal can be compared to a domestic ram in this respect... he seems to rejoice when another creature takes the burden of caring for his own flock off his shoulders. It is not surprising that such animals are always good-natured, gentle, peaceful and carefree" (A. Brs).

The highest type of consciousness is the direct opposite of the lowest; it strongly resembles the consciousness of animals.

Although these types differ from each other in various aspects of animals, but according to their appearance, according to character, image, life,

In relation to their own kind, etc., they undoubtedly have certain characteristics that are derived from identical living conditions. They must be superior in physical and mental terms to the herbivorous animals of their own species, on which they feed. According to scientists, they are stronger, faster, more agile and more intelligent than their prey, and are endowed with a more developed nervous system, greater courage, decisiveness, courage and initiative. a more developed nervous system, greater strength, decisiveness, courage, enterprise, foresight, and a lively and energetic temperament." All these qualities are necessary for a spy, because without them, he would surely die within a month. In addition, hunters must be more or less individualistic, independent, and have their own initiative, as they often have to act alone. Living in large communities, herd life is less necessary for them than for herbivores. That is why true hyenas are often anti-social animals.

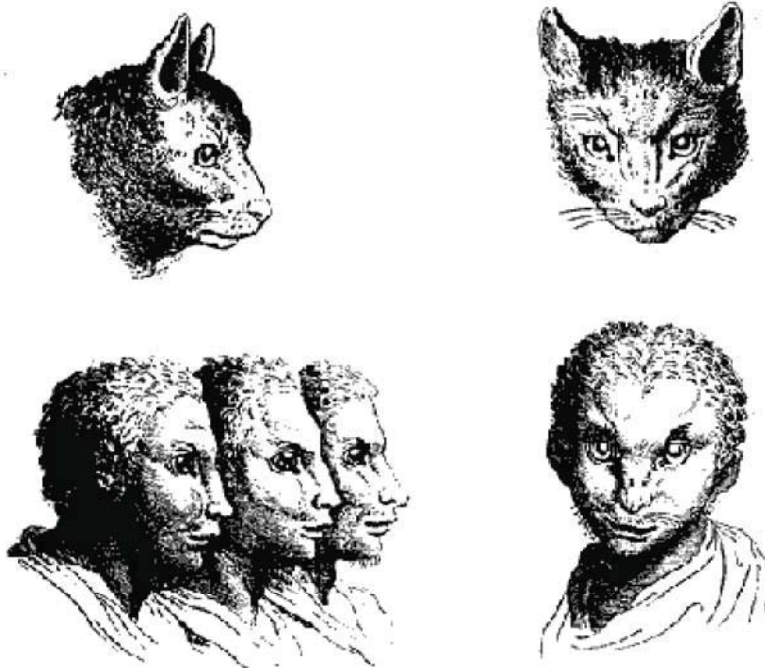
Hinnis are freedom-loving by nature. Although these animals



are very trainable, but it is possible to tame only two types of hyenas, and not the largest ones, dogs and foxes, then it is possible to tame herbivores: the fox, the weasel, the marten, the squirrel, the badger, the hedgehog, the hamster, the mouse, the owl and the pig, i.e. 10 species. This circumstance is precisely what determines the freedom of wild animals. Some of them, according to the words of the authors, are distinguished by their particular recklessness. There, for example, they write about the narwhal (*nasua rufa*), uro

She never submits to anyone and immediately flies in a rage, so they beat her with a stick. Even beatings do not deter her, during which she only becomes more determined, fighting off her guard and all outsiders."

If we accept now that the highest type of modern society is still lower than the ideal society, and the lowest is higher than *pithecanthropus*, then we can imagine the mixture of two opposite extremes. In certain situations, the characteristics of both types are mixed in the most incredible combinations, and in general it represents a gradual transition between two extremes.



10. OPINIONS ABOUT THE EXTREME REGIONS NENOVENSKY'S ROLE

The views of scientists on the two types of human beings. The active and passive races. The races: the two-winged, the one-winged, and the twilight. The anthropological-sociological model. Long-headed 6lozdiw and short-headed 6ryuet. The impossibility of classifying humanity according to the number of characteristics of long-headed people.

The contrast between the two types of society, to which I have devoted the previous seven chapters, has long attracted the attention of thinkers. Many have tried to explain it in terms of the mass of society. "Peiro de Kudrener," says White, "is considered to be the first to establish the theory that only a mentally active race is endowed by nature with the need for knowledge and development." All the high achievements of other races, according to Peiro, owe their existence to the white people who came with them. Among the followers of White, Kemm and Butme are mentioned, who made a clear distinction between the higher and lower races. One of the verses of Khemma's poetry is called "active and masculine," and the other "passive and feminine." "The first," he says, "is more masculine than the second. It is characterised by a spiritual attitude of courage, a desire for power and freedom, a tireless thirst for action, a desire to move forward, into the vastness, scepticism, *sner7iya* and *УюбоснатеУьность*. The active *уеУовецеству КУемм* includes: Persians, Arabs, *7ремов*, Romans and *7ерманшев*. "These people," according to him, "move from one country to another, destroy old empires, found new ones, are skilled seafarers, they live in a free society, based on constant progress; knowledge and thought take the place of blind faith. Science and art flourish among them." Passive peoples include the Egyptians, the Mithraists, the Japanese, the Messenians, and others.

The same applies to *Natama m e7o orichinagovoy massilimaynuevstva na gyudey* "daytime" — *mavmasmaya rasa*, "new" — the "new ones" — and the "twilight ones" — all the rest. But the latter,

based on the same series of lamts, gives a new theory of anthropological shmoya, massifying ueoveustvo ~~an~~anthropological data and, 7avnym obrazom, according to measurement data. This theory, it seems to us, is closer to the truth than any other, since it is based on the European population.

3According to theory, the latter was formed from a mixture of immutable anthropological types, of which two deserve the most attention: the long-limbed, tall blondes, and the short-limbed, dark-haired brunettes. This physical type corresponds to a certain psychological type. Tall blondes are gifted with a sharp mind, initiative, and a rich imagination. They are adventurous, finding satisfaction in the struggle itself and ~~in~~achieving their goals. They already see ~~in~~interests, as well as the interests of their nation and race, as the driving force that will ultimately lead to indisputable victory, and their unwavering courage its strong will and awareness of the unity of its race give it the greatest chance of success.

Meanwhile, the brunette mopotmo7o7obell — ue7obem is passive, cautious and practical. He lacks the ability to combine ideas and concepts of reason and pragmatism. He lacks initiative. Sensitivity prevails in him, but it is subtle and restrained. Courageous when necessary, he does not like war. He has dreams and works patiently to realise them. He is very distrustful, but he does not try to understand the motives of those he ~~despises~~. He is a traditionalist and has a sound common sense. He finds progress unnecessary and loves uniformity in everything. He understands and protects the interests of his family and closest neighbours, but his narrow-mindedness often prevents him from seeing the bigger picture. If he mixes with a dingo, then his offspring will grow up to be selfish, lacking the individuality inherent in dingoes, while family feelings ~~and~~racial consciousness are lost.

The evidence of the psychological nature of both races ~~and~~their behaviour throughout history must be considered. Indeed, the individualist is an individualist in history; ~~he~~does not single out the masses, but the individual. He does not sit in a corner, but everywhere, throughout the entire world, and does not accept the existing conditions of life. Above all, he demands respect for his "self" from the state and strives to rise to

a position of prominence, where he can assert his ego and satisfy his ambitions. Progress is a necessary requirement for him. The same applies to the masses: they suppress their herd instincts and lose their individuality in the historical struggle. Instead of individual personalities, the masses come to the fore. The short-sighted person prefers to bring everything down to the same level rather than raise himself up. In politics, he places state control above individual initiative. The short-sighted person shows strong attachment to their place of birth and does not like to move to the unknown. The character of both races is especially evident in the field of religion. Examples: England, Scandinavia and northern Germany are the strongholds of Protestantism, while Catholicism is associated with the Roman Catholic race of France, southern Germany and the western Slavs.

All people belong to the same human race, regardless of their nationality. "I would not be surprised," says one of the leading representatives of anthropological science, "if the enlightenment that came from other races would be necessary to attribute to the presence in their masses of a benevolent divine spirit, lost in the darkness of time." The light-bearing race seems to have been the ruling class in Egypt, Hadea, and Assyria. It spread to Persia and India, and possibly even to ancient China. This race manifested itself in every way in the Roman Empire, and in our time, the early stages of certain nations are clearly proportional to the dominance of divine bonds in ruling masses.

As we can see, the theory of anthropological sociology largely coincides with ours, although it is based on completely different grounds. It presents us with two types of beings, the former of which obviously has a greater, and the latter a lesser admixture of the divine.

These studies are undoubtedly of great interest and will provide science with many new discoveries. But the author, having developed his theory, apparently wants to apply it to real life. It defines the proportion of genetically modified bonds in certain groups (currently only in Europe), probably with the aim of establishing on scientific support artificial selection among

every society has a tendency to be influenced by factors that are always stable, as we will see below. It rises and falls. Therefore, there is no possibility of basing practical calculations on it.

11. SECONDARY SEXUAL CHARACTERISTICS OF HUMANS

Secondary sexual characteristics in humans. Physical differences between the sexes. Differences in their minds and characters. Changes in the female organism after the union of a human being with a pithecanthropus.

The noble race, with its intellect and character, was forged by the harsh conditions of the early period, then women of that race bore all the burdens of that struggle on their shoulders and found themselves in exactly the same conditions as men, and consequently, they should have been subject to exactly the same natural selection as men. That is why we believe that modern European women, who has distanced herself from men in a way that is incompatible with the struggle for existence, is not at all the same as the woman who cannot compete with the dynamic European man. A jealous friend would have to be replaced by a new one.

Indeed, if we compare the status and mentality of modern European women with those of European men, the difference between them is not so great, but rather very subtle. "From the moment of birth," says Ramé, "there is an inequality in weight and height between children of both sexes." Both are smaller in women than in men, and the difference remains for life from the moment of birth. Women's bodies (compared to men's) are shorter, their arms are shorter, their legs are shorter, their feet are smaller, their muscles are thinner, their shoulders and chest are narrower, and their hips and thighs are narrower than men's.

Men are smaller and in every way gentler than women. According to Prof. Petri, it is more like a child's. The capacity of the uterus and the absolute weight of the woman are smaller, the breasts are smaller, and the isthmuses have fewer isthmuses. In terms of breast size, the Nez Perce, Maya, and American Indians correspond to the smallest and average breasts of non-Native women. Niyevoy women are smaller, and she has a greater tendency towards promiscuity (prostitution). In terms of all its characteristics, the female is somewhere between a child and a mature male. For example, the female is less affected by the environment,

than a man, her hair is thicker and less prone to falling out.

We will not list all the other characteristics of the female body, but we will mention that, that there are many of them and that, according to scientists, the female body "is in a state of embryonic development at a lower level than the male body, compared to the male body, and is closer, on the one hand, to the child's body and, on the other hand, to the bodies of lower species."

The same applies to women's minds, which differ from men's in terms of their structure and functioning. "The main difference in the mental abilities of both sexes," says Warvin, "is manifested in the fact that a man, in everything he undertakes, achieves greater perfection than a woman. This is evident in the areas of deep thought, imagination, and in tasks that require the simple use of the senses and hands. If we were to draw up two tables of men and women, the most self-confident in poetry, painting, sculpture and music — in relation to their abilities, and their achievements — in history, science and literature, listing the names under each subject, then both tables will not stand up to comparison. We can even assume, based on the assumption of an average level of intelligence, if men have a positive advantage over women in many respects, then the average level of mental abilities in men should be higher than in women.

Nombroso 7 speaks about the same thing: "Although we can name enough famous women in politics, literature, art and science, it is obvious that these women are still inferior to such great men as, such as Shakespeare, Basan, Aristotle, Newton, and Mime Angelo. Similarly, there is a clear advantage on the side of men when comparing the frequency of the appearance of geniuses in both sexes.

With regard to the senses, the same author, referring to the research of various scientists, concludes that women have more developed senses of touch, smell and hearing ~~in~~ ^{than} men, but less developed senses of sight and taste. In them, the sense of touch and sexual arousal are more developed. ~~As~~ ^{For} female traits, he focuses on those that we have observed in lower species, such as liveliness, greed and conservatism.

All the differences between men and women, ~~with~~ ^{which} are called "secondary sexual characteristics," are probably due to the fact that they originated from the circumstance that men

with pithecanthropus, who were probably their female counterparts. If he had mixed there, as races and tribes mix in the present day, the resemblance to the lower races would not be so striking in women as it is now. The white woman did not mix with the male pithecanthropus, but the white man took for his wives the female pithecanthropus, who were numerous and beautiful, so that the remnants of the ancient white woman completely disappeared, dissolving into the mass of new ones.

If men have undergone significant changes since the fall of the ancient world, then women have undergone no less significant changes. Indeed, the mass of women should have died out from one generation to the next. The expression of Библии, according to which Бог, expelling Adam and Eve from paradise, condemned our first parents to "give birth in pain," has an undeniable scientific basis. The natural birth of every animal of the same species should be the same for humans, i.e. painless, with all the other physiological functions. If it is difficult, then this is due to an artificial change in normal conditions. If the white man is a man of action, and the man himself is a man of letters, then it is natural to expect that the birth of such a child, due to the disproportionately large size of the baby, would be difficult and that it would be impossible to get rid of the burden of the mother, who had the widest hips. All the others would die in childbirth and give birth in terrible pain.

Many women die from the inability to give birth, but the more of them died, the wider the female population became, and those that remained alive passed on their traits to their offspring, resulting in a female population with a wide range.

However, the more they spread ~~at~~ the globe, moving away from Europe, and the more they acquired the characteristics of pithecanthropus, the more they changed, the fewer children are born ~~them~~, and the less women have to suffer from childbirth. And so it really seems that the pelvic bones have significantly widened in white women, while in women of lower ~~as~~ they have remained completely unchanged.

"We cannot," says Poss, "fail to award prizes to the most primitive tribes." It is believed that women of lower classes endure childbirth very painfully, sometimes even without any painkillers, and in very rare cases die from childbirth, despite the fact that

However, their fate is no different from that of men. But we must also mention the women of lower classes, who give birth to children from poor fathers. For example, it is reported that Indian women often die when giving birth to children of mixed race, while their own children are born healthy. Many Indians are well aware of the dangers of pregnancy from mixed races and, in order to avoid it, prefer to eliminate the consequences of conception in a timely manner using appropriate means. The same is reported about the Ayurs Eastern Alrim.

Everything that has been said about childbirth among women of lower classes can be repeated about European lower classes, among whom, as is well known, childbirth is also incomparably more difficult,



especially in the case of interracial marriages.

12. COMPARISON OF THE NEW LIMORPHIA NENOVEKA WITH THAT OF OTHER ANIMALS

Comparison of sexual dimorphism in humans with dimorphism in other animals. Why species are different from each other. Males are larger and stronger than females. Greater passion in males. Greater courage and aggressiveness. Hairiness of males. Greater variability of secondary sexual characteristics in males. Transitional forms between males and females. Acquisition of male characteristics by females. Similarities between humans and animals in sexual development. The same effect of castration. Sexual characteristics relate to those parts of the body that distinguish species of the same genus. Females are the opposite of males. Conclusion.

If we compare everything mentioned here about the results of mixing *uegoeva* with *pitmantrop*, with what we know about the rest of the animal world, it appears that the phenomena observed in *ueovema* are repeated in the same form in animals.

One of the clearest indications of the hybrid origin of *ueogema* is the sexual dimorphism we observe. However, this phenomenon does not constitute an exclusive attribute of the human species, but is common to other animals of similar size.

Pairs, consisting of individuals of the same species, called "secondary pairs," are found not only among humans, but also among a large number of animals. They are not found only in the lowest masses.

Although, according to *Ларвин*, the styles are influenced by the different lifestyles of both parties, this is only an assumption. If we can assume that they stem from the differences between the two in their way of life and habits, then why not make the opposite assumption? Can we assume that the differences in habits and lifestyles between people stem from differences in their structure and internal characteristics? And the latter can be seen in the same way, in the same species, that have sexual dimorphism, belonging primarily to separate species and, due to some kind of interaction between them, mixed with each other, forming new species, 7hybrid.

Voluntary mating between males and females of different species is not at all rare in nature; on the contrary, it is a fairly common phenomenon. "It is well known," says Warvin, "that birds of different species often mate with each other and produce offspring. There are many examples of this." Most of these cases can be explained by the fact that the birds remained single, unable to find a mate among individuals of their own species. However, this explanation does not apply to many examples of domesticated and domestic birds of different species that have become friends, even though ~~to~~ live among individuals of their own species. Mr. 3. S. Simpson notes that "it is well known that when many birds of different species are kept together, they develop inexplicable attachments to each other, and that they mate and produce offspring with unrelated, apparently unrelated species (and species) just as willingly as ~~with~~ birds of their own species." Elsewhere, Darwin discusses ~~the~~ same mating behaviour not only in birds, but also in other animals.

We do not know what caused the confusion between different species of animals, but one of them may have been the struggle for existence, in which some species were exterminated unevenly, and mainly one, the female, which is placed in a vulnerable position by the need to lay and hatch eggs. "The same is true of birds," says Warvin, "they are exterminated at the time when they are sitting on their eggs. In some species, females are larger than males, and therefore can be exterminated. In some species, they are less active and slower in their movements than males, and therefore find it more difficult to avoid danger than males. But if one animal is exterminated, then naturally the other, guided by its instinct, will find a mate among related neighbouring species and reproduce with them.

Darwin is puzzled by the question: how can we explain the fact that species, when interbreeding, produce sterile offspring, while the fertility of the species remains unchanged when they interbreed.

Most naturalists, the author argues, believe that species "are separated by barriers" precisely in order to "prevent ~~the~~ mixing," but in the opposite case, species living together could hardly remain unmixed.

I find this answer unsatisfactory. Why would nature want to "prevent mixing"? Why ~~would it~~

Are pure species really necessary? According to Lavin, the similarity between species depends not so much on their closeness to each other as on their "similarity of behaviour". Therefore, in the distant past, the distinction between species may not have been so clear-cut. But since nature, having endowed animals with a strong instinct, does not prevent some species from mixing with others, such mixing occurs unhindered, until, having mixed, until there are no species left in the world that are already incompatible with each other and produce incompatible offspring. That is why we now believe that species are "incompatible."



The similarity between humans and animals in terms of sexual dimorphism is simply striking. In dimorphic animals, not only are the same secondary sexual characteristics observed as in humans, but also the same phenomena of sexual life.

1). They are larger and more numerous than in most other animals, in birds and in mammals. Fish and insects are an exception.

2). According to Larpin, in many diverse and varied species, males are more passionate than females and play an active role in courtship.

3). Samuys monkeys and other mammals are "more playful, braver and more warlike than themselves." The warlike nature of most animals is evident in what is called "battle spirit," i.e., in the terrible ferocity of males compared to females. The fighting spirit is observed in aquatic and terrestrial animals, in birds, mammals, reptiles, fish and insects.

4). The aggressiveness characteristic of us, men, is also found in other animals. There, many monkeys and apes have well-developed beards, while humans do not have them at all, or they are much smaller. In other primates, the males have a large mane, which can be in the form of a crest (in baboons, baboons and bison), and in the form of a wide collar of hair (in lynxes) and in the form of thick fur on the head (in one species of beaver).

5). Secondary sexual characteristics are very similar within one species and very different between species; males differ from each other more than females do. The same is true of birds, butterflies, moths and spiders.

6). There is a clear series of transitional stages between males with the most pronounced sexual characteristics and female-like males. The same is observed in some insects.

7). The fact that women acquire masculine traits in old age is also repeated in some birds. Darwin gives many examples of birds that become very similar to their parents after hatching, and even more so after 2, 3, or 4 years. Similar phenomena are repeated with the growth on the nose of some animals and with the three-pronged projectile of the musk ox.

8). The similarity between humans and dimorphic animals is evident even in the order of their embryonic development. In the male race, males are more similar to females, while in the female race, offspring are more similar to females than to males. The same is conveyed by Darwin from birds: "When the male is more colourful and more beautiful than the female, the young of both sexes resemble the female at first plumage, for example, in the case of the peacock and the peahen."

9). In some species, the male is distinguished from the female in appearance, and their young resemble both parents in childhood. The same is true

In many birds, in the guan and the puma, in some snakes, in the entire pig family, and in tapirs. Their young do not resemble their parents, but rather animals of a different species. There, the young resemble the adult male and female. The young of many species resemble the adult female, etc.

10). The same treatment has exactly the same effect on animals with physical dimorphism, both male and female. A man who has undergone castration in childhood, as is well known, loses certain secondary sexual characteristics, such as hairiness on the face and a low voice. In birds and mammals, these traits are acquired before adulthood, but in humans, they are lost after early childhood. For example, in some species (such as the northern species), whose roe consists of the female's own roe, the roe is not renewed after spawning. Conversely, in one species of ant, the roe characteristic of the mother grows in the mother after mating.

11). The difference between males and females is found in those parts of the body that distinguish males from lower species, for example, in the vegetation on the head, in height, etc. In animals, according to Ларвину, secondary sexual characteristics are usually found обыкновенно тех частей организма, которыми различаются и виды того же рода.

12). Some animals are similar to humans even in their relationships between the sexes. There, the white man enslaved the pitmanthropes and got together with them at first, probably through violence. Even now, females are subordinate to males in sexual relations. Similar violence towards males is also evident in many dimorphic species. It is worth remembering that our domestic rooster behaves similarly to a male bird: his courtship resembles violence. The same probably happens in other dimorphic species, judging by the fact that many males have even developed so-called "grabbing appendages" with which they hold the female.

One similarity between the phenomena accompanying sexual dimorphism in humans and the same in animals is that cannot be coincidental, and therefore suggests that they have the same cause in humans and animals. Therefore, if the dimorphism in humans is the result of interbreeding with the canthropus, then this discrepancy is a result of the interbreeding of humans with ruling over all animals, yielding to the motor

all related species of animals, forming hybrids, not subject to natural selection, mixing with each other and giving rise to a huge number of dimorphic species.

13. THE MENSQUAL QUESTION IN HISTORICAL TIMES

This question dates back to prehistoric times. The differences between women and men, as between people in general, are not established arbitrarily, but depend on the differences between them in terms of intellect and character. In the Stone Age, women were equal to men. Later, women, female pithecanthropus, became the property of men. A profound difference between them. It must be assumed that the character of women and their physical constitution changed many times in prehistoric times. The position of women as slaves.

Now that the essence of our theory has been sufficiently clarified before our readers, we have two very important tasks left to accomplish: firstly, to show that our theory covers the most important aspects of human life, and secondly, to confirm the theory with as much evidence as possible. That is why we intend to devote the rest of the first volume to this topic.

The most important aspects of social life are:

- relationships between people (family relationships),
- relationships between the higher and lower classes of society (social) and
- relations between the government and the people (state relations).

These aspects the dominance of this view in our science and literature, which stems from the principle of Namarma, is highly outdated and therefore can hardly satisfy the needs of a thoughtful person.

For example, the low status of women in our society is explained by the childish naivety that that men are superior to women in a certain respect, and therefore they subjugate them, depriving ~~h~~of their freedom and independence of mind and character. This is contrary to the basic law of nature, which states that when living beings engage in struggle with each other, mental strength always prevails over physical strength, and not vice versa.

It is worth remembering that domestic animals, gifted with greater intelligence, are inferior to humans, are undoubtedly inferior ~~to~~in intelligence, while intelligent breeds, endowed with higher mental abilities, are everywhere superior to their

And, of course, a man, despite all his intellectual superiority, unquestioningly submits to a woman who is smarter than him. In marriage, he finds himself in a position of "under the thumb."

According to our theory, those who are more intelligent are those who, in their lives, are more likely to be successful. And, of course, if a woman's position in society is lower than that of a man, then this is due to her greater dependence on the male, as we have already seen from the comparison of the male and female organisms.

As can be seen from the above, women in prehistoric times had two completely different characters. One was a woman who was completely dependent — equal to men in intellectual, moral and physical terms, because otherwise she would not have been able to endure the hardships of that period. Such a woman, on the basis of everything that has been said, should be treated as an equal to her husband.

The woman — the very image of a pet — was treated like a domestic animal, and therefore enjoyed the status of a domestic animal and a slave.

The materials we have at our disposal paint a picture of both of these relationships. However, the latter (the status of a slave) is more common, while the former is a rare occurrence, when, mainly in times long past.

It is difficult to imagine that the materials found directly refer to uncertain times, when both types of women may have existed simultaneously: a lot of time has passed since then. Apart from the unknown, there may be many reasons why women, according to their own interests, approached men. We will talk about this in more detail later, but for now, let's look at one of these reasons. It is often observed that daughters take after their mothers, while sons take after their fathers.

"It is known," says Warvin, "When two different breeds are crossed, there is a strong desire to return to one or both parent forms during the course of successive generations." "It is extremely rare to see," writes Prof. Mogi, "that two individuals are completely identical to each other in the same family. If nature produces a different nature directly after it, then this nature always appears in the female form from the mother, not from the father. The existence of offspring of these people shows us that among their

children, it is common to find self-sufficient daughters, but not sons.

And so, when the men of the mambo-gibo tribe moved around the globe, they encountered the women of the dru-gibo tribe, who stood much lower than them, i.e. lower than the pithecanthropus, then in the very first generation, and perhaps in subsequent generations, their offspring would be born much more female-like, then the male offspring born to mothers would be significantly smaller than their fathers. Hence, in one and the same generation, the new women would be equal to men and even superior to them, closer to the ideal of beauty.

Intending to describe here the position of women who stood below their husbands, and others who stood on an equal footing with them and above them, we have compiled two tables based on reliable materials from peoples of different parts of the world: one for the position of women as slaves and pariahs, and the other for women as equals to men. Since the first is based on a false premise, and the second is an exaggeration, we will start with the first.

The very appearance of a girl in the world would not be considered a birth, because a woman loses her virginity after the birth of a son. In the village, parents welcome the birth of a daughter, but it is still considered a disgrace to the family, and the mother sees herself as a criminal. A family where girls are often born is considered to be possessed by demons, and newborns are considered to be the devil's work. The parents are subjected to a series of rituals, the father beats the child with sticks and stones, shouting and screaming, in order to prevent the demon from returning.

They believe that men are created by a benevolent deity, while women by a cruel one, and that women do not have souls. Most religions, including Christianity, consider women to be inferior beings. She has no right to enter the place where idols are worshipped, cannot attend sacrifices, or visit temples. Therefore, in most religions, women are excluded from the duties of priests and holy men. Likewise, paradise does not exist for women, but only for men.

All peoples of the world agree that women are impure at the onset of menstruation, during menstruation, and during childbirth. Menstrual blood is considered the most terrible poison, the mother can imagine the most terrible thing, and therefore during this period they are afraid not only of

The application of a woman's poison, but even in her absence, abandoned by her. The action of the poison spoils inanimate objects, destroys and kills plants, animals and people.

During menstruation, women are isolated from all other people in the most secluded way possible, and since she can contaminate even the most sacred things with her touch, they build a special hut for her on high stilts, and they put the menstruating woman on a bed in the house and hang her on a beam. In addition, they fear that the woman's husband will not be harmed, so they forbid not only to look at her husband, but even to think about him. It goes without saying that during this period, the woman is completely removed from public life; she is not only forbidden to visit temples and make sacrifices, but even to think about God and prayers. Special buildings for menstruating women take the form of dark rooms, in which girls are kept in strict isolation during their period, sometimes for up to 4, 5 or even 7 days.

During this period, women are subjected to harsh punishments and cruel rituals, which are often violent and painful. For example, in Brazil, a girl is brought out among her relatives and friends, and each of them gives her 4-5 blows with a stick made of a certain plant, so that she does not fall down unconscious and dead. But if she recovers, the operation must be repeated 4 times every six hours and is considered a great honour for the parents, unless someone hits her hard enough.

When a girl gets married, it is believed that she brings an evil spirit into her husband's house, and therefore a series of rituals are performed on her to exorcise the demons.

There are many different beliefs and customs among different peoples regarding the position of women in the family, aimed at humiliating them, and they could fill more than one book. She is beaten every day, sometimes used as currency instead of coins, and even forced to pay taxes. In Australia, a husband can kill his wife, and he can even eat her, but even in more civilised countries, the murder of a woman is considered less serious than the murder of a man. Among the Samoyeds and in Korea, a woman does not even have her own name apart from her husband's.



When meeting his wife, the husband says ~~tes~~ new words as when meeting his mistresses. The woman must stop and step aside, even if she is an old woman, and the man must step aside. If a man and a woman are walking together, the woman must walk on the right side, even if she is of noble birth and the man is a commoner.

This mortal prejudice, which equates women with domestic animals, is reflected in the corresponding proverbs that characterise the traditional role of women. About the soul of a woman: "a woman has no soul, only steam," "seven women have one soul." About her mind: "a woman has a heart, but no mind,"

"A man with a copper head is better than a woman with a silver head,"

"A man sees what is real, and a woman sees what is false," "A woman's advice is only good for a woman." On women's cunning and liveliness:

"Dogs have no faithfulness, women have no fidelity."

"The cunning of one woman is worth 40 oxen,"

"A woman is God's blessing, but her tongue is poison." On friendship:

"Do not be a friend to seven women, do not tell your wife secrets," "Three women

together make a market, and four make a fair." On how a husband should treat his wife: "Beat your wife with a fur coat, there will be less noise," "Beat your wife at lunch, and again at dinner, so that she will be obedient, submissive, and easy to get along with," etc.

It is unclear whether these relationships are based on their actual inequality, or whether they could develop in a civilised society, even if a woman were not inferior to a man in terms of her intellect and character, even if she were his equal in all respects?

14. THE GOLDEN AGE OF WOMEN

The golden age of women. Amazons. The participation of ancient women in war. Women leaders. Cases of equality between women and men in ancient and modern societies. Similarities between ancient women's costumes and the costumes of spiritual leaders. Reasons for this similarity.

The opinion that has long been held in European science about the possibility of the existence in the distant past of "Eogot7o vem zheniny" and the so-called "Ginemopatiuecmo sry". According to the writings of the Swiss scholar Bachmann, even today there are those who adhere to this opinion.

3ta shmoga, zhega domasat svoju mysch, ssyagaya mezhdu proum na izvestnuyu gendenu o amasonakh, zheninakh-voinakh, po rassmasam drevnykh poteryan okhutu vyhoditsya samuzh, they took up arms and defended their republic from enemies without the help of men. In addition to the ancient world, the legend of the Amazons was also known in Bohemia, the Caucasus, Armenia, South America, and New Guinea.

According to our Russian sources, the Amazon type is "pozhaniy" is depicted as follows:

He rides a horse, riding
Oh, she's riding a horse, and beneath
her is a blue saddle... Oh, she's riding
a wild horse, oh, beneath her and
beneath her... Oh, with one hand she
grabs hold
With a feather-like touch...

The strength and courage of this woman, according to the legends, were such that in the first battle she defeated even our beloved hero, Igyu Muromets.

But, apart from legends, we have a lot of historical data telling us about the actual militancy of ancient women. It is said that the Sarmatians, a people who lived on the shores of the Azov Sea, had women who "did not need war." They ~~w~~only marry there if they killed enemies, otherwise they had no chance of getting married. The women of the ancient Germanic tribes, Iberians and Mimes went to war with their husbands, fiercely rushing into battle.

unpleasant tasks and the prospect of death in slavery. In ancient Brittany, women were always present in the army. ~~The~~ historical evidence of the existence of amazons in Tibet in the 6th and 7th centuries AD.

But even if we do not talk about historical times, they still exist today: female guards in Siam and female warriors among the Daome and Ashanti peoples in Africa. Similarly, in the country of Nunda, the moro is accompanied by a female guard, and among the Lyugakhs, there are female courtyard ~~gads~~

— women. In addition, there are still peoples among whom women fight in war alongside men, and they are just as good at it, wielding weapons and participating in mock battles and providing support from their midst.

In Arabian legends, a young woman sitting on a palm tree leads the army on a campaign. In ancient times, Germanic women, and now the women of the Iromese, the Syrians and the Oibvaev, decide matters of war and peace. In the Marianas, women with swords in their hands judge and punish men.

The attitude of ancient women towards war is confirmed, moreover, by archaeological findings. In Sweden and the Caucasus, women often take up arms with their husbands and other weapons. The same is true of some ancient customs. In Sweden, in the province of Bemin⁷, there is a custom of giving a newlywed woman weapons of all kinds at her wedding, "to remind her, they say, that she must accompany her husband into battle." The Spartans demanded the same mental and physical endurance from women as from men, and from men, and among the Boeotians, even to this day, in order to make a woman endure suffering courageously, her mother says: "You are a woman, and a woman must not complain."

If cowardice and pacifism lead to the loss of independence and slavery, then militancy and bravery give them not only freedom, but even power over others. There are peoples whose women are rulers and leaders. We find such examples in antiquity, above all among the Semites: Semiramis, the wise queen of Assyria, and the prophetess Deborah. ~~Among~~ modern peoples, not counting Europeans, the Alimans are ruled by women. Some of the Semitic states are even called not by their names, but by "the country of the Moroccans" and "the country of the women." In many places, the Semites spread the idea of founding states.

a stranger who had fallen in love with a local girl. In Asia, women are leaders among the Maya, and in North America ~~the~~ the Narra7ansets, the Chomonte, the Vinibe7 Mrim, the Potovati, the T7inmiti, the M7osmimo, the Mvaticino, and the Natuesov. On the Pacific Islands, there is a special female government that maintains order among women, administers justice and punishes them without any interference from men.

There are very rare cases of peoples whose women have equal rights with men in the field of marriage, and there they can be priests. There is even a surprising and original people, the Minbereys, who rejoice in girls.

Namone, we can list a number of ancient and modern peoples among whom women enjoy a high status in the family and in society. They are respected, exempt from heavy work, treated well, do not allow her husband to beat her or abandon her to the mercy of fate without any means of support in the event of divorce, and allow her to participate in community councils with the right to vote.

These include:

- In Europe: the ancient Zoroastrians, Bashmirs and Mamums.
- In Asia: the ancient Persians, Armenians, Min7re7y, мир7исы, Zhitegini Hindus, Hindus, Siamese, Māyāy, Уутии, Morey7y and Samoyeds.
- In Australia: the Aborigines.
- In America: the Mohawk, the Navajo, the Indians of Nimapaya and Opehona, the Seneca, the Ottawa, the M'sugan, the Uino, the Nutma, and others.

One of the remains of their ancient customs can be seen in their ancient costumes, which were apparently once worn by men. The literature on this subject is quite extensive. For example, ancient depictions of some goddesses in male attire on coins and with weapons in their hands. These are the goddesses Ishtar of the Assyrians and Artemis of the Greeks. But the image of a woman in a male costume was not only symbolic and a fantasy of the artist, as can be seen in the Second Samaria: "A woman shall not wear men's clothing, nor shall a man wear women's clothing, for this is an abomination before the Lord your God." Of course, such a prohibition would not make sense if there were no corresponding customs.

This also includes a very interesting and, at first glance, surprising phenomenon, namely the similarity and identity of women's folk costumes with the costumes of spiritual leaders. For example, certain parts

of the Jewish High Priest, as described in the Bible, can be found in ancient women's folk costumes.

The main headdress of the High Priest, the "midar", consisted of a soft cap similar to a yarmulke and a four-cornered standing metal plate on the forehead. The same headdress is worn by our contemporary women and girls in the Kazan region, but the headpiece on ~~thead~~ is not made of metal, but of fabric. The same headdresses have been preserved among women in Tibet, ~~and~~ the Bannas (in Alrim) and among the common people of the 7ogand.

The Jewish high priest wore a metal square on his forehead, attached to metal chains on his shoulders.

"The judge's robe." The same decoration is worn by Egyptian priests. Squares on the 7th are still worn by mandarins and women: Jewish, Uzbek, Uighur, Votyak, Bashkir, Boghar and Shveyar.

The metal epi, hanging from both sides, is found ~~the~~ Swiss.

Similar to the bells that adorned the robes of the First Apostle, and which are currently sewn onto the robes of the Orthodox archbishop, they were found in the ruins as decorations on the costumes of ancient Russian women. The same decorations were used in ancient times by the Gito. They are still used today by the Shvedom, Gatshem and Mordov. In Alrim, An7o, and Gund, they are a sign of dignity among the nobility, and there they are also worn by women of noble birth. It is believed that wearing a name in ancient times had a special meaning. The Greeks, Romans ~~d~~ Scandinavians preserved their names as talismans ~~at~~tributed them to witches, ~~and~~ the power of magic, day turns into night, and night into day.

Some elements of our Orthodox clergy's attire are found in the folk costumes of various peoples who have no connection with Orthodoxy. There, the main headdress in the form of a bishop's mitre is worn by women-deacons in the vicinity of 7. Revia.

A very similar resemblance to our sacred image in the form of a skirt, worn on the head, with a cutout for the hands, can be seen in the costume of the women at the Riga Stone Bridge exhibition.

The Byzantine men's clothing depicted on Byzantine icons and called "cammom" and "damatim"

is closely related not only in terms of its style, but also in terms of its embroidery with Mordovian "panarom" (upper women's costume).

Jewish prayer shawl ("tas"), which is now also worn by Buddhist monks in Mongolia, and which constitutes a necessary attribute of the ancient peoples, Romans, Greeks and Scythians, we now find it among the poor, among the peasants and among the Swedes.

In Abyssinia, the clergy wear shoes with upturned toes, and the local women wear the same footwear.

Besides that, there is not a single piece of men's or women's clothing that we would not find among our neighbours. There, we find men's shawls among women: 7ушуѣстных (in the Carpathians), масанских Tatars, пшавов, 7а7аyсов (in Bulgaria), джаѣдов, abyssinians and siamese.

Vegomorussian men's shirts are worn by women: In7usheys, Udinovs, Mistinovs, Pshavovs, Ueuenuyevs, Mavmaschik Tatars and Armenians. At the same time, skirts, which are considered throughout Europe to be women's clothing, are worn by men in Abkhazia. The same category of lamtov includes the similarity of men's and women's upper garments, which is often observed among the Magors and Belorussians, and is also found among the Mongols and Mamaks. And when there is a difference between male and female costumes among some peoples, in memory of their former identity, it is customary for girls to wear certain parts of the male costume on solemn occasions, such as weddings, as we see among the Russians.

The custom of our Orthodox clergy to wear long robes, as is well known, coincides with the same custom of all European women. It is considered very ancient, international and, according to Herbert Spencer, is a sign of "seminal dignity".

As for the headdress, it is worth mentioning that Jewish women "Peyses", in the form of dѣlinny ѣmons on visemas, are found in various localities belonging to women's mostuma: among the mrymich Tatars, among the 7а7аy (in ancient times), among the women of the Turkish Serbs, among the Russian Zaganom, among the Rusyns, in Kazakhstan, among the Masans of Votia, and among the women of Siam.

The similarity between spiritual costumes and women's costumes seems to me to be

striking. This is probably because women, due to conservatism, and clergy, due to prescription, wear the same ancient costumes that were once worn by men and women.

Thus, from the materials we have collected, it is clear that Bakholena's claim is not unfounded, as evidenced by отдагеном прошгом уеговеуества ~~ссы~~ "7inemopatiuemoy sry." We can now correct her view in this regard, since "sogotoy vem" women ~~æ~~ not a phenomenon that is obligatory and simultaneous throughout the world. At different times, it existed among certain peoples, but among some it may have been repeated at long intervals, while ~~among~~ others it may not have existed at all. This is evident at least from the fact that the examples we have given of the high status of women in society are found in the customs and beliefs of almost all peoples.

In the next chapter, we will provide more material on ~~the~~ issue, but a more detailed discussion is possible in the second volume of this work, which will be about the "degeneration of society".

15. MATERNAL RIGHT

Maternal law. The origin of this custom and the reasons for its prevalence. The difference between maternal law and paternal law. The choice of a spouse based on the characteristics of the race. Testing their minds with riddles and impossible tasks. Four-line verses. Requirement for a cheerful disposition. Testing the women's bravery and physical strength.

Yes, as we mentioned in the previous chapter, there is a certain degree of continuity, and in the lives of peoples there may be certain similarities, in one and the same circumstances, women were born who were equal to men and even superior to them, then naturally, that those women, in the same transitional period, would have given birth to male offspring from husbands who were even lower than them, higher than other women.

This fact cannot go unnoticed. Indeed, many folk customs confirm the accuracy of our assumption.

"A mother's womb," say the ancients, "has an effect on the child," and they believe that no matter what happens, a child born to a noble mother will always be noble. This opinion was shared, among others, by the famous Nimur. On this basis, unequal marriages were permitted for men of higher social status, but not for women. In Alrim, for example, princesses are completely free to choose their husbands, and even if he is a slave, the children are considered princesses. Princesses could, by their choice alone, elevate themselves to the rank of commoners. For the same reason, among many peoples, aristocratic descent was passed down through the female line rather than the male line.

This custom, known as "matrilineality," belongs to a group of international and very widespread customs, which testifies to its great antiquity.

"When Herodotus," says Ratay, "Our people are unusual in that, in , children take their mother's name, and the family line is traced through the female rather than the male line. He assumes that this people is different from all others. But we now know that this custom exists among many peoples, both consciously and unconsciously, in the form of traditions. The inheritance of property through the female line

is found among all peoples. "Mam Nennan," says Herbert Spencer, "believes that matrilineal descent prevails in all parts of the world and, if necessary, could support this with numerous examples from many other sources."

The natural tendency is to act in the first stages, mixing the higher race with the lower, and then, when inequality between men and women was eliminated, men would still be superior to women in their organisation, and then "maternal right" would be replaced "otovsim", as evidenced by numerous historical data. The customs adopted at that time have been preserved in folk rituals and traditions, especially in weddings. They testify very clearly that in ancient times, when selecting a bride, the selection was made by means of a single woman, who was required to be "femininity" as we understand it today, but rather qualities that made them attractive to men, i.e. those that we attribute to a certain kind of charm.

These include: 1) a sharp mind, 2) cheerful disposition, 3) ability to inspire others with a positive mood, 4) bravery, 5) courage, 6) strong will, 7) honesty and, of course, 8) the appearance of a noble race.

From the story of Savsmoi, who visited Sogomona, we know that mental tests were conducted in ancient times by sadomasochists. Those who passed them were considered wise. And indeed, we see that a young bride is tested by the elders at her wedding. This is the custom of Osmar Kogber7 in Masurov Suvamcmoy 7uberniya. In a corrupted form, we find the same custom among the Bessarabians. There, the groom's father, who appears at the wedding as a representative of the groom's side, tests the same things, but not the bride herself, but her shalers (locally known as "ismetui"). This custom was common among ancient peoples and was the subject of songs and poems. American writer Naid collected many of them from the folk literature of various peoples and included them in his own versions with Scottish bagpipes. Here we will give the Russian version on this theme:

Do you have five coins, maiden?
— I'll give you ten, my son, even if it's ten. So,
girl, what's the matter?

Well, girl, is it above? Well, girl, is
it below? Well, girl, is it without
sorrow? Well, girl, is it without mind?
Vzh i uto sto, devia, bes otvetu?

— More beautiful than the sun, my son, you are
bright. Higher than the sun, my son, you are
shining.

Напе рори, son of мупеуестий, иасты свесды.
Bes мореньев, son of мупеуестий, трупен
жемуу⁷. Bes умому, son of мупеуестий, теует
реума.

Without answer, my son, it is God's will.

— Wait, maiden, wait.

Come and be with me, be my wife.

The meaning of this song even directly implies that the maiden who has given her consent has the right to leave.

It is interesting that in many versions of Russian songs on this theme, the girl who has given up her virginity is called a "seven-year-old girl". Of course, singers today cannot explain what "seven-year-old" means, but in all likelihood, it refers to early marriage, as in ancient times girls married at a young age.

In addition to , girls experienced and were called "impossible tasks". If there is an impossible question to answer, then the answer to it may be the same question, which is no less impossible, but to come up with it, one needs wit. This theme is also very widespread throughout the world, and the first one is also found in the Scottish bagpipes of Naida. ~~His~~ its Russian version:

— Don't be shy, don't say thank you, look
straight at me, I've loved you for a long time,
listen, I'll say it:
Give me a drink of my own among the blue sea.
So that the raven does not fly away, the swan
does not fly away,
Everything is as it should be.

— Sew, my dear, shoes and sandals,
So that the dog does not get lost, never
scatters,
Do not lose your patience.

Spin, my dear, the thread of rainbows,
So that the threads don't tear, the shoes don't
wear out,
So that I could sew them... etc.

The form of this song, an exchange between a young man and a young woman in quatrains, is reminiscent of a number of other songs, which probably had the same meaning, but were not at all rare in the folk repertoire, especially among the Turkish tribes. However, instead of unfulfilled desires, he and she exchange quatrains in which each tries to outdo the other with their wit. In 7a7ausov, this relationship between boys and girls has been preserved to this day in the form of a game. A lack of wit is often compensated for with crude jokes, insults, and even swearing. Examples of such quatrains are given in our book "The Narrative of Bessarabian Zazaus".

We have not been able to find any wedding rituals in which the bride's cheerful disposition was tested, but their existence in ancient times is confirmed by the requirement imposed on the bride's friends at Venomorus weddings, that she be cheerful, make everyone laugh, and be very talkative and playful. The requirement for the bride herself seems to be transferred here to her friend, who represents her and is initially chosen by her relatives.

The same phenomenon can be observed at a Jewish wedding: there, the role of the maid of honour is performed by a hired specialist, the "batchen", whose duty is to compose wedding songs and then make the guests laugh with them, which he achieves with appropriate songs.

At the wedding, the bride must be ready to give up her freedom for seven days, which requires intelligence, initiative and perseverance on her part. which are fulfilled in accordance with the circumstances, i.e. in a reasonable manner and to a certain extent. At present, this requirement is circumvented: instead of brides, hired women are used.

There are many customs that testify to the testing of a girl's martial abilities.

This is probably the origin of one wedding custom in Belarus, which involves young men riding past the bride, who is armed with a cane, and trying to

take her cane away, while she hits them on the buttocks. If a girl manages to defeat them, she is called "strong and courageous" and is declared the mistress of the house.

In some peoples, says Poss, we encounter a struggle between a man and a girl who are about to enter into marriage. There, among the Amazons, a duel must take place between the groom and his chosen bride; whoever wins retains the dominant position in the marriage.

V 7 The suitor, who is not the bride's fiancé and does not love her, tries to win her over by means of a duel.

In Portugal, there is a popular saying: "When a girl ~~in~~ Miranda du Oro is about to get married, she is not satisfied until the wedding and treats her fiancé, who is motivated by her, in a "harsh manner"; at the same time, she does not accept expressions of tender love, but tries to respond in kind, hitting her future husband with all her might."

It is known that the song Nibelungenlied also describes a similar struggle with the chosen one. Here, it refers specifically to the wedding of Gunther and Brunhilde: "She tied his hands and feet, carried him away and hung him on a hook driven into the wall; he could not prevent it; he almost died from her strength." The extraordinary strength of Enidra could subdue even the most resistant girl: "She overthrew him, but did not give him strength and stamina, so he rose, resisting her efforts; the struggle was fierce: in a moment, the sound of blows rang out here and there. They fought with such fury that it was simply astonishing that they both managed to stay alive."

Even now, according to Possa, the struggle between the groom and his beloved plays a very important role in Germany. We Russians apparently had the same thing in the old days, judging by the content of some round dance songs, which convey the idea that
"detina-ne7oæem"

Ask the girls to fight, All the
girls ran away, Vanya, my
friend, be afraid, Only one girl
stood her ground, She fought
with my friend, She defeated my
friend,
Kusham, trampled his hat into the ground.

In Lower Austria, there used to be annual gatherings between young men and women in the village. In our country, it seems that the remnants of these gatherings are preserved in the old custom of "in the village".

As for the requirements for the bride's appearance, this issue will be discussed in the next chapter.

16. ISKVSSTVENNYE VROĚSTVA, PRAKTIK VEMY S ŷENBŖ VKRAŠENI

Artificial deformities practised for the purpose of beautification. Ideals of beauty. Artificial deformation of the skull. White lead and rouge. The use of colourful paints, especially among coloured races. Masks. The origin of earrings. Artificial enlargement of calves and arm muscles. Artificial obesity.

When the white race mixed with the pithecanthropus, and the higher races with the lower ones, they could not help but notice the changes for the worse that were taking place in the appearance of their offspring. And since the race was highly developed, it was natural to try to return to it by all possible means. They tried to achieve this in many ways, especially by choosing brides according to a certain ideal of beauty and deliberately disfiguring their bodies to make them resemble those of the beautiful race.

Although the ideal of beauty is usually celebrated in love songs ~~thus~~ seems to be immune to change, songs also change and evolve over time, as they diverged from reality and people became more pessimistic. Therefore, ~~we~~ can only hope for the ideal of a society of equal people, at least ~~for~~ who have not been defeated. And here we actually find: a single, i.e. thin and bare neck, a snow-white hand, a small mouth, small hands, a small nose with a high bridge, straight, not hooked and not hooked, not sharp and blunt, and so on.

In addition to their modern concepts of female beauty, we cannot ignore the ancient ideal, especially when we consider the deformities to which they subject themselves, particularly women, in the name of beauty. This disfigurement was probably intended to be a form of beauty, but then it became a habit, and people tried to follow the old custom, which everyone was accustomed to, ~~without~~ understanding either its meaning or its significance.

The word is lost in the rebirth of the pitemantrop, becoming meaningless, and the meaning is lost — nothing remains. Therefore

It was necessary to deform newborn babies in this way in order to strengthen their bones and muscles. But then, with the passage of time, the original idea was abandoned along with the method of deformation. To date, the idea of necessity has been abandoned. But the original intention was indeed to make a difference, as can be seen, first of all, from the fact that the practice of reforming the church is widespread in Europe. Asia and America, where motorised and medium-sized races live, and is absent in America, where races are non-motorised and therefore not motorised. Secondly, of the seven methods of depilation used in different regions described by Ranme, two have the clear intention of making depilation more painful.

The origin of this term dates back to ancient times, it has been found in ancient writings in Crimea, Hungary, Germany, and even England. It was also used in historical times, and was written about by Hippocrates, Pomponius Mela, Pliny and Strabo. It was also present in medieval Europe: among the Germans, Slavs, Italians, Slavs and Huns, and today it is widely distributed throughout the world among the most distant peoples. It exists in Europe (France, Belgium, Serbia, Hungary, Turkey, Crimea, and the Caucasus), in Asia (Sumatra and the Nimbars Islands), in many places in Polynesia, in North America, where it is considered the most widespread country of origin (Chinami, Nutma, mri, na7ya, the Indians of the Phorida, the Tusem of the Panama Isthmus, the Indians of the Karolina and Orenburg) and in South America (the Marabos and Patagons). It is clear that this is necessary for the higher classes of society, and it goes without saying that the greatest claims belong to the highest class, monetarily, the highest social classes. And , according to Hippomrates, among the ancient Greeks, the deformed form of the upper class was associated with nobility. Among the Indians of North America, it is associated with the privilege of free masses and is imposed on slaves. The same was true in ancient Peru. Tormeada argues that the material form of the state, which replaced the tribe, took the form of a special privilege of the highest aristocracy.

However, they lost their rosy cheeks and became thin, then sallow, and, in hot countries, even feverish. Our European fashionistas also tend to blush and blush, but they do so subtly,

because there are many women who do not need such adornment.

In nations that are not quite as fair-skinned, but with more swarthy men, such as our neighbours and the Japanese, the same thing is done by all women, and therefore it ceases to be a secret and even becomes an obligatory custom. For example, a modern groom presents his bride with a veil and blush as part of his wedding gifts.

Namone, among peoples with completely different cultures, the division of labour into male and female roles takes on a particularly significant meaning. For example, among the ancient Egyptians, blush was applied with a brush. And so Ratay, this practice of applying blush to the cheeks and forehead was widespread throughout the world. In Australia, for example, they wear white and red, and they also apply white and red makeup. The same practice of painting themselves in white and red is also found among North American Indians. Alrimansmi do not paint themselves in red and white when going to war. The same is true of the American Indians, who are more moderate. Some paint themselves in the colours of the dead. As for the process in this case, which also refers to distant times, it is necessary to mention the masks, which, apparently, have replaced incense, judging by the fact that they are used in exactly the same situations, for burning and sprinkling. For example, masks are used by North American Indians. They have been used in religious ceremonies since ancient times: in China, Tibet, India, ancient Mesopotamia and ancient Peru, among the Sumerians, Magyars, Almans and Aegeans. In ancient times, they were used in warfare by the Japanese. And, of course, in funeral rites, they were worn on the heads of the dead, used in ancient times: in Egypt, in Phoenicia, in Nineveh, in ancient Italy, on the Iberian Peninsula, in France, in Crimea, in Siberia, and in ancient Peru.

In the same colours, i.e. white and brown, they do paint and draw to depict blondes and redheads.

In many races, according to anthropologists, earlobes are absent. This is true, for example, of the Japanese, other East Asians, and the Mabibs of North America. This explains the desire of certain races to imitate the deaf by hanging weights from their ears. Botomudy and nemotorye dru7ie brasʹbmine pʸemena, po cʸovam t. Anuina, have the habit of teaching children in their childhood ear mounds and inserting in

The holes are made with large wooden drills. Over time, the drills become larger and larger, reaching a diameter of 3–4 inches. The practice of stretching ear lobes is very widespread. In addition to various American tribes, including the ancient Peruvians, it has been found in Polynesia: on Easter Island, the Fiji Islands, the Marquesas Islands, the Tovar Islands, etc., in Asia: in Assam, Aramane, Burma, Naos, India, on the Seychelles, on the islands of the Magai Archipelago, Nimobar, Admiralty, Solomon, New Hebrides, and others, in Australia and among ancient peoples. This custom apparently has some connection with religion. On Easter Island, where the ears of the Tusi are artificially stretched to the point of being elongated, they resemble ancient Mocha statues, which also have elongated ears. Many sculptural images of Buddha depict him with long, hanging ears and pierced earlobes. The same is true of Indian idols of various names. In ancient Peru, the wearing of a moustache was a sign of noble birth and was accompanied by special ceremonies in the temple of the sun.

This explains why our women wear earrings. It is also clear why some people wear earrings not only in their ears but also in their noses, as it is well known that the lower races are distinguished by their flat and upturned noses.

It is known that the lower races are distinguished by the absence of teeth on their feet and the underdevelopment of their muscles, and therefore there is a need to laxate and stretch them. Artificial impoverishment is practised, among others, by the American Indians. With this, they wear tight clothes and headbands that are lower than normal, so that they fit into the body. Alrimans, in order to hide the thinness of their arms, wear a series of metal rings on them, covering the entire arm. Abyssinians use the same clothes and sheepskin coats and wind them around their legs in 3–4 rows. Namely, our ancestors, the Kasans of the Ubernian region, the Magopossians of the Rovensko region, women of the Horde peoples in the Himalayas and Yamut achieve the same thing by winding large pieces of cloth around their legs, which then become like logs.

In a similar way, some peoples try to soften their muscles, so they stretch and massage them with sticks and stones in order to relieve tension and prevent illness. This is probably where the bracelets worn by our ladies originate.

There, small feet are considered a sign of belonging to a higher race, in contrast to lower races, whose feet are large, but in Italy we find the usual deformity of feet, in order to make them smaller. Similar practices are also common among ladies of the upper classes.

In fact, the same desire to imitate the beautiful race is probably also quite widespread among women who are artificially obese, as they are often pressured to lose weight before their wedding and are discouraged from eating by their mothers-in-law. This custom is observed in North America, India, Poland and America. In our Russian regions, in the Orenburg region, among Swedish women, the common people, the removal of the veil is replaced by the wearing of a large headscarf.

Probably, the tuuost of cuita7a mo7da-to is one of the most important attributes of the race, judging by the ancient beliefs of the Mitai7ev, which placed the mind in the heart and considered thinness to be a sign of a healthy mind. The Chinese image of Buddha Shakyamuni is a manifestation of this idea: a protruding belly, a shapeless body, and a face swollen with fat. Not openly indulging in gluttony, the monks are completely self-sufficient, and people say of them: "They are wise." In the Thai tradition, the abdomen is considered the seat of life and spirit. On the islands of Tonga, the seat of courage, strength and spirit is considered to be the stomach, which, according to the Tongan people, is especially important for brave men. Plato also considered the stomach to be the seat of the soul.

Below we will see why obesity is characteristic of the higher races, and not the lower ones.

We have listed here the seven most common forms of disfigurement with the aim of improvement, and primarily those in which imitation of the beautiful race is evident. But there are others, such as tattoos, hanging weights from the teeth, shaving the head in the shape of a cross, etc., in which no such imitation is evident. In this regard, it should be noted that mutilations are not always based on the images of the white race, but also on those that were given by the higher races, which appeared to be inferior.

In the second volume of our work, we will focus specifically on the reasons and conditions that led to the migration of the higher races. Here we should recall that these migrations were always peaceful; they could also be violent. Therefore, even if they sometimes have certain shortcomings, certain characteristics of lower races, they are still equal to the former.

an object of imitation for Tusemuev. In this way, if we take this example, we can see that it is not possible to escape with seven teeth (lower teeth) are visible, then the latter, imitating their noble predecessors, try to lengthen their teeth by hanging weights from them. In fact, there are very few such cases of disfigurement.

17. THE ORIGIN OF THE VARIOUS FORMS OF MARRIAGE

The origin of various forms of marriage. Monogamy. Polygamy. Traces of monogamy in polygamy. Polyandry. Unequal distribution of the sexes.

Among different peoples, there are, as far as we know, three main forms of marriage: 1) Monogamy and monogamy, 2) Polygamy and polyandry, and 3) Polyandry and polyandry.

When examining these three forms, the first question that arises is: which of them is the oldest? To explain this, let us turn to the animal kingdom. Darwin, examining the forms of brachial glands in various animals, did not find polygyny in lower species, but in other species he found both monogamy and polygyny. Rather the connection between multiplicity and secondary sexual characteristics. Namely, polygyny prevails in dimorphic animals, i.e. those that have secondary sexual characteristics, while in other animals that do not have such characteristics, monogamy prevails. There, among animals with clear sexual dimorphism, the author mentions birds: tuenes, gvov, dimi goshades from the Fomgend Islands, mabana, antigopa, sai7u and indi7omo cona, as well as monkeys: gorillas, chimpanzees and some American monkeys. Among animals that do not have secondary sexual characteristics and at the same time monogamous, he notes the tostomozhny (except for the Indian monkey) and the orangutan.

Of course, if we take the examples observed in animals, in humans, then in the case of the former, we can expect monogamy, and in the case of the latter, we can expect polygamy. we can expect monogamy, and in the latter case, hybridity — plurality. Indeed, monogamy, which presupposes the equality of spouses, is more in harmony with equality between men and women in physical and mental terms, which is assumed in a dualistic society. On the contrary, if women are considered inferior to men in all respects, it would be more natural for men to form families with such women, in which the subordination of wives to their husbands is always assumed.

At present, there are relatively few monotheistic peoples. These include European Christians, Berbers, Jews, and some Muslims who have preserved their ancient tradition of monogamy despite belonging to a polygamous religion, such as the Berbers at the foot of the Atlas Mountains, the Mabardins and Tuaregs (in the Sahara), i.e. probably those peoples who have not left their primitive homeland of Europe and have not strayed far from it. However, monogamy is not new in Europe, as can be seen from the evidence of the Matoro, who testify that at that time the Germans had a very strict monogamy.

In addition, monogamy exists among the most primitive peoples: among the forest tribes of India, among the Bushmen, among the inhabitants of Port Moresby in New Guinea, among the Dayaks of Borneo, and among the forest tribes of Brazil.

Perhaps Europeans had a better chance of remaining monogamous, if only because it was more difficult for them to find wives than it was for their counterparts who had migrated to other parts of the world and lived as nomads. However, polygamy did exist among Europeans in ancient times. This suggests that polygamy was common among Germanic chieftains. Adam of Bremen mentions polygamy among the Swedes. In addition, polygamy existed among the Merovingian kings, as well as in the Marophan period and among the Slavs before the introduction of Christianity.

As for the dimaries who have preserved monogamy, it is likely that they suffer from a lack of female partners. The lower dimaries are very poor, and marriage requires material resources. According to Herbert Spencer: "Numerous testimonies show us directly and clearly that in polygamous societies, polygamy prevails between the rich and the poor, and between their wives. We have the right, says the author, to assume that in most societies where there is diversity, there is ~~a~~ monogamy, and to a greater degree. Less wealthy people, who everywhere make up the majority of the population, either have no wives at all, or each have only one wife.

If we turn to polygamy, we will see that it is a new form of marriage, monogamy, firstly, because there are transitional forms from monogamy to polygamy, and secondly, in polygamy, the characteristics of earlier monogamy are always preserved.

One of the transitional forms from monogamy to polygamy can be

The custom of brahminism, currently practised in India, but not yet known in Europe. According to Japanese custom, a man may have only one wife, who must be of the same age as him, and, in addition, he is allowed to acquire one concubine. The same customs exist in China. In Antanta (in Alim), one wife is considered sufficient.

"самонной", and all the others — "наѹожнишами". In ancient Persia, men could have three or four wives, but only one of them was considered a proper wife and was treated as such by the others. The Assyrians had only one wife and did not have concubines. The same was true of the ancient Egyptians and is still true of the people of Abyssinia.

At the next level among polygamous peoples, one wife is considered "first" and "main" and is given special privileges and benefits. For example, among the South American Indians, the main wife is considered to be the oldest and the one who was married first. Among the Tahitians and Uinuas, the first wife is the first in terms of time. Among the Damars and Lijiyevs, the most beloved woman becomes the first wife and on.

Among many American Indian peoples, the right of succession to the throne belongs to the first wife. Among the South American Indians, the first wife rules the entire household, and among the Mru (in Alim), she has the right to dine with her husband and wear a thread around her neck as a sign of her status.

The third form of brahmanism, polyandry, is less widespread across the globe than the other two. Mam Nenan and Shar Nertuno are considered polygamous peoples: the ancient Arabs, the inhabitants of the Canary Islands, the Tibetans, the Tusi of Kashmir and the Himalayan regions, the Todov, the Morov, the Nair, the Yeyong, and other peoples of India, the Novosegans, the inhabitants of one or two islands in the Pacific Ocean, the Ayeuts, the Tsem of Orinoco, and some peoples of Alrim. They are joined by the ancient Bretons, Pimts, 7ots, our Saporozhian Masamovs (?) and even the ancient Germans are found to have traces of Poganadry.

Although at present the form of marriage is not always dictated by necessity, i.e. a shortage of women, in ancient times such a necessity may have been possible. For example, on the island of Eygone, it prevails among the higher classes, while the lower classes live in monogamy.

Indeed, the ratio of male births to female births is not the same not only in different countries, but even in the same country at different times. In Europe, it averages

106 males per 100 females, the excess of males is offset by their higher mortality rate. But in other countries, the excess of male births is much more significant. For example, in the Sandwich Islands in 1839, there were 125.08 males per 100 females, and in New Guinea in 1858, there were 130.3. In India today, the ratio is 133.3. I cannot say for certain what causes this predominance of males, but it may be a very serious cause of the appearance of polygamy, which is not observed at all in animals, with the exception of ants, especially among nomadic peoples, who are accustomed to taking wives from other tribes.

This is the form of brama that is currently observed in some of the lowest castes, which is called "the confusion of the senses" and is accepted by some modern thinkers as the primitive form of brahma, it seems to me that it is the result of a fall from grace. It is well known that when a person falls, they become inferior to animals in many respects. It is enough to recall the unnatural vices of fallen people, unknown to animals, such as prostitution and prostitution.

However, there are authors who reject even the possibility of such a concept, which we would be justified in calling "a disorderly mixture of ideas." "The promiscuity of many dimers," says Warvin, "is undoubtedly frightening, but I think we need to have more evidence before we can conclude that there is a complete confusion of ideas between them... The late A. Smith, who travelled extensively in South America and made extensive observations on the customs of the tribes there and in many other places, expressed in the most positive terms that, in his opinion, there is no race that would have any reason to envy women, as they are considered property.

On the same subject, Jenimer expresses himself as follows:
 "The hypothesis of disorderly relationships between partners, and the
 "Общественная брама" now has very few supporters. We know that at present there is not a single nation on earth that has experienced such a disorderly mixing of peoples. As for historical data testifying the existence of such a practice in times long past, it boils down to three or four excerpts from Herodotus, Strabo and Sogona, истолкование которых весьма сомнительно».

"It is said," says the author, "that every man can mate with every woman; "just as it happens ~~with~~" adding some research findings, noting that among animals, the most promiscuous of which are those that mate indiscriminately, the state of disorderly mixing of the sexes is a rare and unusual phenomenon. Meanwhile, among many birds and mammals, there are families based on plurality and even monogamy.

Sh. Neturno expresses himself in the same vein: "Some people accept," he says, "that the union of women represents the first and necessary stage of cohabitation in marriage. But, of course, they would be less confident if they, like us, did not accept the coexistence of animals, ~~who~~ having familiarised themselves with the coexistence of animals. Most animals are capable of sincere and jealous love. Birds can serve as an example of fidelity, constancy, tender affection, ~~and~~ modesty. Most mammals have already reached a level of morality that is incompatible with promiscuity. Monkeys, which are not mammals, also do not adhere to this. There has been confusion, as evidenced by the great multitude of myths of antiquity and the present time, but it has always been a matter of interpretation.

18. SOCNOP

Classes. Why class distinctions are so stubbornly preserved. The position of the upper classes among civilised people. The reasons for this situation.

Having dealt with family relations and the status of women in prehistoric times, we will now turn to social relations, namely the division of society into classes, ~~into~~ the higher and ruling masses and the lower masses.

We have already mentioned above that, according to our theory, the first ruling classes were white-skinned people who were not yet civilised, and the first slaves were pitemanthropes, i.e. mindless creatures kept by humans as domestic animals. Consequently, modern higher masses should be descendants of the higher-level ueovema, and the lower ones — descendants of pitemantrop. But if the two species interbred, forming an intermediate race, then the higher species would decline from this mixing, and the lower species would rise.

It seems that between the two, at present, after many tens of thousands of years, there should be no difference, neither in appearance, nor in behaviour, nor in character. Moreover, the higher societies are doomed to extinction, and the lower ones ~~have~~ chance of ever gaining access to the higher ones. In essence, the higher classes cannot be considered direct descendants of the first "masters".

But we see that this situation still exists today, especially among the lower classes. The descendants of the former "7ospod" and to this day are called "noble," "free," "powerful," "masters," etc., while the former domestic animals are called " " "преспренными," " " "приниженными," " " "схомошенными," "slaves," "servants," "commoners," etc.

In the higher classes, the most advanced members of society try to eliminate this inequality, but they cannot. If they try to do so by force, then instead of the old masses, new ones appear: monetary slavery (represented by capital) and labour slavery (represented by labour), but the essence of the matter remains the same. The reason for this, as we shall see in the next chapter, lies in the fact that there is ~~an~~ between the two forms, ~~in~~ terms of their social nature, but also in terms of their anthropological nature, i.e. ~~in~~ their intellectual nature.

not only social, but also anthropological, i.e. a difference in mental and linguistic terms, which cannot be eliminated by any means.

What is the reason for this strange phenomenon?

With the emergence of social science, the study of society is supported by the conservatism of the masses, and with this, perhaps, it could be argued that there is no such thing as anthropological determinism. No matter how hard representatives of modern social science try to ignore it, they try to diminish it, they try to explain it by the environment and upbringing, but all this is possible only with the theory of Lamarck, according to which types change under the influence of external factors. If this theory is true, as we have argued above, it fundamentally contradicts the laws of nature, and modern science has no answer to the question we have posed.

According to our theory, the difference between species can be explained by accepting the natural law according to which mixed breeds, such as mules and hinnies, cannot interbreed and never form a permanent intermediate breed. The same is evidenced by the relationship between males and females. Secondary sexual characteristics tend to disappear. The male constantly transfers its properties to the female, and the female to the male. We have seen above that these forces have already converged many times, and then diverged again. In a monogamous relationship, both partners should eventually become equal, if nothing else prevents this, which we assume.

Some information about the existence of tam7o samon is provided by so7o7ia. "It is known," says Warvin, — when two different breeds are crossed, there is a strong tendency in the offspring to return to one of the original breeds. But it is impossible to determine whether this is true, because all traces of this desire are lost. The experience of many generations of this kind proves that this aspiration can never be destroyed, that a mixed race can never, under any circumstances, become extinct.

Although the upper classes in Europe have not completely lost their former position in society, they have not retained even a shadow of the privileges enjoyed by their ancestors in ancient times. To understand this concept, we must turn to the peoples

dim and barbaric, yet all their antiquities are preserved better than ours. A particularly vivid picture of the situation will emerge before us if we gather together the relevant customs of different peoples.

The difference between social classes is most evident in the area of religion. The upper classes do not mix with the lower classes, not only in society, but even in their daily lives. Paradise is reserved for the upper classes, and hell for the lower classes, and a special paradise is reserved for the upper classes, to which the lower classes are not allowed to enter. and if they are admitted, then it is not surprising that in their own minds, they believe that it is right to kill the slaves of the higher masses. Similar views on life were not only held by the dimare, but even by the confessors of those relatively high ranks, mam mametanstvo. Accordingly, they distinguished between social classes in rituals, especially in funerals. In everyday life, the lower classes could not use public roads, could not build their huts on them, could not visit the market. When approached by a member of the higher class, they were obliged to hide in a hut and announce their presence from there. They were not allowed to approach the higher society, and when they met him, they fell down, remained on the ground, and stayed in that position until they were allowed to get up. If they are addressed by a higher-ranking person, they must respond to him, but not in the plural. The absence of such customs, simple people are subject to severe punishment and even death.

The highest authorities, together with the morop, belong to the entire family in the 7th state, they мо7хи namasuvati, uveuiut and even kill a simple person. And therefore, it is permissible to attack representatives of the highest society even in war, if they belong to the enemy. The punishment for killing a member of the higher society is higher than for killing a commoner. The punishment for murder of a nobleman is lower than that for murder of a commoner.

On the other hand, it is not customary for the nobility to enter the huts of the common people, who are considered to be unworthy. He could not help but admire the lower classes and be with them, but even drink the wine they had prepared.

It goes without saying that it is a privilege to wear

Weapons are considered to be the highest form of social status, and those below this status are ~~n~~allowed to carry weapons, have tattoos, clothing known to be worn by the upper classes, riding on horseback, etc.

According to our theory, the 7-fold gap between the common people and the higher classes of society is completely understandable ~~a~~natural, and is a reflection of the actual difference between them in intellectual and moral terms. But from the point of view of the accepted theory, which allows for the separation of the upper classes from the lower classes and the acquisition of all privileges through usurpation, through a series of deceptions and abuses, this position can be explained only artificially, far-fetchedly ~~t~~therefore unsatisfactorily. The accepted theory ~~d~~believe in anything; it presupposes an incredible amount of life and death in the universe and, moreover, it assumes the existence of a universal, orderly, and peaceful society, similar to the one we have described, existing everywhere, wherever there is even the slightest resemblance to a state and an organised society. And the main mistake of this view is ~~i~~t ignores the anthropological connection between societies, which has been known since ancient times to both the highest and lowest classes.

The last three words in the ruling class and in the representations of the highest social strata are not clear, but ~~h~~ey are based on terms used by the people to distinguish one mass ~~f~~rom another. For example, we Russians are familiar with the name given to the highest authorities — "the white guard" — which was not used ironically at all in the past, but is now. Our sovereign's people are not called "begay" without reason, while the common people are called

"uepnyy narod" (the faithful people), "uepnyya" (faithfulness) and "uepnaya" (faithful). We see the same thing among the Turkic peoples. There, for example, the Mir7isy and Uryanhay of Taraba7ataymo call their highest masses "am suyum" (the most), and, moreover, they divide them into "uepnaya" and "srednaya" (middle).

19. FIENESKIE RAENINIP MEMOV WITH THE HIGHEST CLASSES AND LOWER CLASSES

Physical differences between the upper and lower classes in Polynesia, Africa, Russia, ancient Germany, and modern Europe. Social stratification. Physical differences between social classes in Italy, Spain, England, Ireland, Scotland, Germany, and Russia.

Such stories are found everywhere. About the Tasmanians, now extinct, it is written that "their chiefs were tall and strong men." ~~the~~ Tapiyo people (in South America), it is said that "the bodies of their chiefs are larger than those of the rest of the people, and their heads are larger than those of the rest of the people." On the Sandwich Islands, the chiefs are "tall and strong, and in their appearance they surpass the common people, so that some consider them to belong to a separate race." It is said ~~the~~ Tahitians that their chiefs "are in every respect superior to the common people in terms of their physical appearance, and even more so ~~in~~ their rank and position." A similar distinction is made among the Tongan people. In L'Épée, we find a description of the chief of the island of Viti-Nevo: "He was tall, reaching 5 feet 9 inches, he had a correct posture, a truly beautiful face, despite his gloominess, a noble and at the same time quiet appearance, calm, dignified, and not at all arrogant, which strangely contradicts the nature of the eloquent maniacs. In this case, as in many others, says the traveller, I can see that the aristocracy comes from families who are most gifted in terms of intelligence and morality.

	Highest mass:	Lowest mass:
Light weight:	Approximates	Dark brown and
	European	light brown
Texture:	Slender	No roughness
Height:	Tall	Short
Voice:	Tall	Short
Nio:	Long and thin	Wide and flat

Smy:	—	Outstanding
Mouth:	Small	Very large
Hands:	Thin, skinny	small in size and delicate in build
Legs:	Strong	Short

The same can be observed among aristocratic women: "Court ladies are tall and elegant; they are graceful and refined; their beauty is natural and dignified. Those of medium height are often also beautiful, but in most cases they are short, stout and unattractive; in the lower classes, it is rare to find a beautiful appearance; we find there people who are thin, tall, and sometimes even ugly. "In Nittamy, the highest classes are distinguished by a brighter complexion, a more refined physique, more European features. In many cases, the Mitayevs, who lived among prosperity and enlightenment, were replaced by the Monog race and gave way to the noble ones."

Similar information about the modern types of the Japanese people was collected by the German anthropologist Prvin Beg, who was a professor at Tokyo University for 17 years.

"In Europe," says the old man, "The folk types of Ponia, i.e. the lower classes of the urban population and the peasants, produce a more vivid impression, but they cannot be compared to the representatives of the higher classes. The latter often resemble Mamaks, and sometimes even Jews. Later, thanks to their distinctive hooked noses, the special shape of their upper teeth, and their protruding jaws, they became unmistakable.

The difference between the two types is evident in the presented tables.

There is also considerable evidence in literature of differences in appearance between the upper and lower classes in Western Europe. These differences have existed for a long time, as might be expected. In the Germanic 3rd century, it is said that the Germanic people were divided into three classes. According to the myth, they are represented by dark-haired men with rough features, "free people" (in our terms, "men") have light-coloured hair and eyes, while the dark-skinned people have dark hair and eyes. These data do not coincide with the modern observations of Niapuzha, according to which the landed gentry always provides the largest percentage of bonded labourers, the middle class gives a smaller percentage, and the common people the smallest percentage.

the smallest.

But the situation is not limited to one single factor. Ramme says that "the differences between European societies in terms of the relationship between the organs of the body, such as the head, ~~body~~ arms, legs, etc., is observed in the relations between the Aryans, Semites and Lappish peoples, and between the white people and both yellow races, and that in general it is greater the difference between representatives of the European peoples. According to Mayr's observations, the average height of European men is 4.3 cm less than their height, while that of women exceeds their height by 5.7 cm. Darwin states that "the difference is generally smaller in thin and refined people than in strong and robust ones." According to measurements of stomachs on an old Parisian map made by Brom, it appears that the stomach capacity of the upper classes is greater than that of ordinary workers. "The rich," says Nogier, "are more generous than the poor, who are simply workers." In addition, according to Riga, "in the urban population (of Europe), the situation is the same as among the proletariat, where men and women are completely identical. The women of this people in men's clothing are not distinguished from the men. Old women ~~and~~ old men in particular are similar to each other, one like the other." This is also characteristic of the lower classes. According to official statistics, old age and senility occur 10-15 years earlier ~~and~~ the poor than among the independent.

But the most reliable data on the external appearance of the European aristocracy compared to the common people is provided by anthropological studies, represented by: Niapuzh, Ammon, Penma, and others.

Napuzh emphasises what is called "the principle of social stratification," according to which among the upper (educated) classes, social mobility is greater, while among the lower classes and the proletariat, it is more common among the former than among the latter. For example, the average income of the educated masses is 82.7, that of the working class is 84, and that of the poor is 86–86.5. At the same time, the volume of consumption among the higher classes is greater than among the lower classes.

The same result is obtained when comparing the average values obtained from 7 residents and 7 non-residents. The latter are more likely to be motorised. The data was collected in this way ~~from~~ many cities in Central Europe and their surroundings in France, Germany, Austria, Switzerland, Italy and Spain. The above statement is justified, with the exception of two

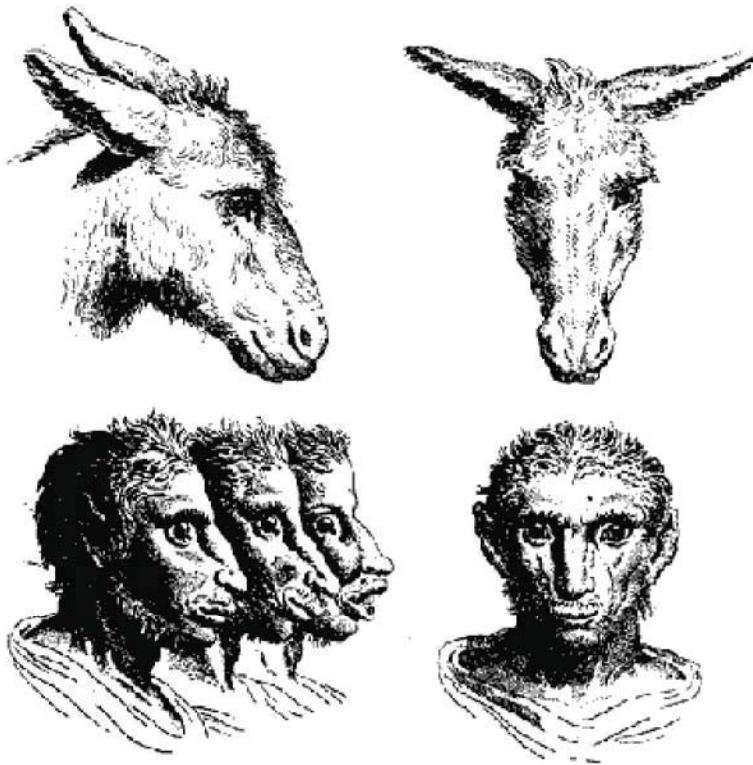
countries.

Spanish anthropologist O'Gorry confirmed this with measurements taken in Madrid and Barcelona, but in other cities, such as Seville, Zaragoza and Magallanes, the results were inconsistent, i.e. urban residents were no more active than rural residents. Moreover, in the cities of Granada and Valencia, the inhabitants are even less urbanised than the villagers. The same is true of our Nivi Italy. The northern provinces, such as Milan and Florence, confirm this, but in the southern provinces of Bari, Messina and Palermo, rural life is even less urbanised than in the cities.

These facts can be explained by the spread of the so-called "Ibero-Insular" race in southern Europe, which, as mentioned above, is characterised by a dark complexion and short stature. This race is found in Spain and Italy in some places, especially in the south, where the population is mixed, while in the north, Europeans of a less dark-skinned race live.

John Beddoe made the same measurements in England and found the same results, but according to other data, there are undoubtedly external differences between the higher and lower classes in England. There, according to Herbert Spencer, the professional masses are "taller and stronger, and more industrious." The average height of men of the upper classes is 1.757 m, while that of workers is 1.705 m. And according to Harvin, "Anglican workers are already taller at birth than representatives of the middle class (Gentry)".

In Iran, according to Ranm's description, the poor in 7oxodny omru7a are distinguished by "sunken eyes, exposed gums, protruding teeth, flat noses, thick bellies, and thin legs." Charles Fort adds to this description that the poor throughout Europe have the same appearance.



In England, in contrast to the rest of Europe, there is an anomaly in terms of height. The local inhabitants are taller, but racial differences between individuals are evident in their appearance:

"In India," we read, "there is a greater difference between the inhabitants of cities and villages. Meanwhile, the inhabitants of villages are usually tall, thin, with raised shoulders, agile in their movements, while the inhabitants of towns are mostly of average height, and, despite this, lively and energetic in their movements. The inhabitants of the towns are also distinguished by their greater wealth and elegance than the inhabitants of the villages. Peasant girls are especially distinguished by their unkempt appearance and heavy, sluggish gait. ~~For~~ In their youth, they take on a somewhat stooped posture, and their shoulders, unable to bear the weight, hang down heavily. The posture of the peasant standing is particularly striking. All of them stop along the road and chat with their companions,

stand with their legs wide apart, their hands in their trouser pockets, and their heads tilted to one side.

In Germany, according to Ammon, the difference between city dwellers and rural dwellers lies not only in the fact that city dwellers are more sophisticated, but also in that they are taller and there are more blondes and redheads among them.

The highest social classes in Europe differ from the lower classes in that they develop earlier and mature earlier than the lower classes. Nombros believes that the maximum growth rate for "rich" girls occurs at the age of 12–14, and for "poor" girls at the age of 13–15. According to Ammon's research, the non-urban population shows a slightly more pronounced physical development, which is more noticeable. For example, they develop facial hair earlier. In general, the physical development of the new recruits trained by Ammon is several years ahead of that of the villagers. The same is true of the co-workers, but to a lesser extent in Russia. According to the observations of Dr. Bensen⁷ra, in Moscow, the period of sexual maturity begins earlier among the nobility — between the ages of 9 and 12, then among the clergy and the educated class — between the ages of 13 and 16, and, finally, later than anyone else among the commoners — from 17 to 22 years of age. Weber came to a similar conclusion in St. Petersburg.

This phenomenon has been observed in Paris, Vienna, Strasbourg, Germany and Bavaria. It has been known for a long time, and has been written about by Hippo Gvarinonius in 1610, Marm d'Espin, Tamudiesm, and others.

Thus, there is a significant anthropological difference between the highest classes of Europe and the lowest, which allows for the possibility of the European aristocracy being dominated by another race, which we are working on.

We Russians, from our own experience, are well aware of the peculiarities that distinguish the common people from the intelligentsia. We have ^{сто7о} ^{существуют} even special terms: "вульгарный" and "common", which characterise not only the appearance and clothes of a person, but also their gait, manners and even character ^иbehaviour.

Since we are dealing with a very complex and multifaceted historical process, it is only natural that we cannot expect uniformity. There are also isolated and ^{шелевые} villages, in ^{которых} external ^{отличия}

common people from integration очень слабы, мало сметны, but sato there are other areas where they are persecuted and forced to flee into 7asa. The common people themselves are also afraid, they are afraid to speak out, they are afraid of the authorities, and they call representatives of the lower classes "grey men, grey-haired, watchmen" and so on.

Itam, the type of Russian peasant-wagoner is well known to us, so there is no need to select literary evidence. Therefore, as a reminder, we will give here some characteristics of it, compiled from various sources, in different parts of our country.

For example, Mamogus Ston7ra, Osmār Kogber7, describes Russian peasants living above Bu7om, in Sedʒewumoy 7uberniya: "Their skin is usually poor and sallow, their hair is coarse and rather unkempt. The men are also unattractive; at times, however, there is a sallow, mysterious, with graceful movements and expressive gestures, and seems to be from another country, having grown up among the wild herbs of the steppes." And here is a description of the appearance of the people of Orzheshmo by the writer 3Gisa: "Their movements are heavy and sluggish, ~~and~~ in their youth, their eyes are apathetic, ~~his~~ is gloomy, they are cheerful and quick-witted, their speech is honeyed, eloquent, and confused." About the appearance of the inhabitants of the 7th district of the 7th region of the 7th province, they write:

"The growth of life is greater than average, smiling and cheerful, with a pleasant disposition, men and women alike, but they are not attractive, and their very appearance is harsh and rough."

20. CHARACTER AND MIND OF THE CLASSES

The character and mind of the classes. Similarities between the classes of Europe and the savages. The difference between the nobility and the common people among the French. The character of the Polish peasant. The Russian common people. The Nedry type of Kowow. Similarities between this type and people of the Mongolian race.

With regard to the character of the lower classes in Western European literature, it is not at all uncommon to find a parallel drawn between them and the damned. In his essay "The Child," Nembergen quotes Manuvrie, who observed this phenomenon in the Parisian Garden of Amusement in the 18th century. According to him, the ambassadors resemble rural peasants who live a secluded life somewhere in the countryside, where they lead a simple, monotonous life, devoid of any excitement. If, he says, you were to compare the 7ambists with Europeans, they would be on a par with the ignorant [ranuusmich peasants who live in the big cities.

"Without a doubt," says Shar Nertuno, "in civilised countries there is a higher culture, completely unknown to primitive people and even beyond their comprehension, but if we take the trouble to observe Europeans carefully, among us many who are at the same stage of development, like the central African tribes, incapable of mental attention, incapable of any work requiring responsible thinking, and still entrenched in primitive animism. The Hottentots, seeing European ships and animals for the first time, took them for living beings; but many of our Breton peasants think the same about the homomotive, when they first travelled by rail their province. The poor, especially the lower classes, drink themselves into a stupor, but the same thing happens to well-educated Europeans. Many of our peasants read and write arithmetic, unlike the lower classes and, in fact, primitive people. It seems obvious that there is no particular reason for this. Without a doubt, the Bible contains thousands of

Sometimes, even in unfamiliar languages, but it has long been established that an uneducated person needs to know enough unfamiliar expressions.

If the nobility has the greatest variety of names, then the common people, ~~and~~ ^{although} him, play a secondary role in the development of new intellectual paths. If we were to calculate the intellectual productivity of the various social classes, then one nobleman would be equal to 20 peasants and 200 commoners.

But the mam po's stnopoly characterise the lowest type of commoners:

The nobleman is very attached to his loved ones: after the death of his wife, he does not bring another woman into his home for a week. He is distrustful and suspicious. Even when he is happy, the peasant always sees some secret thoughts and desires in his wife and tries to suppress them. He does not trust gentlemen ~~and~~ ladies and is stubbornly indifferent to the intelligentsia and everyone dressed in frock coats. In his relations with him, he is always uncompromising. He does not agree with his mother's social views, even though he has the same opinion as her. He shows ~~no~~ sign of jealousy towards his own wealth; neither requests nor threats can force him to part with it. He is extremely cautious. The example of an enlightened government does not affect the local people, for whom the wisest policy is to stick to the old ways. He is extremely conservative: every village has its own unchanging customs, which everyone adheres to. The peasants' figures, costumes, and expressions are characterised by these unchanging features, which are so familiar to the local area that one can say with confidence to a peasant: "You are the master of Tarnapoda, you are Krasnima, you are Kreshova," and so on. In some areas, the peasant takes on a servile attitude. When he passes by a neighbouring estate, even if the owner is not at home, he always takes off his hat. He treats not only the servants, but even the servants' children with respect. To those who are intelligent and, at least, dressed in a respectable manner, he addresses them with respect and takes off his hat at every meeting. During conversations with them, he always stands with his head uncovered, and even if he is asked to put on his hat, he will not do so.

In summary, we will give some examples that characterise Russian common people. About ~~be~~ ^{be} ~~voruccax~~ ^{voruccax} ~~ЗУИ~~ ^{ЗУИ}

Orzheshmo writes that "the people who are always suspicious of everything are incapable of thinking and are indifferent to everything that is not directly related to their immediate needs and interests." They write about these people that "their attention is not focused on the subjects being taught."

"Secretive, superstitious notions about everyday life, writes a local priest about the dead, "insane superstitions the soul and its connection with the body. And this is not surprising. Since, due to his immaturity, he cannot correctly understand the visible world, the tangible world, then the intangible world and the subjects of faith are even more inaccessible to his understanding. Ask him whether he can imagine the soul, whether he believes it lives on after death, and you will hear from him an indifferent answer: "We are ignorant people, how can we know about such things, God only knows."

In addition to what we mentioned above about diaries that cannot withstand even 7m0 voltage, we mentioned above about the dimars, who could not even bear the tension of the mos7a, ~~but~~ applies to схуицхось us find and about нисших сословиях Europe.

"It is well known," writes Prof. Shymiev, "that people who have spent their entire lives doing physical labour cannot tolerate mental stress at all. A healthy peasant, placed in an office, after prolonged mental strain, sometimes faints."

Mental immobility in simple people is sometimes accompanied by extreme conservatism. About the 7ушыцах (Russian 7оршак in Гашиши), Gogovaym says: "They build houses according to the custom of their ancestors; the harness of the oxen, the clothing of the men and the jewellery of the women, down to the smallest detail, the colour of the clothing down to the smallest detail, the trim of everything is definite and unchanging, as if carved in stone and sculpted by a master craftsman."

But here is evidence of the generosity and security of the peasants, characteristics that are particularly characteristic of the dimary: "If a Belarusian has no worries his immediate needs, he usually thinks about the future." Belarusians are also known for their peacefulness, which is reflected in the following saying: "The kindness and respect of a neighbour do not provoke harsh responses in a modern Belarusian, even in the face of a heated argument. When friends urge him to go to court and "get even," the peasant replies, "Let God take care of him." The peasant may not be offended by the insult, but he is very sensitive to the offence caused to him. Robberies and thefts, which occur in other areas during difficult years of poor harvest, are completely unknown in

моўі яе сміх беларусаў. Namely, here is one feature that distinguishes our countrymen from other peoples, which is not obvious, but which essentially stems from a highly developed nervous system — a certain indifference to death. "It is difficult to imagine," writes Lembovetsky, "how fearlessly and calmly a Belarusian peasant meets death. With rare clarity, the dying man recounts his oral confessions in the most vivid detail, accepting that they will not be heard not only by his relatives, but also by their future lives in subtle ways.

In our literature, there are many types of characters that characterise our "strong men", Many types are brought out in our stories, essays and novels, but nowhere have I found such a character, in terms of his logical fidelity and depth of psychological analysis, the Russian "Vakhama," as described by Drin in his "Poshekhonskaya Starina." Konon, the character I am talking about, may not be particularly common among Russian peasants, but this type is quite widespread. In my travels among the people to collect historical material, I often encounter it, and not only among Russian peasants, but also among the Belarusians, the Poles, among our eastern neighbours: votami, uperemami, and especially many among the common people, which gives even that grey and gloomy character to the village, which Russian travellers complain about in the village. I will not go into detail about this type of person, but I cannot resist making a few observations which embody the very essence of the negative experience:

Konona "first learned the tailor's craft, but since the tailor is not much better than him, he will be a shepherd. And tomorrow they will put him in charge of the herd — he will be a shepherd. In this way, his whole worldview is revealed. His thoughts seem irreversible to him, and the reason for their appearance never awakens his curiosity. In fact, his whole life is a continuous and, moreover, incoherent dream; he has no initiative whatsoever, only blindly following orders. And he was never interested in knowing what his work was, and everything was fine with him.

He was very quiet. He didn't talk to anyone, even though he was related to the whole neighbourhood. Some kind of

indifference was written on his face. No one saw any joy in his eyes, but even the slightest hint of pleasure, but it was not joy, but a dull mass.

Undoubtedly, he will never die, never sell, and never even be harmed, but all his possessions will be destroyed. It would be impossible to entrust him with everything, because in such a situation it would be necessary to go into such detail that it would be completely impossible to foresee everything. If he did not think everything through to the end, then at the first unforeseen circumstance, he would be completely at a loss and would get confused, and it would be impossible to untangle the situation. He is incapable of coming up with anything on his own, nor does he have the slightest sense of reason.

If Konon were to be transported to Asia and placed among the local dimaries, he would not be able to distinguish between them, even if he were blindfolded. In fact, the apathetic, indifferent character of our people, and especially of the common people, clearly distinguishes them from the representatives of the noble race, judging by what they tell travellers about the monstrous creatures.

Przezowski, for example, depicts a dance (in Central Asia) as "people of a gloomy disposition, who never laugh or rejoice, and whose children never play or have fun."

About Kumynors, travellers say that "they have a dull expression, are silent, meaningless, gloomy, and melancholic. They have neither energy nor passion, but rather a complete indifference to everything in the world, except for food. Kumynorsky himself, who is quite intelligent, when talking to us about his subjects, said frankly that they resemble humans in appearance, but in everything else they are definitely different.

About oros and tasas (in the Vssurysky district), General Przewoński writes: "The appearance of the unknown produces no greater fear in people than in their dogs. There is a great difference between the unknown and the familiar. He (the wolf) satisfies all his desires and, like an animal, is only concerned with satisfying his hunger. He eats meat and fish, then goes hunting and sleeps, until the sun forces him to get up again, spread his bed in the smoky, smelly hut and make himself a new one. He spends his whole life like this: today is no different from yesterday, tomorrow will be the same. Not today. No feelings, no emotions, no

There is no joy, no hope, no spiritual life. I am now convinced that there is a great gulf between the civilised and the uncivilised, not between the latter and the higher animals.

This mentality is characteristic of other peoples of the Mongoloid race, as can be seen, among other things, from the fact that Ninney, in his massification of the concept of " " (—), attributes the character of " " to it.

"механхоѳиниуестий", then мам черная раса, according to its definition, has the character "хоѳериуестий" and "[хѳматииуестий". In fact, the same characteristics, as well as those of the monogamous, are attributed to the related polyamorous Americans: "Everyone," says Warvin, "who has a basis for comparison is probably struck by the contrast between the mobile and even immobile peoples of South America and the good-natured, talkative Indians."

Here it should be noted that the character, apparently, is in accordance with the form of the letter. Therefore, the monstrous race is attributed with a melancholic character, ~~we~~ find completely opposite references ~~the~~ monstrous creatures. "Children," according to the words of the traveller Gaveyama, "are our children, tireless talkers; one can say that their minds are restless; everything gives them cause for endless laughter and boisterousness." And the famous traveller to Arabia, Nivinstone, says that "the Ne7ry cannot contain their laughter. No matter how unfortunate the circumstance, if, for example, the wind blows a bag of grain from a carrier's shoulders and he drops something, everyone who sees it bursts out laughing; if someone sits down on the sidelines, everyone greets him with the same laughter.

The data we have presented in the last two paragraphs sufficiently convince us that there are significant differences between the various types of the same people in the same country, between the higher and lower races of the community, and the lower masses, by their very nature, undoubtedly resemble the lower races.

Having gathered together all the features that distinguish the lower masses from the higher, we are convinced that these features belong to the pithecanthropus. If we see tall stature among the common people of Yutandsmo7o, and short stature among the Italians and Spaniards, ~~but~~ this phenomenon should not confuse us, as it is due to the high stature of the Patagonian people and the short stature of the Neanderthals.

Some of the lower classes, it seems, have been influenced by their elders.

Some are one thing, some are another, and some are of the highest race. And their characteristics remain completely the same, as the characteristics of any given race remain the same in many respects within the same family. But since they are similar to pithecanthropus in everything else, it becomes obvious that the motor we are talking about does not exist in their organism in any other form. No one, of course, will deny that there are differences in language, customs, habits and race, which give each group a special character, but this does not prevent us from distinguishing between higher and lower groups.

Undoubtedly, within every nation, the process of constantly mixing all the characteristics of different groups and bringing them all to the same level has the opposite effect to the first one, uniting the diverse and diverse elements of human society. Without it, our dream of harmony, equality and brotherhood would have long since been realised.

We will discuss this process below.

21. THE ORIGIN OF ROYAL POWER

The origin of royal power. The position of rulers among ancient and modern semi-civilised peoples and savages. The theory of Herbert Spencer that man is the first god. Evidence for this position. The degeneration of the race of gods. The origin of monotheism.

In order to form an opinion on this very interesting question, we have no other means than to familiarise ourselves with the current situation in the countries of the elders, moropey, leaders, elders and other influential persons. But in civilised countries, customs are changing rapidly, and it is difficult to understand what is new and what belongs to the distant past. For this reason, we will be closer to the source, and consider the situation of the people of the East and the barbarians, who in all respects have preserved more of the old ways.

The inhabitants of countries and peoples who are not civilised simply worship deities during their lifetime, and they become tamed after death. The entire stay of the gods on earth is considered a temporary stage in the life of the "divinely born". They come from heaven, fate keeps them here, and then, in the form of souls, they return to their heavenly life. The threads of their existence are woven high above the earth. King Ida7a (nAlrim) said to the angels: "God created me in his own image, I am equal to God, and he made me a moron." Even if the other gods do not currently consider themselves gods, their power is still expressed in a multitude of ceremonies that equate them with gods. Sometimes they are called "sons of heaven" and attribute their power "receive their power from heaven."

Wherever they are, people treat them with superstitious fear and believe that rain and harvest depend on them, and therefore consider them to be powerful gods.

In some countries, the very name of the deity is unknown to the people, and even to some of those who are close to it, although it is known, it cannot be pronounced because of its extraordinary holiness. Moreover, when entering it, they use the everyday language of their subjects.

subjects. Sometimes he replaces his name with a title, which means neither more nor less than "master." In other cases, the title is something like this: "Lord of our souls, almighty, eternal, unchanging, incomprehensible."

It is not uncommon to see him among his subjects, and it is not uncommon for him to see them. Their faces are hidden: their eyes, ears, mouths, and noses are covered with veils, and they cannot be touched, nor even called by name.

You can walk past the fence from the known side. It is not necessary to follow him, and you can just wait on the sidelines. When passing by, you must throw yourself on the ground and rub your hands and feet, exposing your genitals and everything else.

Whoever falls into the shadow of his own shadow, steps on his shadow, and covers it with his own shadow, is subject to mortal punishment.

If he does something, his subjects imitate all his actions. If he stands, everyone stands; if he sits, everyone sits; if he bows, everyone bows, and a passer-by must enter the water, even if he is dressed. If he waves, sniffs, laughs, everyone does the same.

The king is considered the owner of his subjects; he can kill them and sell them. Not only is his power considered sacred, but even everything that surrounds him. No one may enter his house, for it is sacred; no one may touch him. Anything that has been used by a moraya can no longer be used by mere mortals. These things are given to them in the form of gifts and donations, even in the absence of their owner. They are not spoken of directly, but are expressed in a roundabout way, for example, they are called "raduyoy" (rainbow), "lamety" (lightning), "osvezhayushchee vodo" (illuminating) or "zhizneda" (life-giving), "mognia", etc.

When a moraya dies, thousands of people are killed on its mound, and then it is watered with consecrated water from time to time.

These customs are still preserved today among nomadic and pastoral peoples, but they were once widespread, judging by the fact that in civilised countries we find numerous traces of them in the form of various ancient customs. Therefore, moving beyond the modern position, we ask ourselves: is the position of the Aryans, Asians and other ancient peoples, surrounded by high poet, correspond to their merits? — then the answer, of course, may be

3ti moro — the same 7ruby dimari, mam and their subjects.

In that case, is their ascension to heaven nothing more than the most obvious thing? But why is this repeated by hundreds of peoples in different corners of the world without any connection between them? Is it not because they are naturally lively creatures?

I find that impossible. Of course, people can live in separate communities, but then war is necessary. But for different peoples in different parts of the world to express the same idea in exactly the same way seems to me to be highly improbable. I think that in everything that different peoples attribute to their ancestors, there is certainly a grain of truth.

All of the above-described customs and traditions were established in ancient times, as evidenced by the fact that they existed in the same form in Egypt, Assyria, Phoenicia, etc., and have been known since time immemorial. Therefore, what seems to be false now may have been true in ancient times and become false now, because ancient beliefs have outlived their time. They may have been true under different circumstances, with different people, and become true now because the circumstances, the environment, and the people themselves have changed.

But in this situation, new questions arise. First, were there conditions under which a people could consider one of their own to be the son of heaven, almighty and inscrutable, treat him with superstitious fear, and imitate him in everything? Who was this god, credited with the ability to bring rain, harvests and prosperity?

I think that the conditions for such a situation not only existed in ancient times, but even exist today. Are modern Hasidic Jews not following their ancestors, who are still alive? Are they not sincere and faithful, and still not convinced of the infallibility of the Pope? Do we, modern, educated Europeans, not constantly revere the living memories of famous writers, military heroes, highly moral people, and even simple artists and singers? We call them "divine," "divine," and in a sense we adore them, which, as we say, "is sent down from above." No matter what we do, no matter what we do, no matter what, we want to leave something behind.

world-renowned, but even to be represented by them. Wouldn't we be lucky if Newton, Darwin and other similar geniuses were born in our country?

If we rely on our devoted subjects in all these matters, it is because we consider them to be indivisible parts of a whole, between which no one can appear who is not one of us. But this is a hypothesis, not based on anything, inspired by our pride and high opinion of modern civilisation. Meanwhile, according to the theory of the origin of the universe that I am discussing here, one might think that in ancient prehistoric times, when the universe was still in its infancy, did not have their own gods, from whom people created their own gods, but their gods were higher than ours in terms of natural intelligence, and there was less admixture of pithecanthropus in their race.

But if that were the case, then, naturally, the ancients would have placed the gods in the centre of their states and worshipped them during their lifetime, and after their death, they would have transferred their worship to their descendants and their images. Naturally, the gods of antiquity were not representations of nature, as we think, but rather folk deities.

Herbert Spencer, considering the origin of objects, and proceeding from this, that all myths converge in the worship of objects, and that the sanctity of objects increases with the length of time since their death, he comes to the correct conclusion that "the primitive god is the most powerful, tusemei and uyuzemei, surpassing the rest of people of this world, loved by them during their lifetime and even more loved after their death."

Indeed, in folk tales, known in our country as milo7ia, gods are depicted as very human. First, they are mortal. Herbert Spencer concludes with the following words: "The story of Buddha, when asked about a corpse he encountered, he replied: "This is the fate of all beings: gods, humans, rich, poor, all must die." The gods die and are reborn, then return to Asura. The same is true of the Egyptian gods: in Philae and Abydos there are images depicting the resurrection of Osiris. And although in the Greek pantheon we have only one example of the death of a god, namely Pan, nevertheless Greek legends give us reason to believe in the original mortality of their gods.

"In the Scandinavian legends about Odin, Frey, Njord and others

It is said that they came from God7ayma (the land of the gods) to Man7aym (the land of humans), that they ruled Manheim, were the object of worship and veneration there, and died believing that they would return to Godheim.

From the materials collected by Herbert Spencer, it is clear that "they were understood to be a special kind of people, wearing special clothes. Their names снаиуи бумвауно " сиуный", "расрушитеу",

"moral" and so on. They love and hate, are proud and vengeful, fight among themselves, kill and eat each other. There are constant quarrels between them. They fight, feast, drink and revel all day long, and at night they go to bed. They can be wounded and need healing; they die and are buried. "There is no doubt," Spencer concludes, "that they are born through the reincarnation of souls."

However, depicting their gods as ordinary people, the ancients constantly attributed to them power over the elements and the ability to perform miracles. They controlled the sun, winds, rains, harvests, and so on. It is not difficult to explain the origin of such beliefs. Observing nature, the ancients were familiar with many of its phenomena, which we now understand with the help of science, and knowing these phenomena, they could predict many events, especially meteorological ones. In 7asax, how such predictions are equivalent to the behaviour of the forces of nature. For example, if rain and thunder are predicted for a certain time and the prediction comes true, then, naturally, the prediction is considered to be a phenomenon: it rains, the moon shines according to its nature and according to its desire. The same is true of the predictions and experiments that we can carry out, observing the laws of nature, and we are convinced by the evidence.

It is quite natural and true to say that their inventions were the result of their imagination and creativity, fishing gear, metal tools, writing, letters, paintings, etc., and that they passed on these skills to their people.

Although, according to folk legends, the gods are strictly separated from humans and do not mix with them, they are sometimes attributed with romantic relationships with representatives of the human race. "According to traditional mythology," says Spencer, "the gods, the heroes, and sometimes even humans are descended from the gods in a supernatural way. Meanwhile, in the East, we hear about the sons of God who were enraptured by the beauty of mortal women — the Teutons discuss

about the unions of the sons of God with the daughters of men.

There are also milder interpretations of the fact that these unions bring about the fall of gods. "If we recall," — says Spencer, — that, according to the beliefs of the Greeks, it was a crime for the race of gods to fall in love with the representatives of the human race, then it is not particularly difficult for us to imagine how the story unfolded." So, it is clear that the Milojiya are not gathering, as we think, but simply a biography of white people who are called "gods." something like our "Mitya of the Saints". There is a confusion between "gods" and ordinary "people" should be considered beings of medium rank, lower than gods, but higher than people, but in folk tales, besides gods, we find "sons of gods" and "sons of men". "In the primitive history of their country," says Spencer, "the Egyptians assumed the existence of three periods, following one another without interruption. In the first period, there was the 'dynasty of gods', followed by the period of the gods and finally, the dynasty of the mysterious Manus."

"All the most ancient sovereigns," says Herbert Spencer, "are said to have descended from gods. In Assyria, Egypt, among the Jews, the Lynians, and the ancient Britons, the names of sovereigns are always derived from the names of gods.

Later, kings lost their supernatural attributes and became rulers of divine origin, appointed by God, viceroys of heaven, moropoms in the divine right. The old theory, however, continues to live on in the minds of the people, although in name it no longer exists... Even now, many people, seeing a monarch for the first time, feel a secret awe, as if he were not a god, but a common mortal.

In seven countries, they are valued for their good breed and their steadiness, as can be seen from the fact that they are preferred by other peoples for breeding worthy offspring. In other places, such as Madagascar, the Sandwich Islands, Cape Horn, Gabuana (in Alim), Peru and other countries, rulers, unlike us, allowed and even required their sons to marry their sisters and closest relatives. In other countries, in the old days in Russia, and as is currently the case in China, they are given the right to choose their bride from all the girls of the people, etc.

This is simply and naturally the origin of the gods and their

The first thing to understand in life is that it is not difficult to understand that the very term "god" was not always what we understand it to be now. In ancient times, it was the name of a high-ranking class of people, ~~and~~ like our modern concept of "nobility". It was necessary to distinguish this race from ordinary people, if it really existed. Of course, what we now know about the supernatural nature of gods has dissolved with the passage of time, and the race we are talking about will disappear, degenerate and die out, but in the memories of people, it will remain in the form of souls and spirits inhabiting the heavens.

Those who, during their earthly life, passed on to their descendants stories about their minds, characters and deeds, without paying any attention to the details of their earthly existence, and thus in the minds of their descendants they appear as immortal deities. There, the abilities, strength and power attributed to these beings no longer existed, their lineage had been lost, they were considered supernatural, incredible and difficult to believe.

And so, perhaps the stories about gods and heroes are sufficiently outdated, perhaps they are sufficiently distorted by the imperfections of oral transmission, and perhaps they have been embellished, then in my mind there is terrible chaos, in which truth would be completely confused with falsehood, ~~reality~~ reality with fantasy, and only science, with its rigorous methods and broad horizons, could make sense of it all, not mere mortals. Moreover, in this way, new gods are constantly appearing alongside the most ancient ones.

And therefore, doubt arose in the existence of gods, ~~and~~ then they were completely rejected, declared demons, and in their place was put the concept of one true God, postponing for the future the creation of new myths.

Thus, the universe was divided into those who adhered to the old polytheism and those who followed the new faith in one God, between whom there was a fierce struggle that continues to this day. But now we can calmly discuss the beliefs of both sides and restore what was truly in the community.

22. OUR THEORY IS SUPPORTED BY FACTS ATAVISM

Our theory is confirmed by the facts of atavism. The monsters produced by atavism partially restore the diluvial man and pithecanthropus. The Great Ones. The Giants. The Hairy People. Premature maturity and its causes. Albinism and melanism.

No matter how diverse deformities may be, they can be divided into two types. Some, such as doubling of the body, multiplication of limbs, absence of certain limbs, etc., can be considered pathological in the strict sense of the word, as they are very diverse and rarely resemble each other. Animals, insects, aquatic creatures, plants, minerals, etc., reproduce individuals that are similar to each other, belonging to the same species. The latter are particularly important to us because they represent the most significant phenomena that were normal many thousands of years ago. "The appearance of monstrous formations," says Warvin, "and less serious anomalies are attributed by all to the preservation of the original state, i.e., the preservation of the embryonic state. Many deformities, however, are hardly noticeable, as they are the result of arrested development, where parts appear that are not found in the embryo, but which exist in other representatives of the same species of animals and plants, we can most likely attribute this to reversion (atavism). "It is clear," says the same writer, "that the appearance of traits that have disappeared is, in all likelihood, due to hundreds of mutations."

If the opinion about the hybrid nature of modern society is correct, then we should expect a particularly high number of atavisms. We have already cited above the example of Larpin, that "when two different breeds are crossed, there is a tendency in the offspring to return to one or both of the parental forms during the course of successive generations. But it is impossible to determine whether this is true, because all traces of this desire are lost." That is why among

the monsters of society, we must seek the reincarnations of our distant ancestors: the beasts and pitmanthropes.

And, indeed, this theoretical argument is justified by the data already obtained by science. All deformities, in the appearance of which there is reason to suspect the results of atavism, can be divided into two categories. The first restores the higher parental type, which is undoubtedly ueovema, and the second the lower, pithecanthropus.

The first category includes vegans, 7enians (who, due to the rarity of their appearance, can also be considered freaks), upresmerno-vogotatye gyudi, children with premature mental, physical and sexual development, and agibinos.

The second category includes: marpini, idiots, morons, and imbeciles. Let us consider each of these types of deformities separately.

Giants.

Real giants are people who are over 2 metres tall. The tallest person ever recorded was 253 cm. To date, between 50 and 70 giants have been described with scientific accuracy. Their weight reaches up to 160 kg. Excessive growth occurs mainly in the upper limbs. There are two types of giants: one is slender, with a long torso, and the other is stocky, with a short torso and normal proportions. But the new men, according to Ranma,

"There are no such things as perfect people." In most cases, the width of the neck, shoulders and chest is excessive. In most cases, the height and weight of the men are reduced, but there are exceptions, such as the "Swedish veteran" who served in Frederick II's guard, who was "sufficiently strong and agile," the Roman emperor Maximinus and the lieutenant of the American army, Lon Busrim, who was known for his bravery and endured the hardships of the campaign no worse than men of normal height. The mental abilities of many of them were well developed.

In addition to their above-average height, some of them had a "proportional" build, with certain parts of the body, especially the limbs, growing to above-average proportions. Sometimes the entire body is affected, sometimes only

monument and one city, one foot, or even one page.

Congenital thinness contributes to 7i7ant growth, and sometimes excessive development of the body is observed. V Ranm describes a case in which, along with normal fat development at average body weight, there is a significant thinning of the bones and joints, as well as the development of musculature. His weight is 216.5 kg, and his height is 170 cm.

Geniuses.

When it comes to genius people, we are, of course, most interested in anthropological data about them, based on their belonging to a particular race. This includes, first of all, the indisputable fact that all the people who developed European civilisation were white, and ~~we~~ do not know of any other civilisations. Moreover, it is clear ~~the~~ the people who developed European civilisation were white, and we do not know of any exceptions.

"many of the people in the study are significantly more anxious." This idea is perfectly illustrated by the following table:

	The capacity of the reservoir:
V Voty	1865 mub. cm.
V Kant	1740 my6. cm.
8 Italian. Veni. Gudey	1611 m above sea level.
V. Itagiev	1553 m. See

To this we must add the fact that Karaga Focht was very popular with Cuvier, Shigera and Napoleon 1-7.

According to Veger, greater capacity is associated ~~with~~ greater weight, so it follows that tall ~~pe~~ should be characterised by high growth. Indeed, Nombroso cites data collected in Italy during the recruitment of soldiers, which shows that the highest percentage of tall people and the lowest percentage of short people is found in those regions of Italy where there have always been many talented people. Conversely, in those provinces where the percentage of tall people is lower, the number of talented people is significantly lower. In addition, according to Nombroso, talented people come from families that are not considered to be of high social standing in Europe. "It has long been known," says the author, "that among the common people, both rich and poor, in poor countries especially

Many people. A popular Tuscan saying goes: "The mountains are tough, but the people are gentle." In the mountains of Tuscany, there are many poets and improvisers among the shepherds. In the mountainous areas of Lombardy and in the coastal areas of Bergamo, Brescia and Como, there are more gentle people than in the lowlands. In all lowland countries, according to Nombroso, these people are extremely rare.

Hairy people.

Approximately hairy creatures, sometimes called "dog-like and bear-like," have been observed both in the past and in recent times. They are found among both men and women, but, according to Fenix Pater, more commonly among men. All of them, with exception, are covered with thick, bushy hair, always soft. They are found in people of the white race, unlike the non-white or monochromatic races, which have coarse hair. The composition is famous in the 1960s by O. Paetrana. Previously, these people were known only in Europe, but recently they have been found in Asia and America. According to Ranman, excessive hairiness is an abnormal preservation of the hair follicle, Lanugo, which is sometimes called vellus hair, and which normally falls out in adults. It is not an atavism from those times, when it may have been useful to monkeys, but rather a remnant of later times, which has survived in the form of hairiness. Inapes, the tail remains intact. In addition to the hairiness, there is also a tendency for the hair to break off, especially in certain areas, such as the armpits and pubic area.

Premature ageing.

Reviewing a number of anomalies in the modern human organism, Dr. Munimov draws attention to menstruation in modern women, a phenomenon is considered by all peoples of the world to be a sign of immorality, and among Iranians it is even considered a sin, that menstruation is primarily a manifestation of the spirit of decay. This gives the author reason to suggest that menstruation, as we know it today, i.e. in the form of regular bleeding, consists of

The latest acquisition of the *ueXobeuecmo7o* family. We have, he says, every right to assume that in primitive times, marriages of immature girls (before the onset of menstruation) were more common and even permanent, as they are now, and under such conditions menstruation may not occur at all, or it may occur only in exceptional cases. In fact, we currently have many remnants of ancient traditions in folk customs, which indicate that early marriages were very widespread in ancient times. On the island of Leyte, men still marry at the age of 7–8, and girls at the age of 4–5. In Vvedd, men marry at 15–16 years of age, and in Madagascan, in the 17th century, they married at 10–12 years of age. In Angola, there is an ancient custom that allows men to marry at the age of 14. The same is true for other tribes. Observations of immature European women who gave birth very early, contrary to expectations, show that childbirth under normal conditions is very rare and the postpartum period is normal. It is also known that in some children, internal and external signs of puberty occur very early. The author cites 44 cases of early puberty in girls. They show an unusually early onset of menstruation: at 2 weeks after birth, at 2 months, at 3, 4, 6, 9, etc. Some girls appear older than their peers; for example, at 2 years old, they appear to be 10–12 years old, at 3 years old, they appear to be 20, and so on. Their breasts grow earlier than usual, their weight and height are greater than normal, and their character and manners are more serious than those of normal children. External genital organs are sometimes deformed at birth. When they are born, the internal genital organs are developed correctly, but in the opposite sex. Most cases are observed in Europeans, but there is one case in non-Europeans. Dr. Poss adds that in some children the condition was pathological, associated with physical ailments, but in others, on the contrary, there were no significant pathological changes. "We still do not know," says the author, "the conditions under which such strange phenomena are possible."

"Already in the 18th century," continues Professor Meunimov, "Ramdor noted that men could discover feelings of love in women. At the same time, they display intense jealousy and a desire to be the only ones to enjoy the favours of their beloved women. Fam stot очень распространен и встречается в

features between famous people. There, Канте at 9 лет влюбился in Беатриче, Касатова был влюблен, едва достигнув 5-летнего возраста, а Байрон в 7 лет полюбил Мери Шелли. Some children of a certain age already show signs of jealousy. Well-known paediatricians, such as Kurshman and Fürbramer, also confirm the existence of this feeling in children under the age of five. As a result of this phenomenon, Dr. Meunier notes a significant increase in the prevalence of male masturbation among our youth. And in Dr. Possa's work, we find examples of secret debauchery among very young children, sometimes taking the form of rape, which probably has to be explained by the same cause.

Three scientists have concluded that Meunimov's theory demonstrates "a clear distinction between the physical speed of light and the speed of sound in a vacuum." But perhaps there was no such thing in ancient times, and early sexual development can be attributed to the early development of the child's organism, known to anthropologists as "premature development," where children already show excessive physical development at birth. These children develop with unusual speed and, at 7–8 months of age, are already walking. Their weight at birth reaches 7–10 kg, while the average weight of normal children is 3.2 kg. In one such case, a 4-year-old boy was 117 cm tall, while the average height of German boys is 93 cm. He was very voracious and ate a lot, so he could carry a sack of grain and weigh 65 kg. Sometimes this is due to premature maturation of the reproductive organs without the appearance of obvious signs of puberty. But sometimes, both of these things are observed at the same time; the weight, height and strength of such children at birth significantly exceed the weight, height and strength of normal children.

Mamsiimyan Perta, describing the early stages of development of five girls and four boys, adds that "in all cases, a child's organs develop early and all of them are related to each other, appearing earlier."

The same "premature development" can be observed in the area of mental development. For example, Tasso began to speak when he was six months old, and by the age of seven he was already fluent in Russian. Nенау, будущий ребенком, импровизировал потрясавшие слушателей

sermons and beautiful and7raʏ on [ʏейте and стрипте. At the age of eight, Cardan appeared to be a genius and inspired е7о. At the age of 13, Ampere was already a good mathematician. At the age of 10, he came up with the theory of amustim, based on the sums produced by taretems, and at the age of 15 he wrote a famous treatise on monistic phenomena. At the age of four, Gagher was already preaching, and at the age of 11 he was passionately debating.

This is completely incomprehensible from the point of view of modern scientific theory, but it becomes quite natural if we accept our theory of the origin of the human race.

Obviously, if during the last period of time, the state had gone through such a terrible struggle for existence, children would have suffered the same fate, and now they would inevitably become prey to predators, and the race would be wiped out. Of course, in the interests of the survival of the species, there would be natural selection, and with the motorisation of childbirth, it would be possible to start earlier, so that from the very first year of its existence, it could, if it could not actively defend itself, save itself by fleeing, and in the third or fourth year of its life, or perhaps even earlier, it could reproduce. This is what we observe today in wild and domestic animals.

It is considered modern7о pasvitiya ueʏovema, with a motor it is more besanitnoye than all animals, then it appears to be a тоʏмо pesyʏytat ʕmixing. Among prouim, sto is confirmed by шн[rami, given in Pʏossa, which show that in lower species, the appearance of sexual dimorphism occurs later than in Europeans, and in European lower species later than in higher species. Some of the statistics are given by me in 7gava 18, and here I will mention those that characterise the nationalities. To describe a girl with premature (before the age of 12) sexual experiences. I will take from them the most interesting ones:

V Jews	— 12.5%
V non-Jews	— 11.7%
V Russians	— 10.6%
V [инʏяндом	— 2.7%
In Japanese	— 0.29%

Of course, they cannot be sure of tirʏdion, but they are mistaken in assuming that all members of the same nation are completely equal to each other.

According to mprovi, but over time they promise to give very interesting insights into the differences between nationalities. It should also be added that the dormitory in Kenimber7e, after studying 3,000 women, found that girls of "tall stature" reach sexual maturity earlier than girls of "short stature" and "blondes" earlier than brunettes. Nomros also cites Paganini, that girls who start menstruating at the age of 13, i.e. who reach puberty early, have light hair, the fifth part have dark hair, and the rest

are fair-haired. "In this way," says the writer, "blondes mature earlier than others in terms of sexual development."

Agrarianism.

Abinos are found in all races, dark-skinned, light-skinned, and everything in between. They are found not only in Europe, but also in Africa among the Negroes and on the islands of the Pacific Ocean. Albinos are distinguished by their unusual light colouring, and ~~th~~ hair is light from birth. However, there is another type of albinism. It manifests itself in people and other living creatures ~~the~~ form of white spots. The existence of spotted people was known even in ancient times. In Europe, vitiligo is observed ~~the~~ form of completely white strands of hair and beard in children and young people. In older people, partial and complete albinism takes the form of grey hair.

The opposite of agoutism is called "meganism" and manifests itself, on the contrary, in dark spots on light skin. The natural mechanism manifests itself in the form of freckles, birthmarks, increased pigmentation in pregnant women, etc., and the opposite, in the case of Addison's disease, the skin may turn bronze.

If we assume that both phenomena are atavistic in nature, then the colour of the skin in children may be attributed to the colour of the skin of their ancestors, while the mechanism in the case of the latter reproduces the colour of the pithmantropus. If we consider the mechanism and the mechanism separately, they correspond to the phenomenon of spotted fur in domestic animals, their offspring have spots, with white animals having black spots and black animals having white spots.

Thus, through atavism, we see a reproduction of

our white diguvian predator, but ~~it~~ completely, only in parts.

If we are to be together, I have the following: tall stature (up to 235 cm), considerable weight (up to 160 kg), long limbs in comparison with the torso, a large chest, shoulders and hips, well-developed muscles, a large head (up to 1855 mm), a sharp mind, strong bones throughout the body, a bright mind, early physical and mental development, then we have before us a vivid portrait of a truly extraordinary person. This is precisely the portrait we have painted above, considering the theoretical conditions under which *ueXoveuectbo* developed from pitemanthrope in the late Pleistocene period.

23. ATAVISM IN THE DIRECT DESCENDANTS OF PITEKANTHROPUS

Human atavism in the direction of pithecanthropus. Dwarfs and cretins.

Microcephals. Parallels from the animal world.

It is necessary to mention the following types of atavism: marpimov, idiots, mretinov, mimroelaov, and mimsedemov. We will consider the latter separately, because they are relatively rare and therefore have been studied very little.

Karnim.

They are called Karima, and their height is slightly over 1 metre, but, as a rule, they are even shorter than that. The famous dwarf "General Mait" is 82.4 cm tall, and his 12-year-old bride "Princess Pauina" is 72 cm tall. The hair on the beard, head and body of marmosets is always smooth. Their voice is squeaky. Although there are some marines who are perfectly fit, this is relatively rare, as they are usually overweight and unfit. In them, according to Ranke, the most important factor is the development of the abdominal and, in particular, the digestive organs. Research by Ranme and Karfa Fokht shows that this circumstance is related to the greater need for nutrients in the stomach. The researchers compiled the following table comparing the relative amounts of food consumed by mice and rats per 1 mg of their body weight:

	Begom	Besasotistye venestva
Work	1.7	8.9
Car	2.9	20.9

The table shows that: 1) the map eats three times more than the pig, uem obymnovenny raboi, uto svedetestvuje o 7romadnom obyme e7o zhegudma i 2) uto on bogche, uem raboi poedat rastitel'noy, besasotistoy pini.

B u t we have seen before that a large volume of stomach and digestive tract is observed only in European children and in lower species, while in the animal world it

is characteristic of herbivorous animals.

Thus, in humans, the digestive tract is similar to that of the supposed pithecanthropus: a larger stomach (relative to the small intestine), a long small intestine, motorised by a voluminous stomach adapted to plant-based nutrition, high water content and a high body weight.

Idiots and morons.

Idiots and morons should also be included in the category of morons. "In cases of retardedness," writes Ranme, "along with retardation, retards also experience stunted growth, while idiots have significantly stunted growth."

The nature of retardedness remains controversial to this day. Some equate it with idiocy, while others consider it to be a special, specific condition. It is more accurate to assume that idiocy and moronism are degrees of the same disorder. Gono divides morons into two groups: 1) morons who are idiots and 2) morons proper.

In contrast to the deformities discussed in the previous chapter, which are observed in higher races, retentism is characteristic of the entire human race. It is found throughout the world, in all latitudes and longitudes. There are retines in the fertile Rhone Valley, in the vast Rhine Valley, the mountains and valleys of Switzerland, in Piedmont, in the Caucasus, in the tropics of Australia, in Asia on the grassy plains of the Gimaie, on the dry plateaus of the Cordilleras (at an altitude of 2000 metres) and, of course, on the warm, humid and low-lying islands of Oceania. This circumstance refutes all hypotheses that attribute retentism to local conditions, such as winds, temperature changes, soil, lack of sunlight, poor nutrition, the rights and customs of the population, etc.

On one hand, the origin of marasmus is attributed to the lack of drinking water. But even here, there is no consensus among them. as some attribute it to the absence of essential substances in the water, while others, on the contrary, attribute it to the presence of certain substances in abnormally high concentrations.

With regard to the past, it can be said that

it is lost in the depths of time, but folk legends have preserved it throughout the ages. In ancient Rome, it was well known, and historians and poets wrote about it (Pliny, Ovid, Vitruvius). In the 16th century, the German scholar Simper wrote about mermaids, but it was Sosur (1786) who began their scientific study.

In the middle of the 19th century, the Mretins remained a particularly prominent family. "It cannot be denied," says Ranme, "that there is something in ~~th~~ appearance that is indeed unpleasant, which at first glance is not conducive to a favourable impression."

On this subject, the author quotes Virchow: "Anyone who has seen a known specimen of these creatures will easily form a clear picture of their appearance, which makes it possible to distinguish them with some certainty from the rest of the population. The cretin in the Apennines resembles the cretin on the Rhine, Main and ~~the~~ Hemmara region. One might think that all these individuals are closely related to each other, that they belong to one family and, at least, to one clan. It is impossible to avoid the conclusion that we are dealing here with the remains of a well-organised clan. There, at least in some areas, such as Ramon-des-Carboniers, Stag and Niens, attempts are being made to preserve them. Ammerman even calls them a special kind of ~~ue~~овема, but modern science considers mretinov to be a special form of deformity. However, the typical nature of these deformities suggests their atavistic origin.

Along with his height, he is distinguished by certain other characteristics that are unusual for him, such as his large, relatively thin, ~~7о~~овой, моротними отонеиностями, and всдутым животом.

A cretin is a creature that has degenerated physically and mentally. He is short, stocky, often thin and bloated. His skin is ~~sm~~ pale, bluish, sometimes dark and brown, sometimes reddish and spotted. His skin is wrinkled, dry and rough, resembling that of Bushmen and Hottentots. He has been wrinkled since early age, and therefore always looks old, even before reaching old age. According to Virchow, ~~можа~~ mretinov live with utongeniami, which change relatively little on the same basic skeletal structure. It does not find enough space on the motor bed and therefore creates deformations, which are mostly located ~~the~~ transverse direction and correspond to the places of main movement. In a special form of idiots, mimics, composing the middle

Between idiots and morons, it can be hard, tense and tense; it is compared to "a man's face". Cretins are unable to walk, and even the most intelligent among them walk with a limp and stagger from side to side.

The forehead is sloping, broad at the bottom and narrow at the top. The nose is flat and hooked. Their hair is thick, oily, matted and tangled. It is light brown and never turns grey. Cretins are beardless. Their chins are completely smooth, like a child's. Their eyes are large and wide-set. Their ears are prominent. Their noses are flat, with a large, wide, and prominent bridge. Their nostrils are flared.

The lips are thick, turned outwards, pursed, and the lower lip is drooping. A thick, sticky saliva constantly flows from them. The tongue is thick and unusually large, protruding from the mouth. It resembles a snake, according to Burmeister's description, "more like a European snake." The lower jaw protrudes more than the upper jaw. It is thick and gives the face an animal-like appearance. The ears are small and drooping. The eyes are widely spaced, protruding and expressionless. The lips are thin and inflamed. The eyelashes and eyebrows are sparse. The nose is blunt. The chin is pointed. The neck is short and thick. The head is covered with hair and is not bald. The ears are small and completely undeveloped.

The chest is flat and asymmetrical, often indented on one side. The breasts are small, flaccid, and their nipples are rudimentary. The navel is protruding and prominent. The tail is often atrophied. The legs of the lower races are in a rudimentary position. The hands of the lower races are broad with short fingers. The feet are voluminous and flat.

The character of the mortins is in many ways reminiscent of the lower races and our children.

The lower races lack imagination, memory, willpower, and the ability to reason. They do not express joyful excitement or painful feelings. Even a well-behaved child, encountering obstacles on his way, becomes stuck due to a complete lack of initiative. At the highest levels, they are distinguished by their ability to express themselves with more or less expressive words and gestures, and even with motor movements. At the highest levels, idiots can even be taught to read and write, but the concepts are still foreign to them: when faced with something unfamiliar, they

are lost. However, like dimari, idiots and morons have a tendency to lie and deceive.

Cretins are solitary creatures, they avoid and do not love each other. They are mute: their speech is a mere babble, and when they do learn to speak, they pronounce words monotonously and indistinctly. Cretins are slow-witted and stupid, but always good-natured. Fortunately, there is one thing that distinguishes them from lower races, namely, their excellent memory.

Mortality among cretins is very high at all ages, especially in the first years of childhood. Very few of them reach adolescence. Cretins are more susceptible to childhood diseases: scrofula, rickets, dysentery, mononucleosis and spina bifida. In later childhood, they suffer from rickets, bone apophyses, tuberculosis and inflammation of the gums.

Their agony before death is slow, they suffer, immersed in deep apathy, and in a state of motor paralysis they slowly die.

It has been established that the epidemic of melancholia never occurs without the epidemic of mania; it is believed that these two seemingly opposite phenomena are to some extent manifestations of the same disease. Eobatosity is a natural degree, while metritis is an omonuategic one.

The particularly rapid development of mretinism is currently being observed in France, where the motor is falling in many other respects. There are up to 120,000 idiots in this country. Among the provinces affected by idiocy, the following stand out in particular: Lower Alpes, Savoie, Isère, Ardèche, Rhône, Alpes-Maritimes, Hautes-Pyrénées, Ariège and Haute-Garonne.

Savoy is particularly affected by mental illness, with one mentally ill person and one idiot per 139 inhabitants. Per 1,000 inhabitants, there are:

Disabled	50.55
Cretins	16.2
Idiots	5.30

Maguimov-kretinovs are generally born more often, especially girls, and there are usually 6 kretinovs for every 7 kretinovs.

Mimrowe|aхы.

Bism m retinols cost there named mimrowe|aхы,

махо7охо. 3то are also ugly and, tamzhe маpҗимову, but they, мам we will see below, differ in many ways from mretins. Here mam describes their appearance Karҗ Focht and K. Remam.

Mimrowшew have an elongated nose. Their eyes are completely absent, their nose is covered with 7-pointed, sharp horns, and their mouth is not visible. the nose is wide, the lower part of the face is elongated forward in the form of a snout, the ears are erect, the eyes are disproportionately large. Puffy, thin lips, small, sharp teeth with protruding upper teeth. The chest is broad, the limbs are disproportionately long, but the legs are strong and sturdy. Brownish eyes. The head, tilted forward with the ears pressed back, gives them a striking resemblance to a monkey walking on its hind legs.

Their volume is smaller, and their muscles are less developed than those of normal people. Virchow studied the microelements and found in them "an undeniable similarity to the microelements of monkeys," which other scientists agree with. However, according to Ramé, we cannot claim that there is a species of monkey with exactly the same morphology as that found in the microelephant. Karҗ Focht, who has studied primates extensively, seeks to prove that they not only bear a strong resemblance to monkeys, but are in fact a species of monkey-like creatures. In his opinion, this is the lowest species, which reproduces the lowest type, long since passed by evolution in the sense of Darwin's theory of development. "I have no difficulty," says Voigt, "in imagining that these creatures represent a complete transitional series from humans to apes, as far as one can imagine."

Mimrowшew — good-natured, obedient creatures, unbearable in their passion to break, tear and destroy everything that comes their way. They greet strangers with surprise, but not at all with timidity. They resemble merlins: the same outwardly curved back, inwardly curved wings, curved and inwardly turned legs, etc., but they also have differences. First of all, they are well developed and do not present the disproportion in development that is striking in mretins. The mouth of the mretins is large and formless, while that of the mimroels is small. They do not suffer from the same problems as the mretins. But there is a particularly large difference between them and others in character. The retinas are slow and all their movements are sluggish and heavy. They are terribly dull even at those stages when they learn to speak;

They behave like madmen, having fallen into despair from their previous sufferings. And the microelements are sinful and self-centred, constantly complaining, jumping and running around, often climbing on guests' clothes and jumping on furniture and trees. With monkey-like agility, they constantly change their position, move quickly, often with the speed of lightning, constantly pay attention to their surroundings, quickly understand everything, remember and repeat, and are always in a good mood. Maria Solya Vis strikes terror into all the dogs in the neighbourhood. If she saw them with something in their mouths, she would run ~~them~~, jump on their backs and bite them until the dogs let go of their prey, which she would greedily devour.

V Ranm has given a very interesting description of one micro-organism, Mar7arita, which he managed to observe. , she had a very broad smile, which could be attributed ~~her~~ age. She seems to have stopped at a very low stage of development. She knows only one word, "mama," ~~wh~~ she utters in moments of excitement. According to her father, it was an unforgettable moment when she finally managed to say her first word, but it was short-lived. In any case, it was impossible to push ~~h~~beyond her limits. Nevertheless, she explained herself with the help of many words.

These mummies represent a mixture of those pitementropes ~~wh~~whom the white diyuviag ueove mixed, so the mummies reproduce before us the type of European pitementrop, from the motor7o passed on by the white ueov. It is precisely this lively character, which we find in the mimetic, that a European pitementrop would need to have in order not to lose in the struggle with the animals of the animal kingdom. He was like that before the Neolithic period and in the Neolithic itself. But even more striking is the similarity ~~to~~the Neanderthal and the Neanderthal, not to mention that the micro-morphology is ~~h~~but the latter is distinguished by "unusually prominent brow ridges". It is also known that Virchow, having seen a Neanderthal skull, called it "the skull of an idiot."

Thus, the deformities we have described are reproduced in the following ways: venomous snakes, , , , , and children ~~h~~ premature , , and pitementropov reproduce маруми, idiots, мретины, and мимроше~~а~~уы. Es

live together, characterising both groups, then there is no need to describe our ancestors.

However, it is important to remember that we are not dealing with a real hierarchy of higher and lower types of beings, but rather with monsters. Firstly, they are all useless, with the exception of the wise, the brave and the albinos.

In addition, they are fragile and fragile, and each deformity is accompanied by specific fragilities. For example, excessive weight is associated with abnormal development of the limbs. Agrobiosis suffer from daytime sleepiness. Giants ~~suffer~~ from a pathological discrepancy between the normal development of the nervous system and the increased mass of the body; most of them are physically fragile. Children with premature development at 13 weeks and 44 days have passive bones, rickets, tuberculosis, hydrocephalus, etc. They write about them as "old children ~~who~~ no chance of survival, sometimes with rickets and angina." It is impossible to talk about retards, they are completely insensitive to the surrounding world, their feelings are paralyzed: a retard sits and stares in one position, unless it is changed by an outside hand. You have to hold them like a newborn baby, otherwise they will die in a moment. In my opinion, the most expensive deformity for us is the deformity of the Nombros people, which, as we know, is similar to that of the insane. "Among the insane," he says, "there are madmen, and among the madmen there are insane people."

It should be noted that in the phenomena described above, ~~and~~ in all other aspects of their lives, they are by no means alone among other representatives of the animal kingdom. Parallel phenomena in the animal world have long been known to European science.

Bülön noted that species change, that they, in his words, "improve and degenerate." The return of objects (which, according to many scientists, are always inferior to their descendants), i.e. those in which animals degenerate into a lower type, are commonly called

"atavism", and their opposites, progressive conditions, degeneration into the highest type, Kunin7am proposes to call "pro7onism".

The concepts of "atavism" and "pro7onism" are not new or rare in scientific practice. Darwin, in his work "The Origin of

of Species," although he refers to the life of domestic animals, he does not mention similar observations about wild animals.

When reversing and atavism, the hair becomes longer and thicker, and on the exposed parts of the body, especially on the legs, curly hairs appear. Domestic pigs acquire a dark colour with longitudinal stripes, thick skin, a thick neck and large ears. All colours degenerate into white. They have a silvery-grey colour. Domestic chickens degenerate into the wild species *Gallus bankiva* with brown feathers. They approach the dimy mryamve and lose the ability to fly, while the 7ogubi degenerate into in size with all the characteristics of the dimy poevo7o 7ogubi. Many domestic animals, according to Larpin, lose their old habits and instincts and acquire new ones, and in terms of character, they become significantly different.

When it comes to proactivity, Warvin also gives a few examples: pets grow in height, weight and courage, become more sociable, resilient, tolerant and obedient.

24. THEORY

CONFIRMED BY FACTS

3MBRIOLOGICAL RAEVITR

The theory is confirmed by facts of morphological development. Autogenesis and phylogenesis. From what moment does human autogenesis begin? The law of simultaneous inheritance. Autogenesis of living beings. The ancestors of the Caucasian race repeat the diluvial man. After birth, the peewok repeats the pithecanthropus.

The embryonic development of animals occurs according to the well-known law of Hemmings, according to which a series of stages passed through in the life of an individual of a given species is a necessary repetition of those stages which are passed through in the course of long developmental periods. In scientific terms, this is expressed as follows: "Ontogenesis (the development of an individual) is a rapid repetition of phylogeny (the history of the development of a species)." For example, a tadpole repeats the life history of its fish-like ancestor, with gills instead of legs. During this period, her ancestors were aquatic animals. She grows legs, her gills are replaced by legs, and the genus of salamanders and newts appears. Then the tail falls off and the animal reaches maturity. We can see a similar story in the metamorphosis of insects, butterflies, and other creatures.

In the history of the development of vertebrates, there are also references to the distant past of the species. We can observe the following: the remains of gills from that time, perhaps it was an aquatic animal, a tail, perhaps it was a quadruped, similarities with the ancestors of other, lower animals, etc. The reasons for these transformations are unknown to us, but we know that they are internal, not external.

Changes during intrauterine life are considered to be a complex history of the distant past, but I have not come across any works that would be comparable to the same view of intrauterine life. This is probably because in our minds everything

are based on the principles of Nomborso. We cannot escape the influence of external factors on the developing organism. But, even if we accept intrauterine life is a direct continuation of uterine life, i.e. if it is also controlled by internal factors, then there would be no room for external factors to act on it.

Meanwhile, can we say that from the moment of birth, the organism ceases to be governed by the Gemmic force?

Of course not. Ontogenesis is a series of successive changes that occur in an animal in a specific order and are caused by internal factors, while the birth of an organism is an external factor. Ontogenesis should be considered from the moment of the organism's birth, and not from the moment of the first change that occurs in the organism. If we take the definition of the life of a butterfly, then its ontogenesis begins at the moment when it is born as an egg in its mother's womb, and ends when the butterfly completes its final transformation, i.e. emerges from the cocoon. After that, no further changes occur: it eats eggs and then dies. Thus, ontogenesis continues throughout the entire life of a woman.

And now the question arises: when does ontogenesis begin in birds and in humans? It is commonly believed that in birds it begins with the laying of eggs, and in humans it begins at birth. But is that really the case? Obviously not, because their transformations do not occur simultaneously. In birds, the first plumage in the form of down and feathers changes with age. In humans, starting with adolescence and continuing into old age, a series of changes occur that are completely incomprehensible to us.

Of course, the current understanding of ontogenesis should be based not on the moment of birth, but on the most recent changes in old age. One might think that these changes, which occur with the birth of a child in the womb, repeat the ancient history of the human race, then the rest of life reproduces new and more recent history. From this point of view, the changes that occur with the human being are of great interest.

The question arises: do these changes follow each other with the same regularity as in life?

It seems to me that there can be no doubt about this. No one can deny that the inner life of the womb has been changing since the moment of conception.

BERSERKER

BOOKS

