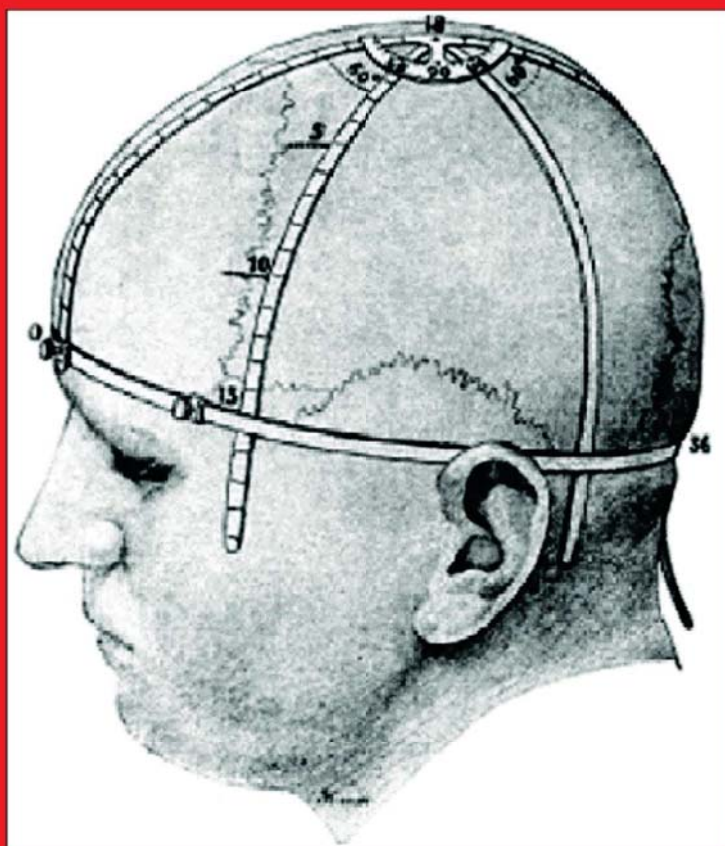


RUSSIAN RACIAL SCIENCE

VOLUME 3



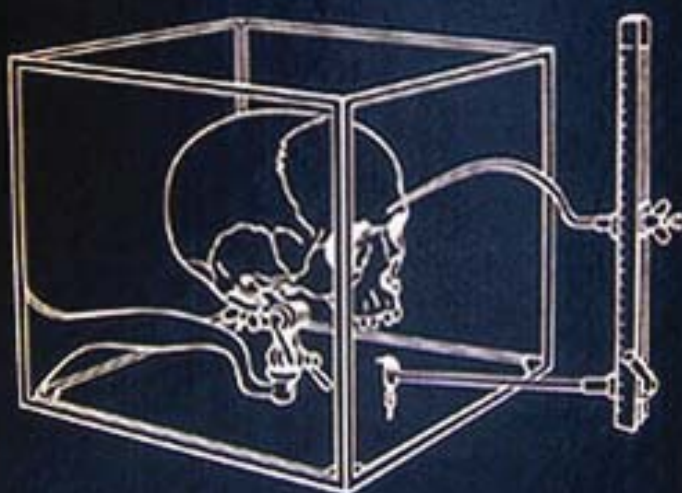
V. B. AVDEEV

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BOOKS



**РУССКАЯ
РАСОВАЯ ТЕОРИЯ
ДО 1917 ГОДА
ВЫПУСК № 2**



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Vladimir Borisovich Avdeev

The publication of the fundamental work Russian Racial Theory until 1917 is a remarkable event in the publishing and intellectual life of Russia at the beginning of the 21st century.

The collection includes works by pioneers of Russian anthropology, psychophysiology and neurology — works A. P. Bogdanov, V. A. Momkov, M. A. Sikorsky, M. M. Mechikov, S. S. Korsakov, and others.

The book addresses the problems of natural differences between races, which to a large extent also predetermine many socio-political processes in the modern world. The book is preceded by a foreword by the well-known Russian racial scientist Vladimir Borisovich Avdeev.

Few people know that racial theory in Russia was far from a marginal influence; it was propagated from the departments of the most prestigious educational institutions. Scientific activity in this field was patronised by the monarchy and the best part of the state-minded intelligentsia, and was also blessed by the hierarchs of the Russian Orthodox Church.

Contemporary researchers of the monarchy tend to remain silent about one of the most interesting and significant aspects of Russian official spiritual life in the pre-revolutionary period. This fundamental publication is intended to fill that gap.

The volume is illustrated with numerous portraits of Russian scholars, photographs and unique engravings.

In some articles, the author's spelling and the wording of certain terms have been partially preserved.

The project to publish this book is truly unique, with no analogues in contemporary scientific and popular literature, touching in one way or another on the problems of natural differences between races, which to a large extent also predetermine many social and political processes in the modern world.

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RUSSIA RACIAL THEORY TO
1917

in 2 volumes

A collection of original works by Russian masses

edited by V. B. Avdeev VOLUME II



Foreword by V.

B. Avdeev

*"We were swords. In memory of our sons
We left our swords and shields, our brave
names, and our high spirits, our swords
terrifying to distant lands. We fought
fiercely — and our proud descendants, as
brave as you, will wear chain mail with
shields and swords.
In the halls of our fathers, we remember our sons.*

N. M. Ryzkov

The publication in 2002 of the seven-volume work *Russian Racial Theory before 1917* caused a huge public resonance among intellectuals in our country both at home and abroad. ~~For~~ for over seventy years, communists ~~and~~ their followers have been able to maintain a consistently negative image of Russia in society, whose integrated life is imbued with the spirit of Christianity and universalism. Biographical works and artistic images have for decades illuminated the fate of those who were forced to leave their comfortable homes fitting into the prevailing model — the spiritual and unshakeable "Mother Russia".

Goryanis vsp yunua and nagmennye peuni mosmiuecmo7o scale and, on the contrary, the old guard helplessly succumbed to the clichés of Russian enlightenment. It became fashionable to be a "universal" fool, sacrificing one's own soul, and at the same time, the Russian people's belief in the lofty and extravagant ideas of mystical humanism. The philosophical "mania" is expressed in a pleasant tone and even a semblance of academicity in the description of the life path of the "titans of Russian thought."

The legitimacy of this image, which is degenerate and indecent, as well as unnatural in its very essence, is a source of shame for our entire dissident community, which has not yet been encountered.

It is necessary to understand and publish original texts of Russian anthropological, psychology and related disciplines, is to awaken the biological health of society ~~the~~ from the intoxication of the delusions of a fictional Russia. Every Russian who is sane, who cherishes the memory of his ancestors and who leads a socially active life today, having studied the original sources, is aware that the organism of the Russian Empire, is a living system, capable of growth and expansion of the area of influence, precisely because it is supported by the stable immune system ~~of~~ the Russian people.

The seeds that have always been sown by the Russian people, as well as the seeds that have become Russian, belong to those who are truly and genuinely Russian, who are guided by the principle of "любовь" (love your neighbour). This is right, based on Russian racial theories, and after a hundred years it is fair to us, their descendants ~~and~~ successors. And we have every moral right to be proud of the achievements of our scientific community, as well as to draw on its invaluable historical experience, which can contribute to the biological survival of the Russian people.

A huge number of enthusiastic letters and messages, as well as scientific publications, have been received from all countries where Russian people live today. Regardless of each other, many of them are united by the same fundamental and at the same time radical idea, The publication of such a collection of works is capable of freeing the entire modern Russian people from the idealistic moment of incomprehensibility in the field of racial consciousness. Blood, not space, unites historical communities. And we now understand that the Russian "military man," trained according to all academic standards, is no worse than his Western European and American counterparts, but sometimes even surpass them in the novelty of ideas and in the systematic generalisation of information. And literary research has always been a source of Russian consciousness, including racial consciousness, which we also have the opportunity to see for ourselves.

It is precisely this positive, encouraging reaction from our readers that motivates us to work on the second issue, which may include additional original works by Russian authors that have been unjustly, and sometimes deliberately, neglected.

In the first issue, we set ourselves the task of completing the meta-theory by comparing the collection of works on Russian racial theory with the corresponding Western one. However, the continuation of our work in this direction with all seriousness compels us to apologise to our esteemed colleagues for the insufficient depth of the comparison. It has become clear that the most profound ideas of Russian racial thought in terms of their significance can be compared, for example, with the Periodic System of Elements by L. I. Mendeleev.

Not only their interpretation and systematisation, but also the many problems they raise are still completely relevant today. And what undoubtedly still elevates the work of Russian masses above the level of modernity is the conscious civic position, justified with complete clarity.

The novelties that created a radical change in thinking in Russia, suppressed by the Bolsheviks, were the aristocracy of the spirit and the bearers of uncompromising style. The very idea of morality in our understanding was based on the virtue of the spirit and the painstaking work of self-improvement, and was not identified with the irresponsible indulgence of unhealthy passions, which is now commonly attributed to the entire Russian intelligentsia. Our scholars wanted to work with the most precious asset — the heritage of our ancestors — in order to multiply it, not squander it.

Naturally, not everyone was satisfied with this situation, because until 1917 Russia was the most dynamically developing country in the world. However, it was a state where the spirit of modernism coexisted with the traditional patriarchal order. The rapid development and strengthening of a fruitful synthesis of tradition and modernism allowed it to change its position on the international arena already in the middle of the 20th century. A giant power, occupying one-sixth of the land and having a population of over a billion (according to L. I. Mendeleev), imbued with a racial worldview, would inevitably become the leader of the world. The enemy, of course, would naturally try to undermine the biological foundations of Russia, and then plunge it into a fratricidal civil war. Lenin, Mam and other Bolshevik leaders repeatedly published statements to this effect, without ever revealing the true nature of their intentions.

Bolshevism is an ideology that justifies the parasitism of a viral infection in a healthy organism. It is precisely because of this

Bolshevism, as well as its modified offspring, communism, always try to use propaganda to place the rights of non-native elements above the rights of representatives of the dominant race. The concept of "internationalism" is a manifestation of a kind of unnatural ideology. Today, its adherents do not know the history of our issue, because they simulate their conviction in the opposite in the spirit of the ever-memorable ideals of universal values.

According to Samonam Lisim, the semantic meaning of the term depends on the positive or negative potential, but the same applies in our case: the irresistible desire to publish the second edition of the collection of works "Russian Racial Theory before 1917" was prompted not only by positive reviews, but also by negative ones.

The article "The Science of Death" can serve as a starting point. "The Resurgence of Chauvinism and Racial Intolerance" (Nature, 6, 2004), published "letter to the Editor" signed by a group of domestic scientists who devoted a quarter of the article's volume not to scientific analysis, but to the repetition of their own opinions. Here are their names: T. I. Agaseeva, E. V. Bahananovskaya, E. I. Bahananova, T. S. Bayeva, S. V. Vasiev, M. M. Gerasimova, E. E. Godina, N. A. Zubova, S. G. Elimova, A. A. Eubov, L. V. Pozhemy, G. N. Khit, V. M. Kharitonov, T. K. Khojayov. The above-mentioned authors of this publication have shown the world their militant bias, stating that "in the opinion of the authors gathered under one roof, they are directly related to the formation of a national anthropological science..."

In response to this, we can only advise our esteemed colleagues and doctoral students in the biological sciences to visit the library of their respective scientific institutions, in order to obtain the relevant academic degrees and find the authors we have published in the volume "Russian Racial Theory before 1917." Firstly, and secondly, those who obtained scientific degrees under Soviet rule with the traditional conscientious citation of Marxism-Leninism in their dissertations naturally do not understand the difference between anthropology and racial theory. They simply do not know, and it is not their fault. But then, of course, they also have no right to consider themselves followers of Russian racial theory. But the feeling of superiority, alas, is present in their consciousness, because they themselves believe that they are superior.

The mass of Russian racial thinking, and moreover, neither during the Soviet era nor during the period following the collapse, which followed the collapse, the masters of domestic academic anthropology have not been able to distinguish themselves by publishing a single Russian pre-revolutionary work (!!!). It must be noted with regret that those who argue with "revisionists" allow themselves to deliberately distort Russian historical texts, not allowing them to be used, in the manner of the early Christian sect that appropriated the "Word of God" for itself. Naturally, those who dare to republish at least some of the original sources provoke their jealous and envious rejection. And to label people who are popular with the public as unprofessional and dilettantes is the easiest thing to do. We can respond to this simply. Why, then, have you professionals done nothing for decades in the field of propaganda and popularisation of Russian culture? As we know, nature abhors a vacuum, and someone has to do the job. Your passive attitude is a common prejudice, a prejudice of the exhausted "professors" who see "signs of chauvinism and racial intolerance" everywhere.

The authors of the letter to the editor of the journal Priroda write: "However, we cannot remain indifferent to the publication of such literature at the expense of funds intended for the publication of scientific and popular works devoted to the problems of the existence of biological diversity." - popular works devoted to the problems of the biological diversity of the universe, the relationship between genetic and racial characteristics, smog, and many other areas that are united by modern anthropology.

Once again, the traditional Soviet approach of dependency is evident: "Give us the funds," and at the same time, we have demonstrated by our own example that the publication of massive works is a profitable enterprise, covering all costs. In addition, we have repeatedly proposed to the above-mentioned gentlemen that they make full use of our financial and publishing capabilities in the field of popularising works "dedicated to the problems of the biological diversity of the universe," but we have not received a response.

In this regard, since in this letter we are repeatedly confronted with representatives of "pseudo-scientific and speculative literature," we can also respond with "goodwill for goodwill" and propose to learn from the lights of our own science to follow the norm.

in Russian literary language, accessible to those interested in this issue. The works of those who signed the letter, as well as many other contemporary Soviet writers, are written in an indigestible "Martian" language, which automatically alienates readers and, in turn, leads to poor circulation. Therefore, we should not be offended by the "comparison of funds for the publication of scientific and popular science works." The Soviet spirit, with its spirit of self-sacrifice and selflessness in the face of abstract Marxist dogmas, is dying out, and we do not intend to continue asking permission from the inactive members of the academic community, even if they want us to publish.

On this point, we, the undersigned, also rely on "The courage of our citizens," who found within themselves the courage and intellectual strength to re-examine and reinterpret many aspects of our history. It is very unfortunate that racial anthropology has been relegated to the bottom of the list of topics to be revised. The reasons for the resistance of the "signatories" are understandable, because they naively believe that, as before, orders from above they can eliminate any dissent and continue to control the Russian anthropology of their privatised domain. They do not understand that the days of secret knowledge are coming to an end.

And, perhaps most importantly, as it turns out, many of them did not even keep the list in our minds and signed it according to the old Soviet habit of "unanimous motivation." In a prototypical form, the situation with the "popular uprising" repeated itself when Boris Pasternak was awarded the Nobel Prize for his novel.

"Mivoto 7o", modera, although the author's opinion is not known, but I can say with certainty that we don't need such literature. Thus, there is an initiative group of uncompromising people inspired by the traditional Soviet spirit — the pursuit of intrigue and the destruction of moral values, because it is incapable of anything else.

We do not accuse these people of being ignorant, although their knowledge of Russian anthropology is significantly lower than ours. No, we accuse them of lacking the civic position befitting a true scholar. Not having achieved anything themselves in the field of popularising our heritage, they are quick to dismiss any outside initiative.

The great American scientist and philosopher Charles Pearson (1855–1936)

In his fundamental work *Grammar of Science* (Moscow, 1911), he wrote the introductory chapter: "Science and the Obligations of a Citizen." The greatest German neo-Scholastic, Heinrich Rimmert (1863–1936), justified the criteria for distinguishing between the humanities and the natural sciences and, in his work "On the System of Sciences," he stated with complete certainty that "where there are no sciences, there are no sciences."

It is well known that one of the seven main reasons for the collapse of the USSR was precisely the imbalance between "ethnic and racial characteristics," which is mentioned in the letter "Racism." The result was armed conflicts that engulfed virtually the entire country, with thousands killed and millions displaced. But the pursuit of scientific puritanism and high principles of internationalism remained a pressing problem for the homeland. Today, the situation has worsened. In Russia, one million people die every year, and the country is engulfed in poverty, corruption, separatism and banditry. The press is flooded with propaganda of all kinds of moral perversions, and the State Duma is promoting paedophilia. Prostitution, slavery, the sale of children, organ donation, as well as explosions carried out by foreign militants, have become a constant feature of our lives, but the authorities, who are aware of the nature of the problem, have not yet issued a single recommendation on how to prevent these repulsive phenomena, which directly undermine the biological viability of our people. On the contrary, they even allow themselves in this letter to be ironic and mock the concepts of "Aryanism" "Nordicism," and "the white race," that is, they behave in accordance with the ideological principles of Bolshevism, which is foreign to us.

Funding for science comes from the state budget, i.e. from our money, the money of ordinary taxpayers. But then we have every moral right to ask the obvious question: do we need to support those who pander to the ignorance of the Russian people?

In fairness, it should be noted that the above-mentioned gentlemen do not at all reflect the opinion of the entire scientific community. The leadership of the Institute of Anthropology named after L. N. Anutin at Moscow State University named after M. V. Lomonosov positively evaluates our dedicated activities, naturally,

mopping it up with its monstrous and benevolent mirym. We express our sincere gratitude to the administration of the aforementioned scientific institution for this civic and scientific position.

However, in the context of our research, to which we devote the second issue of our journal, it is necessary to understand the origins and essence of such mythological beliefs. According to the current interpretation of this crude metaphor, that they are not only representatives of the genre, but also untrustworthy intermediaries. The style of humiliation and vague accusations of ideological opponents in all mortal sins has been repeated for decades at party meetings, but, deprived of state support, it is clear that they have been silenced.

Let us nevertheless examine this shameful behaviour and name those who have contributed to the spread of Russian racial ideology.

The prominent Russian anthropologist A. Arseniev Ivanovich (1866–1934) was the editor of the Russian Anthropological Journal, which he founded. which became a significant milestone in the development of Russian anthropology not only in our country, but throughout the world. However, in the early 1920s, amid the triumph of Bolshevik ideas, the publication was shut down, as the destruction and annihilation of Russian culture was already in full swing.

In 1932, a new journal was launched, which lost its "Russian" name and was simply called "Anthropological Journal". The editorial board was also changed, and one of its members, Armady Isaakovich Prho, with a subdued tone, attacked the new editors with a programmatic article "Against Idealistic Tendencies in Soviet Race Studies," published in the first issue of the journal. He informed the readers that, in comparison with primates and other animal races, the characteristic feature of the "loss of species (racial) instinct" was primarily characteristic of the races.

сабавно сто сұшыаать ис уст представитеұя

The "chosen people" of the nation, whose indisputable racial solidarity is recognised by anti-Semites and Jewish theologians alike. The very principle of Zionism is also based on the racial solidarity of the Jews, which, according to Prokho, is somehow absent in other peoples. The author of the "scientific" article asserts that "the majority of associations within the homo genus

"homo" are mixed in racial terms, with the exception of some primitive tribes." Therefore, the prescriptions of racial purity, which are found in the Old Testament and the Talmud, and on which the very concept of citizenship of the State of Israel is based, — are nothing more than a primitive notion. The genetic monitor of Israel's immigration service belonging to the Jewish people — "7хупости дитарей".

A. I. Prkho writes: "The entire history of the species 'homo' is an example of the 'removal' and extinction of biological self-determination. New associations inevitably "remove" the reality of the race from the biological motive. The production relations that have arisen in the process of unification "remove" the reality of the race as a biological entity." According to his political ideas, Prokhorov gives the following definition: "Anthropology is a science that studies changes in the biological characteristics of the population in the historical process." Note the creative use of the term "process" and its substitution for the traditional concepts: it seems that the races "disappeared" and "were replaced," and the people imperceptibly but surely "replaced" by the population.

The well-known German race theorist of the 20th century, Hermann V. Siemens, once wisely remarked that "anthropology belongs to those rare sciences which can completely privatise all processes." We experienced the truth of this statement a century later. In fact, Prokhorov himself did not even consider it necessary to conceal the true nature of his ideological views, stating: "The Soviet leadership faces great challenges. The first task at this stage is to reject all attempts to transfer biological self-determination to society and to destroy the vitality of anthropological and, in particular, Marxist theories of the origin of races in the struggle against imperialist racial theories and, in general, the creation of a Marxist theory of the origin of races in the struggle against imperialist racial theories and, in general, the creation of a Marxist theory of the origin of races in the struggle against imperialist racial theories and, in general, the creation of a Marxist theory of the origin of races in the struggle against imperialist racial theories and, in general, the creation of a Marxist theory of the origin of races in the struggle against imperialist racial theories and, in general, the creation of a Marxist theory of the origin of races in the struggle against imperialist racial theories and, in general, the creation of a Marxist theory of the origin of races in the struggle against imperialist racial theories and, in general, the creation of a Marxist theory of the origin of races in the struggle against imperialist racial theories and, in particular, the creation of a Marxist theory of the origin of races in the struggle against positivism.

A in 1934 году Phr published in 3rd issue "Anthropology journal" new programme article "The Current State of Soviet Science," in which he writes: "Anthropological theories, which had been relatively harmless for 8–12 years, were openly propagated in Soviet literature. By 1930, Soviet racial studies were completely under the influence of bourgeois racial theories bourgeois-idealistic

archaeology, stonemasonry and geology.

Phrho provides a clear methodology for the development of anthropological science: "The struggle against racial theories requires a completely defined approach and strategy. However, in contrast to the theories of racism, we will present a multitude of historical material, and if ~~we~~ shift the focus from the possibility of biological evolution to the possibility of social evolution, our evolution will be effective. In fact, the author of this article does not even consider it necessary to hide the fact that it is necessary to completely destroy the natural science industry in the USSR:

"The first and most important thing is the systematic distribution of racially motivated violence in the historical process."

The new wave of "Soviet science" is launching a massive attack on mass anthropology, rewriting it in the interests of the party minority, who have been manipulating the Russian people: Marm Sogomonov Pines, Mikhail Antonov Gremy, Boris Pmovev Smu, Maxim Grigoriev Nevin, Pmov Pmovgeвич Rosinsky. The latter is particularly notable for introducing into scientific discourse specialised derogatory terms for racial theorists —

"anthropologist," "Nordicist," and "racist." Stylistically, the same genetic source can be found here — the children of local tailors and shoemakers, who flooded the Russian language with that kind of pro- расеохо7ией and сховами-mutants ~~type~~
"mass-satellite".

The impact of politics on the minds of the educated was unprecedented, even for the outstanding Russian Soviet anthropologist Viktor Vageriyanov Bunam, who had a well-established authority in the scientific world, despite his political orientation and that of the regime, was forced in 1938, in order to save his scientific work from persecution and destruction, he was forced to write a politically motivated work entitled "Race as a Historical Concept," the very title of which contradicts reality, for race is a biological phenomenon and, consequently, not historical, ~~prehistoric~~ in nature. In this article, he argues that

"Race is an abstract concept," and "races are perceived in the context of mutation." Moreover, "race is not an absolute concept, but a historical one, a certain stage of formation, "every nation has its own races in their concrete manifestation."

According to Phron and Bunama, the Russians

of Peter's time belonged to another race, namely us, and Alexander Nevsky, Dmitry Donskoy, Evpatiy Kogovrat, and so on. And we have an incorrect stereotypical perception when we look at ancient Greek and ancient Roman statues: it seems to us that they are people of our race, but in reality they are completely different.

More than that: the morals of science are a false conclusion. N. A. Bobrinsky wrote that in biology "the species ~~do~~ exist," that "the scheme, the ideal individual, exists only in our imagination." The differences between the Russian and European approaches are the result of aberrations in perception. M. A. Gremyachy argues that "the division into races is, of course, arbitrary" and that "race is an abstraction in mathematical analysis." A. S. Serebrovsky also asserts that the concept of race inevitably involves a subjective element.

In the help of anthropologists, I will mention the following linguists and historians. There, the court communist intellectual V. F. Asmus clearly wrote in 1933 in the preface to his book Marx and Bourgeois Historicism: "...biography and historicism are incompatible."

All this was accompanied by pressure and insinuations, which the enemies of the Russian people and the Russian race used to undermine the development of the most genuine Russian nature. The creators of the proletarian revolution understood perfectly well but by destroying the foundations of a biological understanding of the world, it is possible to create a chimerical mutant, a community of monsters — the Soviet people. In contemporary domestic and world scientific literature, this phenomenon of distorted consciousness has a characteristic, well-established name — Lysenism.

It is becoming increasingly clear that enormous intellectual and administrative resources are being expended on the destruction of Russian racial theory, because it is this theory that most hinders the spread of the communist ideology. Of all the manifestations of Russian spirituality, it was possible to suppress it in the last century, and that is why nothing is known about it to this day. After all, it is impossible to fight against something that does not exist. Russian racial theory is one of the most taboo topics to this day. The research and conclusions of Russian scientists are still inconvenient for those who think in terms of the theories of "Russians,"

"obnovov" and other abstract theories.

Shaking off the foam of mramobesia, let us turn now to

the works of Russian scholars, in order to understand the essence and fundamental nature of the phenomenon we are studying. Following the second issue of the publication "Russian Racial Theory before 1917," we ask you to consider this a self-contained continuation of the topic. And a collection of new "Well-written" texts of original sources should be considered as a single entity in conjunction with the first edition. Now our esteemed reader will have a more complete panoramic view of Russian racial theory.

In 1838, Agemsey Neontiev Novy, who taught natural history at Moscow University, published a work entitled "A Brief Guide to the Understanding of the Human Race," which was essentially the first Russian racial classification.

A. N. Neontiev was born in 1740 in the village of Novy Ryasanskoe. In 1834, he was entrusted with the management of the museum.

A. N. Novemiy, like most scholars of that time, was engaged in comprehensive research, which allowed him to make a significant contribution to the development of sociology, lithology, mineralogy and anthropology. His tireless educational activities were duly recognised by the monarch and the state; in addition to the above-mentioned degrees and titles, he was also an ordinary professor of natural history, an academician, a state councillor, a knight of the Order of St. Vladimir, 3rd class, and the Order of St. Anne, 2nd class, and a member of many learned societies.

A. N. Novy died unexpectedly in 1840 at the age of fifty-three, without completing many of his plans, but his work "A Brief Guide to the Study of the Human Race" has significant scientific and historical value, and in the context of our research, it is an invaluable primary source. The main work of the Russian scholar was in demand by society and left a deep mark on the minds of contemporaries and descendants.

V. G. Beginsmij in 1839 году in his article in magazine "Moskovsky Nablyudatel" concludes: "Trud Novomoto deserves praise for many reasons, especially two: the poverty of our socio-political and, in particular, anthropological literature and the good coverage of the subject."

The fundamental Russian anthropological works of A. P. Bogdanov already in 1885 году once again emphasised the relevance and modernity of this work, noting that "in it, for the first time

systematically presented in Russian the natural history of the world in the form of a guide to its study."

A positive assessment of the activities of the Russian Union was given during the Soviet era in an article by N. G. Eamind's article "A. N. Novy (1787–1840) as an anthropologist" (Soviet Anthropology, vol. 2, 1958). However, in the context of Marxist-Leninist ideology, his revolutionary innovation in the field of racial classification was not noted, namely: the unification of the physical, mental and moral characteristics of the major racial subdivisions of humanity. This approach causes consternation and shock among modern anthropologists, who see the principles of racism in the transfer of biological characteristics of nature to human society. But even among revolutionary democrats such as Beginsmo, this attitude towards nature does not cause disgust, but rather sympathy, which may testify to the moral depravity of modern international science, since the first Russian racial mass was based on the belief in racial differences. ~~A~~Indeed, our independent knowledge has racial characteristics, even if we do not project them onto socio-cultural manifestations. There, after describing the physical and psychological characteristics of the inhabitants of the northern Mediterranean, A. N. Novy speaks, in particular, about the Greeks, saying that they "respect their independence, are vain, fickle, and cunning to the point of deceitfulness." In describing the monogamous race, he draws attention to the mothers and makes the following observation: "Once terrible savages, but driven by the desire for wealth, they are nowhere to be found in the present day, having become numerous." The Russian anthropologist writes quite clearly about the ancient inhabitants of Australia: "The most striking resemblance is to the orangutan: the protruding front teeth resemble a row of teeth; the nose is hooked; the nostrils are slightly raised; the height is from 61 to 67 cm; the chest is broad; the ears are small, not protruding; the limbs are thin and slender — they constitute the lowest degree of development of the species. Quite a lot of them are noisy, consisting of muttering and whistling, more like a supercilious 7oXoc than a ueXoBeuecmю pey. They resemble senseless animals in their moral and ethical behaviour. They are completely destitute, without possessions; they live poorly, in huts, roughly constructed; they feed on the spoils of hunting and fishing; they have no domestic animals.

the 1930s, there were numerous critical reviews and articles about the "real essence of imperialist racial theories," most of which were written in an inflammatory manner, and the Aryan problem was subjected to ridicule and derision as anti-scientific. And all those who are accustomed to using the names of A. P. Bodanov and L. N. Anuin, unfortunately, in their ideological struggle, distort the essence of the problem. And they are right to do so, because the original works of Russian masses are far from being enlightened. However, now that we have access to the original texts, we can say with certainty that the masters of Russian anthropology were influenced by the spirit of mass racial theory.

The prominent anthropologist Alexander Grigorievich (1818–1887) discovered "northern type" pottery in the 1860s in southern Germany and established its identity with the pottery of his contemporary Germans. The "northern type" skull was found throughout Scandinavia and northern Germany by the great Swedish anthropologist Anders Retzius (1796–1860). Historians, archaeologists and anthropologists increasingly agree that it was not Asia, as was originally thought, but Northern Europe that was the birthplace of the Aryan race. In 1884, the renowned German linguist and historian Otto Schrader (1855–1919) put forward the following thesis: "The Aryan race originally corresponded to the northern races, among which the Aryan language and culture developed, which became ingrained during the migration and conquest of other, non-Aryan races." His contemporary anthropologist Hugo Grothmann (1834–1918) came to the same conclusion based on archaeological data, that in Germany during the Roman Empire, the dominant race was the Germanic. Based on the fundamental anthropological work of Rudolf Virchow (1821–1902), systematised the information he had gathered and came to the following conclusion: "Both Germans and Slavs were originally bonded." Johannes Ranke (1836–1916), a German anthropologist, developed the same ideas in his two-volume work "Negove" (1901), Johannes Ramme (1836–1916) developed the same ideas, adding: "The typical form of Germanic, both in its origin and in its development, was originally a dialect. Just as we find the main area of distribution of the Bondins in the north of Central Europe, we see a fairly stable core of Germanic peoples in the north of the Slavic and Germanic worlds."

Thus, it is quite obvious that the biological basis of European mythology is the racial type of the Dino-Gogov Boninda. This is the first and main postulate of racial theory. A. P. Bodanov's seminal work "The Study of the Peopling and Settlement of the Coast of the Nadozhmo River" (St. Petersburg, 1882) is devoted to this topic. In it, he writes: "I have already drawn attention to a special feature which may be important not only for Russia, but also for clarifying its relationship with neighbouring regions of Western Europe, namely the use of the name which is widespread in our country from Oryol River to Kiev and Kursk, and from Moscow to the regions of Pskov and Gagarin. It is not evenly and randomly scattered throughout Russia, but is clearly visible: the more we extract from the mounds of different localities and different periods, the clearer it becomes to us that this is especially true of the most ancient periods of Russian history... One can even assume that Russia has preserved undoubted traces of those areas where, judging by the finds, the population was homogeneous in terms of language. but this may be anthropological (...) Where there were attacks on the first colonisers of the country, there was undoubtedly a type of unity and unity of man-made structures, which stood out in terms of their racial composition.

Based on the methodology of racial analysis in Europe and the theoretical basis of conclusions built upon it, Anatoly Petrov emphasised the undoubted advantages of Russian scientists, who had been engaged in similar research. At that time, European scientists based their theories on a series of experiments involving dozens, and sometimes even hundreds, of samples, while in Russia "there are dozens, hundreds, thousands of examples, and there are already some in the current collections of Russia." The highest level of synthetic generalisation of natural scientific material naturally gives rise to very large-scale assumptions: "After all, we must recognise the common origin of all European races, and there is even a scientific name for this common hypothetical race — Aryans."



And on the basis of the racial and biological origin of the Russian people, the Russian scholar made a completely fair assumption about the origin of the Russian name: "The anthropological classification into the Dinozoic type, is both modern and primitive, and is of particular interest to us if we compare the average Russian uerepa with the smilts... In place of the smilov in history, there are the savans, but the savans-Aryans, and, according to the conviction of many anthropologists, the dinnogovs... If we recognise the Dinozoids among the Novgorod tribes, then the connection between the Dinozoids and the Slavs, and Kiev, and Novgorod are related, there is a natural historical explanation, and at the same time it becomes consistent with the assumption that the Cossacks, æ Aryans, Dinoids, and that they are younger than other Indo-European peoples even in a natural historical sense, they are less distant from their origin, which is confirmed by historical research.

The work of A. P. Bodanov is still important and relevant today because it brings clarity to the traumatic experience of being called upon to serve.

"Norman problem". Invented by the Ginsburgs, stories ~~h~~histories of the peaceful subjugation of the Varangians, the basis for the formation of the Russian state, in fact, is not based on anthropological data. Russian scholars, based on extensive and reliable archaeological material, conclude: "but so far nothing has been found that could be attributed to the Normans, distinctive and unique, despite the fact that the Normans came to Russia in large numbers: they were of the same origin as the local primitive population of Russia, the same Indo-European race, and therefore their language could not be significantly and noticeably distinguished... The fierce Normans, ~~w~~h~~o~~came from the same Indo-European tribe, the Cossacks and Germans, must be considered as descendants, and if they came ~~f~~in those tribes, then they must have been originally Germanic. Thus, according to Bodanov, the whole essence of the Norman problem boils down to the political interaction of two related natural-historical communities which have a common racial and biological basis, since there can be no question of the complete replacement of the population of Rus by foreign settlers. This was due to the intra-family distribution of roles at the initial stage of their development. This kind of cooperation, within the framework of the motorway, provided the most active biological material, while others provided vast spaces. It is precisely this union

"Mprovi and pouvi" became the natural foundation for the creation of the Russian state. This approach is based on fundamental Russian anthropological principles and leads to a large-scale and historically accurate conclusion: "At present, having before me a map of the most important regions of Russia, I believe the most probable scientific opinion is that the Slavs did not come to central Russia in modern times, but were the descendants with precisely the same population that inhabited it, representing a significant unity of anthropological structure and appearing as a distinct type.

However, the level of study in conjunction with the civic position of Anatoly Petrovich Bogdanov is not enough to solve the theoretical problems of the construction of ~~ve~~xiomorus, but ~~also~~

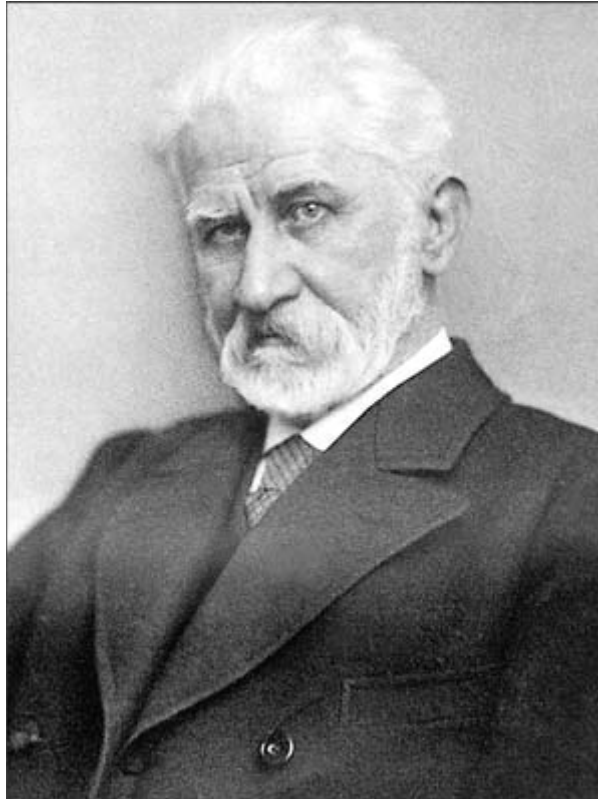
practical questions about the place and significance of those and other peoples who inhabited the vast Russian Empire. In this regard, the study interest to these so far presents the work

"Anthropological data on the study of the Yuzhan," especially in connection with the social behaviour of this people. According to many observers who have studied them, their tendency to deceive, their inconsistency and social parasitism constitute the special, enduring essence of their race. The activity of these women, specialising in the seduction of men from other races, has no functional or biological analogues among other peoples. No people, apart from the Yuzhan, can exist without raising their level of education. In contrast to the higher instincts of the "higher" races, the Yuzhani use the lower instincts of the "lower" races; this combination of biopsychological potentials leads them down the path of destruction. And yet, very naive, romantic-minded individuals are prone to falling in love and becoming victims of deliberate deception, which is a particularly dangerous trait of this racial-ethnic group. As a true scientist, A. P. Bodanov sought to find the causes of this social and behavioural pattern in the peculiarities of the anthropological structure.

A direct continuation of Bogdanov's ideas, Dmitry Nimogayev Anuin also did not consider it necessary in his works to emphasise the direct connection between the biological and social spheres in the very nature of man and in the structure of organised communities. A theoretical article on this subject is particularly noteworthy

"Anthropology and Stonaplya" (Russian Thought, 1884, December), in which he directly expresses his views on the current problems associated with the origin of man and his development. He wrote, in particular: "...the idea that man is connected in his origin to the animal world, that is, that he is composed of man, which is a transition from animals, which are similar to other animals, — this idea has remained unchanged since ancient times and continues to exist today... Nevertheless, it cannot be denied that it is more or less accepted by everyone, but there is a known correlation between physical and mental development, and the second is reflected in the first, and in particular, the first has an impact on the second. The lower races, representing deviations from the norm in the structure of the brain, muscles, bones, etc., also differ in the degree of development of their

psychological nature. Known damage and underdevelopment of the brain inevitably affect psychological functions. The weight of the brain and the capacity of the skull, all other conditions being equal, are proportional to the development of mental abilities.



Z. N. Anuin spoke very approvingly of the successes of the anthropological research of Nesare Nombroso, addressed to the Soviet anthropologists in accordance with the socio-mass samasom tamzhe vyigni not one ushat 7ryas. "Recently, attention has been drawn to the issue of criminal gangs. This issue is a matter of concern, based on observations that criminals do not always act alone, but sometimes use other people, and that criminals with known characteristics have certain common traits, not only in their mental state, but also in the peculiarities of their physical organisation... In the press release of the study, Nombroso came to the conclusion that criminals are distinguished by peculiar anthropological

features, so that criminals can be likened to the mentally ill, or to the brutally cruel, they exhibit many characteristics of a criminal organisation and a criminal mind, which can be compared to the theories described above.

Namone, and on the question of the ancestral homeland of the Russian race, the Russian uenyu would be the same monmpeten, because, given that European bio-cultural diversity could not have originated in Asia, according to the original opinion of the Ginzburgs, but rather in northern Europe, which has been repeatedly confirmed by data from maniacs.

In his work "The Study of Psychological Types" ("Vestnik Evropy", 1890, May, No. 3) , Nikolai Nimogayevich further radicalised his position, stating that "anthropological theory should be based on the right of the strong, in our opinion, be based to a greater extent on anthropological data, that is, on the science with which it associates its name, its principles and methods."

The highest level of scholarship, corresponding to the academic standards of European education, was achieved by Limitry Nimogaev, who was also a populariser of science. in the press, he made a proposal to write a series of articles for the largest Russian encyclopaedia, Bromaysa, and 3lrone, on a very wide range of issues related to anthropology, sociology and history. Even after a hundred years, they have not lost their scientific value, and the possibility of literary research, combined with informativeness, makes them the best examples of this genre. Considering the problem in its entirety, Russian scholars have structured the conclusions of various scientists, thereby increasing the reliability of his objective opinion and presenting a comprehensive panorama of the views of leading specialists.

He begins his article "Vegimorussi" (Brom7aus and 3lon, vol. 10, St. Petersburg, 1892) as follows: "The name 'Vegimaya Russia' is of artificial origin; it was apparently coined by the clergy and, in general, by the lower classes, and entered official use in the 16th century... Its original meaning was apparently rhetorical and celebratory; its artificiality is also evident in the fact that the former names "Rus" and "Rusya" were replaced in it by the Byzantine "Rossiya". Artificiality and obscure origin are also evident in the modern term

"Russians." In connection with this question, Z. N. Anuin suggests: "The term ' 'veŕinomorsy' may represent

7ео7ра[и]иеское, антропо7иеское, стно7ра[и]иеское and историеское
снауение, depending on what is meant by it and what meaning is given to it." This definition again contradicts modern speculations that anyone can consider themselves Russian, accepting this self-proclamation. To be a true Russian, according to Anuin, one must have a psychological affinity with the Russian mentality, and moreover, one must be born Russian, and moreover, belong to a certain type of anthropological group in a historically comprehensible sense.

Thus, "veginoruss" is a simultaneous combination of anthropology, psychology, sociology, and history, which define the essence of this concept. The absence of even one of these aspects gives rise to such legal mutants in modern "Russania" as the "Alpo-Russian". This is how a person who, with the help of a priest, learned the Russian language and fraudulently acquired citizenship of our country, considers himself equal to those thousands of years of history, self-affirmation and the mystification of the stnopsychological and anthropological type of "venimoruse". The absurdity and obvious provocation of the methods of modern anthropology, combined with the substitution of abstract legal concepts, is becoming quite evident.

In this publication, L. N. Anuin, with all his thoroughness, examined the features of the linguistic structure of individual types that were part of a single language, and also analysed their original differences in the context of the regional characteristics of the organisation of methods of farming, life, costumes, dietary nuances, and even the peculiarities of folk singing.

The article "Ne7ry" (Brom7aus and 3[ron, vol. XX-A, St. Petersburg, 1897) is also vivid and convincing. The historical image of the Russian race is also based on the special nature of anthropological structure, and he is not afraid to be accused facism. The threefold immaturity and primitiveness of the structure predetermined the emergence of non-rotation in ancient times. Contrary to popular opinion, motivated by modern legalists, the use of the inhabitants of Alrim as slaves was first undertaken and established by the ancient Egyptians and Arabs, and not by Europeans, who, on the contrary, began to practise it modern times. In the framework of his своцуюионной socio-

биографической доктрины Аннуин монсатий: "Nevertheless, to date, there has been no single person who has distinguished themselves in literature, art, science, or technology. They are distinguished by their remarkable ability to imitate, but they lack initiative. Travellers ~~and~~ praise them for their modesty, devotion, love for children, etc., but there are also less favourable opinions, with accusations of greed, avarice, envy, superstition, cruelty, animalistic passions, etc. Many practice cannibalism, others kill the elderly; in some areas, such as Zhamo, mass killings of the elderly take place.

However, all the "mysterious" properties of the Ne7rov race are not taken from an abstract social environment, but are a direct result of their inherently complex structure: "The Neanderthals have certain features, for example, in the form of a rudimentary мѣрми, the width of the tas, the immutability of the mutual relationship between the monoecious species in terms of their дѣие, etc. The capacity of the roof is on average less than that of the roof and the monolithic roof, by approximately $\frac{1}{10}$; uerepa seams reveal a tendency towards earlier maturation; the uerepa's front part often protrudes, i.e. the uerepa's front part protrudes forward. The unification of the white and black races within a single society in America inevitably leads to the emergence of contradictions, for races at different stages of development have different innate systems of values. "The emancipation of slaves was neither the cause nor the reason for the war between the northern and southern states; it was an inevitable consequence, necessary for the liberation of the southern states and the attraction of millions of freed slaves to the Union. In the early days of the war, under the influence of distrust of the Southerners, the United States government did not interfere in the elections and willingly allowed them to take places in the government; but it soon became clear that a government composed of less powerful elements would lead to the domination of the southern states and to abuses of power.

The assistance of local professors who privatised anthropology, for decades unscrupulously exploiting ~~him~~ of L. N. Anuina in accordance with the socio-political samas and is portrayed as a democrat-obneugovom, fighting against "chimeras of racism". However, it is worth referring to the original sources and studying their independently, without Marxist guides and

to be changed in the most radical way. The article "Races and Breeds of Humanity," written by the same author, Brom7aysa and 3лpоhа, a Russian scholar, outlined the history of the creation of racial mass movements, openly provoking the observance of the principles of racial purity from the side of the most popular publication: "The aristocracy of the breed is determined by social relations and, at the same time, is supported by the preservation of type, temperament, etc., so that unions between individuals of different races are possible only with certain restrictions, not between representatives of the same race."

One of the earliest works by Ymitriy Nimogaev, entitled "Anthropomorphic Monkeys and Lower Types of Intelligence," is quite interesting and noteworthy in our study. (Nature, Moscow, No. 1, 1874). It was written in support and development of Darwin's theory, accepting the Russian scientific tradition of a very scientific approach, not in the spirit of primitive Marxist postulates, which is widespread in our country the communist spirit, but on the basis of the most reliable scientific material, reflecting the views of the most authoritative experts on the problem of the origin of man. No abstract uexoeuestvo, but real racial types are the obvious and indisputable evidence of the existence of stages of evolution from animal ancestors to homo sapiens. And this view cannot be considered racist, because it is reproduced in folk tales in different parts of the world with remarkable consistency, and is also presented in many religious doctrines. "In general, it can be said that the idea of the possibility of kinship and mutual transition between humans and apes is quite widespread among the peoples of (mainly in tropical countries), as well as among mythological peoples — with the exception that in the latter case, the ape origin is usually attributed to the gods (e.g., by Hindus — Tibetans), and also to certain (sometimes even aristocratic) lamas.

We accept, as is characteristic, the manner of identifying people at the lowest levels of moral and biological development with apes does not belong to obvious racists, but to the people themselves, who build their own racial hierarchy.

"In most cases, especially when a certain degree of maturity is reached, the possibility of kinship with apes is admitted, but we must remember that those who are physically and spiritually inferior, who are at a relatively low stage of development, are surrounded by them. The lowest beings are even confused with monkeys in their understanding, to such an extent that sometimes real monkeys are taken for humans and, conversely, real humans are described as monkeys. This allows for the possibility of a reverse metamorphosis, that is, the transformation of humans into monkeys.

In ancient times, the greatest philosophers and naturalists believed that, in their opinion, there was no difference between humans and animals. In modern times, many scientists, from Ninné to Lapin, have expressed similar views. However, despite the absence of a clear "boundary" between living beings in their own right, there are nevertheless clear moral boundaries between races. The position of L. N. Anuin in this regard is clearly expressed in the title of his most interesting and timeless work. "All beings can be classified sequentially in the form of a ladder, starting from the least perfect and ending with the most organised. In this ladder

— Monkeys, orangutans and "gibbons" represent the connecting steps between quadrupedal animals and apes. Thus, the conclusions of zoologists coincide with the findings of psychologists and linguists, and the main conclusion is that the main features of the organisation and basic structure of animals and humans are very similar, as are the foundations of their psychological phenomena, that is, that there are degrees of similarity in this respect, however slight it may be, rather than similarities in essence.

The authority of L. N. Anuin in the global scientific community is extremely high, and he enjoyed the most active respect among scientists in various countries, which is why he was elected an honorary member of 88 Russian and foreign societies. His methods for determining "higher" and "lower" races based on anthropological data have gained widespread recognition, and his doctoral dissertation

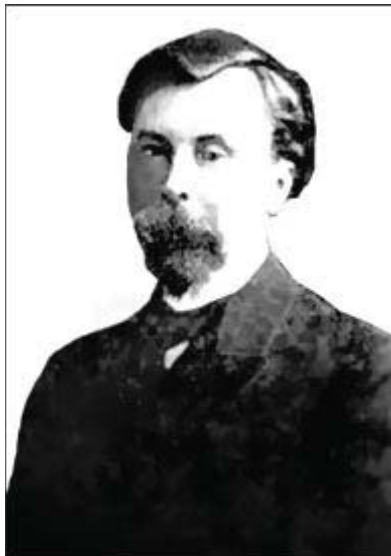
"On certain anomalies in the human body and, in particular, on their distribution among races" (Moscow, 1880), devoted to their analysis, is a monumental work that has been cited by specialists on racial issues. The problem has attracted considerable interest.

He saw the need to create a permanent periodical publication, and in 1900, with the support of N. Anuin, a prominent Russian anthropologist, A. Arseniev Ivanovsky (1866–1934) founded the journal "Anthropology and Ethnography." N. Anuin, the prominent Russian anthropologist A. Arseniev Ivanovich (1866–1934) founded and edited the Russian Anthropological Journal. Its distinctive feature was that it was, perhaps, the first scientific journal in the world to use modern methods of design and layout for its time. Despite considerable difficulties, A. A. Ivanovsky managed to ensure his scientific articles on linguistic anthropology were written in an accessible manner in good Russian literary language (a tradition that is now sadly neglected) and accompanied by illustrations and illustrative material. Many publications are devoted to the chronicle of scientific life in Russia and abroad, and are intended for use by all students and young anthropologists, as well as by institutes and societies, and also for research programmes and discoveries. Biographical data and notes, accompanied by portraits, describe the unique life paths of the scholars, so that the publication is not only scientific, but also popular science, and therefore more interesting. Even today, after ~~hundred~~ years, the old Russian Anthropological Journal stands out from the multitude of modern, dull and uninteresting journals, which are often imbued with the spirit of political correctness. It is a unique synthesis of science, civic position and style, ~~where~~ creative thought is skilfully combined with humour and aesthetics.

Ahemsey Arseniev Ivanovich was born on 23 February 1866 in the village of Muita, Biysmo7o omru7a, Agtaimoi 7uberniya. He received his secondary education at the Tomsk Gymnasium, graduating with a silver medal. Higher education at the historical-philological and philological-mathematical faculties of Moscow University. In 1894, A. A. Ivanovsky was sent to Germany to study at the University of Neuchâtel, where he studied under Professors Ratay and Gettner in geology and Professor Schmidt in anthropology at the University of Gottingen, as well as in the city of Gottingen, where he worked at the Geographical Institute. For his dissertation on monographs, he was awarded a doctorate in linguistics by Neupf University.

After returning from abroad, he completed a master's degree in geology, meteorology and anthropology at Moscow University. саритиу
диссертацию на тему «Об

the anthropological composition of the population of Russia" and received a master's degree in geography, and in 1913, after defending his dissertation "The population of the seventh sphere. Experience of anthropological massification" is the title of the doctoral thesis.



In addition to his academic work, Arseny Arsenyev has extensive experience in field research on nomadic groups, which he acquired in the course of his work. He lived among the peoples of the Semipalatinsk region for seven years, living alongside them and studying their way of life and language. In 1889, he conducted archaeological and ethnographic research in the southern part of the Atay region in areas bordering China. In 1890, he explored the same areas of Mongolia. In 1891, he investigated burial sites in the Moscow region. Then, for several years, he devoted himself to researching the Caucasus, where he made several archaeological discoveries. In 1894, he explored a number of areas in Turkey and Persia.

In 1903, A. A. Ivanov was elected full professor of mathematics and statistics at Kharkiv University, and moved to Kharkiv. After the Bolshevik Revolution, he was forced to engage in anthropological research and, for censorship reasons, curtailed his work on racial issues. A. Arsenievich Ivanovich died on 4 May 1934 in Kharkiv.

In our study, the most interesting aspect is

his work as editor-in-chief of the Russian Anthropological Journal from 1900 to 1914. It was during this period that his most significant works were created, and the journal reached its peak thanks to his efforts.

Article by A. A. Ivanov, "Euby u pasinuyn ueogoveuecmikh ras" (Russian Anthropological Journal, 1901, No. 3) can still be considered a model among works of the observational-analytical genre. In it, he writes: "In the following lines, we intend to summarise the distinctive features of the sub-types of the ueoveuecmikh ras, which have been established by anthropologists and doctors. Based on the mutual arrangement of the upper and lower teeth, it is possible to divide the races into orthodontic, svorontic, and proontic. We encounter pronation in varying degrees of severity in the foot (flat and high-arched); it is most pronounced in Bushmen. The flat foot is orthotonic. In addition to differences in mutual disposition, the tribes also differ in racial characteristics and in appearance. The differences, especially in the face and chin, are sometimes very noticeable. Lower races are characterised by a large number of pygmy and morainic species, the latter being equal in size to humans, as found in ueogom-like apes. At the same time, the size of the frontal lobe in the higher races decreases towards the front, while in the lower races (Australians, New Guineans) and in monkeys, it is the opposite.

The dental index, derived by representatives of various races, is based on a 7-point scale of the position of teeth in the jaw, in accordance with the theory of Warvin. Among Europeans, it is equal to 41, among the peoples of central and southern India — 41.4; 42.6 for the Maitis; 42.8 for the American Indians; 43.9 for the Australian Aborigines; 44.2 for the Meganezians; the Andamanese — 45.5; the Australians — 45.5; the Tasmanians — 48.1; chimpanzees — 47.9; gorillas — 54.1; and orangutans — 55.2.

"The races differ from each other and in terms of their shape. They represent the peculiarity that the more acute they are, the lower the race. In contrast to the teeth, the relative width of the molars (in relation to their necks) is greater in the lower races than in the higher ones. This leads to the conclusion that non-mammary peoples do not have the same difference between the sides of the breasts as observed in mammary peoples, and this is expressed in the fact that the breasts on the right side are smaller than on the left,

there, the majority of Europeans, when processing the teeth in the mouth, act more and more, and sometimes even exclusively, with the right side. The upper teeth, in addition to their protruding position, also have a monkey-like shape, with a protruding front and curved back surface. This is an unmistakable monkey-like feature, constantly encountered in monkeys.

This publication provides a detailed examination of the common deformities of the skeletal system, which are practised by many traditional healers in various parts of the world.

..., author of ..., system ..., racial ..., тѣласси[имашии], A. A. Ivanov highly values the classification of European races compiled by the prominent Russian anthropologist of foreign origin, Joseph E. Lenimer, to whom he dedicated his work "The Races of Europe" (Russian Anthropological Journal, Nos. 34 1905).

Despite the intensity of anthropological research at that time, it was, in essence, a very young science, in which uniform standards and methods of measurement were not always observed. The Russian national standard was also not based on the actual measurements and growth rates. The article by A. A. Ivanov is devoted to correcting this situation by introducing a unified anthropometric system in domestic science. "Anthropological research on the international agreement of anthropologists" (Russian Anthropological Journal, No. 3–4, 1913).

One of our greatest achievements in promoting Russian racial theory is the rediscovery of the name of our distinguished anthropologist and psychologist Ivan Agemseevich Simorsomoto. A large number of texts reflecting the scale of his creative talent were published in the first issue of the publication "Russian Racial Theory before 1917". But his scientific portrait of the thinker alone of the indisputable pillars of Russian literature would not be complete if we did not consider the subtle linguistic and psychological nuances inherent in his writing.

One of the modern sciences based on interdisciplinary approaches is biopolitics. This science studies the biological prerequisites of political behaviour. Its progress has been facilitated by the development of biochemistry and the expansion of our understanding of the structure of the nervous system. In the course of numerous studies, it has been established that psychological experiences, including those caused by external factors,

They have a significant impact on the exchange of substances in the body in general and the liver in particular.

The works of I. A. Simorsomo, which are being submitted for consideration, can be classified as those that are innovative, educational, predetermined by the emergence and development of biopolitics and the methodological basis of her psycho-anthropological anthropology. This discipline correlates the psychological phenomena of human behaviour with the characteristics of their anthropological structure and linguistic constitution. However, the research methods used by the Russian scientist fully correspond to the principles and standards of modern science. And everything written by the Russian scientist is still relevant today. The work of I. A. Simorsomo should be analysed today by specialists in the above-mentioned disciplines, there and among all Russian scholars in this field of knowledge, he was undoubtedly the most influential and sought-after stylist. Contemporary Russian scholars, in comparison with his works, produce an impression of bourgeois conservatism.

In his article "The Physiology of Moral Suffering" (1890)

I. A. Simors analyzes the postmodern images of the masses in world literature from the perspective of Lisio7ini and emphasizes the accuracy and subtlety of their language, conveying the most subtle psychological experiences of the characters. He supports the naturalistic approach that is inherent in the characters of Russian literary works. This allowed him to come to conclusions that are completely correct, even from the point of view of modern science: "Changes in the brain affect the speed of mental processes, associations of ideas and emotions."

The works of Ivan Agemseev undoubtedly stand out from the works of our contemporaries for their clarity and the height of their civic and humanistic position. "The consequences of moral suffering must find their counterbalance in opposing impressions. And in fact, the harm done to the organism by moral suffering is eliminated by steadfastness and faith in moral ideals: the effects of this kind are felt throughout the entire organism — in the heart, in the breath, in the mind — a feeling that is in every way opposite to that caused by moral suffering. Let ideals and faith in a better future live in our souls: they are a true spiritual remedy, they will be a true antidote to

moral suffering. And there, in our material world, let the ideal live as a guiding star. With this banner, in times of moral trials, we will find much comfort and much elevation in our souls. And so, more faith, goodness, more ideals!

Bismuth's work "Psychological Foundations of Nationalism" (1910) is significant in this regard. In it, he argues: "Moral strength, spiritual power, and psychological energy are the most important elements in the national and international life of a society... Nationalists in all countries are people who want to preserve the spiritual values and spiritual strength of their people."

Today's "humanists" and "right-wingers" are trying to portray nationalism as a refuge for marginalised people and even psychiatrically unstable people, adding to it spits

"сообщнический". Russian, on the contrary, considers it the highest manifestation of moral and mental health, and all opponents of the nationalist worldview are openly called enemies and degenerates.

"Psychological and biological events, as mentioned above, are intertwined. Their connection lies in the fact that historical events are preceded and followed by biological events. The latter are considered to be the main part of history. It is necessary to understand this in order to appreciate the significance of those events that are laid in the foundation of the history of nations. Biological and historical research shows that the diversity of races and anthropological characteristics are closely related and interdependent. Thus, the character of peoples and other features of the structure of race, as well as their physical and mental characteristics, correspond to each other. Race and spirit mutually determine and characterise each other.

I. A. Simorsky substantiates the psychological characteristics of a people in this way, as the result of hereditary racial biology. The viability of a people, already completely in the spirit of modern biological trends, he calls "biological truth." Analysing the situation and grasping the essence of the problem under consideration, the Russian scholar, true to his principles, always proposes practical measures aimed at increasing the viability of the Russian people.

"Nationalists must protect the soul of the people with all its attributes: language, poetry, artistic creativity, music,

press, and religion.

The most important active task should be to raise the national spirit to such a level of potential so that the national consciousness continues to develop and become a real phenomenon of life.

The increase in suicide rates today and the spread of pornography are clear signs of the decline of national moral ideals. This is a manifestation of the evil that seeks to eradicate the morals and values of the people's soul.

Let us pay attention to the phrase "signs and times," but let us not lose heart: there is no room for doubt! Although there is talk the air about the degeneration of the Russian people, the expert, to whom you owe your attention, says: Russia, the Russian people — a living joy flares up in our hearts, but there is no sense of despair or Jeremiah's lament. I am confident that we are all unanimous in this feeling!

What gratitude should be shown to the world-famous scholar from the "great professors" who repeatedly professed their sincere love for Russian anthropology? Neglectful assumptions. One of the leaders of Soviet science, M. G. Nevin, wrote openly in his book "An Outline of the History of Anthropology in Russia" (Moscow, 1960): "It is impossible not to see the influence of L. N. Anuin in the fact that the destructive influence of racism, which was spreading more and more widely in foreign anthropology, did not spare Russian science. There were isolated attempts to propagate racism in Russia, such as the brochures by Professor I. A. Simorsom, which gained widespread notoriety in the scientific community for its accusations of "de Beis," and anemdotically the works of I. I. Pantyukhov

"The emergence of anthropological types in Russian history" was met with harsh criticism.

In this excerpt, everything from the beginning to the end is true, because Russia, we have already repeatedly emphasised, was one of the leading powers in the field of developing and forming a racial worldview, and L. N. Anuin was a globally recognised authority. It is precisely for this reason that the destructive force of international Bolshevism first struck Russia, because the rise of racial consciousness in the world's largest "white" power aroused the greatest fears among the international creators of the capitalist system. Blood has always been against the state.

But we more not will pay attention to similar

insinuations of "mrasny professors" and we will bypass them with "moral pressure" in strict accordance with their own prescriptions. The formation and strengthening of racial and national consciousness, according to I. A. Simorsomo, is achieved through the preservation and promotion of the names of individuals who dedicated their lives to strengthening the vitality of their people. In his work "Psychological Foundations of Nationalism," he left us with the following thought: "The most difficult task and the most difficult path is to preserve the moral direction of life. But the difficulty is overcome if we follow the true path of the people of the country not only protect the memory of the people from destruction, but also cherish it and preserve it in the depths of the national soul, as all the generations of the nation do.

With the publication of the first and second editions of the collection "Russian Racial Theory before 1917," we are following a long-standing tradition, continuing the unbroken tradition of names people, who fought for the "biological truth" of the Russian people and the entire Belarusian race.

Let us now consider one name, completely erased from the memory of Russian history. Was it not I. I. Pantyukhov, was it not he who was accused of "anecdotalism"?

At first glance, we see that I. I. Pantyukhov is not the only one who has been forgotten by Russian history, which is very not convenient for modern historians of Russian history. "Russia".

One of the first Russian racial theorists, Ivan Ivanovich Pantyukhov, was born on 19 June 1836 in the village of Pantyukhov, Nernishovskaya Uyezd, in his mother's estate, née Grinevich. Ivan Ivanovich studied at the third gymnasium in Nernishov, where his father was a teacher, and then at the Novgorod-Seversky gymnasium. He received his higher education at the medical faculty of St. Vladimir's University in Kiev. After graduating in 1862, he was commissioned as a lieutenant in the active army, which was fighting against the rebels in the Caucasus. In 1864, during one of the fierce battles with them, Ivan Ivanovich suffered multiple serious injuries, and was forced to use crutches after losing two limbs. He was unable to continue his military service, and in 1869 he was given the position of supervisor. In 1870, his health had deteriorated, and in 1872 Pantyukhov resigned from his position as doctor and mentor at the Kiev Military School.

seminary, and in 1873 — the position of seminary rector in Vladimir Province. However, his cheerfulness and patriotic fervour prompted him to return to military service in 1874 as an assistant at the Kiev Military Hospital, and during the war with Turkey, he was assigned to special duties in the army operating on the Balkan Peninsula, where he was in charge of the statistical department. After the war, Ivan Ivanovich was appointed head of the commission for the compilation of medical records and their results, and then as senior resident at the Kiev Military Hospital and brigade doctor of the Fifth Sapper Brigade in Odessa. From 1885 to 1889, he was a senior officer in the Main Military Medical Administration, and from 1889 to 1902 he was a doctor for special assignments of the Fifth Corps at the Caucasian Military District, simultaneously performing the duties of a military doctor and army medical inspector. In 1902, he retired and settled in Kiev, where he died on 15 June 1911.

Ivan Ivanovich's literary activity began at the Novgorod-Seversky Gymnasium, where he wrote poems, some of which were published in the Novgorod Provincial Gazette. As a university student, he began writing articles for the newspapers

"Kievsky Tegel" and "Sovremennaya Meditsina". Later, he combined his military service with writing articles, reports and reviews for

"Medicine Vestnik" and "Works of the Society Kavmasht at Kievskikh vrauye." On the pages of tamikh isdaniy, mam "Russaya medicina,"

"Kavmas," Kavmaskiy Magendar, Protomo Russkogo Antropologicheskogo Obschestva v Peterburge He left behind numerous articles on race, statistics, folk medicine, sanitation, and epidemics. He collected and

published a wealth of anthropological data on the Mavsaks, Aysors,

Armenians, Rusins, Imeretians, Min7pewa, Georgians, Svanes, Abkhazians,

Ossetians, Turks, Persians, Azerbaijani Tatars, Murds, Gesins, Temins, Mums,

Ingush, Maramaps, Russians, Germans and Armenians. We accept racial

and psychological characteristics of these

groups are not found in laboratories, but on the battlefield, in under extreme conditions.

The relevance of Pantyukhov's work is heightened by Russia's problems in the Caucasus. For his tireless and comprehensive efforts, Ivan Ivanovich Pantyukhov has been awarded numerous military and academic honours.

This fact arouses the envy of his comrade Nevin and his

If they are united in their "mutual oppression," then so much the worse for them, for the hostility here is clearly justified. However, it is to be expected that the most significant of their seven is the most brilliant and fundamental work by I. I. Pantyukhov, "The Emergence of Anthropological Types in Russian History" (Kiev, 1909). Professional historians will have to give the attention it deserves, but this prophetic work cannot be classified as a work of literary anti-utopia. It is one of the most comprehensive histories of the Russian state, and to this day the only one that explains the historical process of our country's formation not with the help of abstract political speculations or through post-Marxist-Engelsist historicism, but on the basis of the interaction of monomorphic racial types. This is a masterpiece of massive racial theory, flawlessly created in all aspects of the genre, explains in a simple, accessible, yet comprehensive manner many controversial and dramatic issues in our history, which traditional mass humanistic historiography has traditionally avoided. Where there is no anecdote, there is

— the "biographical truth" of the Russian soul and the Russian type.

The author's ability to address the issue from the very first lines inspires genuine respect and trust: "Anthropological types form the foundations on which nations grow. Based on its type, each viable nation preserves its own, characteristic lisenomy. Nations that lose their lisenomy merge with and other nations and degenerate." Łaxee И. И. Pantyukhov provides an anthropological description of the four main racial types that stood at the origins of the Russian state, and also outlines the geographical areas where they lived. This is the historical anthropological aspect of the issue. The author also explains the survival and dispersion of these types not by abstract historical causes, but by purely natural reasons, namely "the struggle for the existence of Russian peoples depended on height, the shape of the forehead and nose, and other anthropological characteristics."

He convincingly explains the fateful decisions made by certain individuals in our history based on their belonging to one racial type or another, as described in well-known sources and documents, while emphasising the stability of the psychological behaviour of these types throughout

confirming his conclusions with generalisations. I. I. Pantyukhov is a thorough researcher of anthropometry who verifies the accuracy of folk beliefs and legends, which inevitably evokes awe and admiration when looking at the history of our country. This is a detailed analysis of the racial archetype that has not become outdated. "The value of Russian types lies in the fact that they have assimilated other types and, even though they have not borrowed from them, they themselves have influenced them and assimilated them." The cunning activities of the Jewish and Tatar types, who attached themselves to the Russian types under the influence of centripetal forces, are also vividly and vividly described. But the main role in the creation of the Russian state is given by Pantyukhov to the North Russian type. Thus, in this important question, our author adheres to the principles of the mass racial theory, according to which the highest, Nordic race determines military state power in historical circumstances.

The author effortlessly demonstrates the stability of racial types in the characteristics of a productive, self-sufficient, and scientific life, as well as in the features of clothing, the structure of housing, and the organisation of work. economic, social and scientific life, as well as in the characteristics of the costume, the structure of the dwelling and the special features of the post-mortem. The explanation of the racial composition of the Russian people, as well as the psychological motives behind popular unrest, once again leads us to agree with the author and to be convinced of the universality of his scientific method.

It should be noted that the entire book is written in a concise, vivid style at a good pace, and its harmony and informativeness make it easy to grasp. A seasoned journalist specialising in controversial topics, he knows how to deal with simple facts that are accessible to everyone and extract interest from them. And if I. A. Simorsomo can be characterised by his style, Pushmin in Russian anthropology, then I. I. Pantyukhov is undoubtedly its God, with his profound wisdom and lively folk wisdom, which is evident in his scientific work.

E7o mni7a tells not of the "dead" comryti, but of the discovery of the living souls of the people, and that is why it is so important to preserve the memory of the Russian people and the Russian military. The uniqueness of I. I. Pantyukhov's method also lies in the fact that, by analysing the biological springs of racial types, he was able to give not only a clear and reliable picture of their manifestation in Russian history, but also a prognosis which, alas,

destined to come true. This analysis of events will be accompanied by a change in racial dynamics in society, which brings it closer to the ideas of V. A. Moshkov, who also predicted the inevitability of the October Revolution of 1917. The true patriotism of both is expressed in the fact that they did not preach mindless delirium to the Russian people, but focused on the peculiarities of the Russian psyche, warning of the inevitability of consequences if the processes of disintegration are not stopped in time.

"To my mind, under the influence of the prevailing trend, it is necessary to distinguish between anarchism — Russian, and, oppressed by society, utopian — foreign, literature, not all of it, originating from the nobility and the bourgeoisie, to those who learned to hate the ruling classes and became utopians, dissatisfied with everything, rejecting and believing only in utopian theories. The government was to blame for everything, and, according to the utopians, it was necessary to change it, and then everything would be fine. The demands of socialism, communism and anarchism were based on the suppression of animal instincts and the pursuit of happiness. In this situation, Russian, mainly military, anarchism manifested itself in all its glory. On the one hand, anarchism, not necessarily anarchist and not necessarily restrained, such as with its characteristic agitation and anarchist literature, with its insatiable appetite for integration, driven, rather than guided, by its own people, I am confident that it was marching to its own beat to achieve freedom and the highest goals. Having emerged from the nineteenth century, the psychological epidemic has passed into the twentieth century, and perhaps it will reach its apotheosis after an unsuccessful war.

Anarchism, foreign theories, drunkenness, unhealthy literature of the "уеховых" and "горьких" — this is the distorted pathological environment in which racial instincts of a violent nature, which stood at the origins of the creation of the Russian state, began to manifest themselves. And other racial types, caught up in the whirlpool of the Russian civilising mission, soon revealed their waywardness. Biological selfishness, which was essentially a manifestation of the basic type's weakness and temporary confusion. The rights of small nations are rarely discussed by large nations, and Russian history is no exception in this regard. Non-Russian travellers of the northern type, in times of trial, reveal other

historical events in accordance with the psychological requirements of their types. The Bolshevik coup was inevitable, and the propaganda of internationalism was needed to suppress and neutralise the rebellion against the state-forming types against the state-forming ones.

However, in this brilliant and innovative work, "The Emergence of Anthropological Types in Russian History," there is one piece of information which is very relevant in the context of modern politicised society. The genius of this method lies in the fact that, on this basis, Ivan Ivanovich was able to analyse the self-destructive activity of the first State Duma. He was able to explain the ideological orientation of individual deputies and even entire parties based on their racial affiliation. "The State Duma was elected by all the Russian people, as well as representatives of all the major ethnic groups that make up the state. All of them bring with them not only fashionable utopian theories inspired by recent events, but most importantly, they bring the essence that, apart from theories, lies at the heart of anthropological types. Beyond all utopias, the foundation, when considering the most diverse interests and desires of the people of Russia, must be solid. At the same time, the Russian type is the most significant among all others, and although under the influence of Tatars, the Russian people temporarily succumbed to various trends, but in essence they remained the same, as they were under Vladimir the Great, Monomakh, and Peter the Great.

A systematic and methodical naturalist, Ivanovich made conclusions in his work regarding the ideal state structure in Russia, based on the characteristics of the racial archetype of the northern Venerians — the creators of the empire: "The existence of the Russian state and the unification of very diverse Russian ethnic groups, as well as the many foreign peoples of the Russian region who have joined the state, is possible only under autocratic rule."

Let us note again that the above-mentioned work was published in 1909, and therefore, foreign analogies explaining history based on the psychological interaction of racial types began to appear in Europe in the mid-1920s. Among them,

it is necessary to note the outstanding work of Hans F. K. Günther (1891–1968) "The Race of the German People" (1922), "The Race of Europe" (1924), "The Racial History of the Germanic and Roman Peoples" (1928), "The Nordic Race among the Indo-Europeans of Asia" (1934). In 1934, he published a fundamental work entitled "World History on a Racial Basis". The chairman of the German Psychological Society, Rudolf Ensich (1882–1940) in the second half of the 1930s, brought Günther's racial types ~~line~~ with their psychological manifestations, which supplemented and deepened our understanding of the role of biological factors in world history. In addition to the most successful and well-known works, dozens of books and hundreds of articles have been written in this field, and the names of their authors are now known at least among professionals, but the name of the Russian founder of this genre has been lost to oblivion. However, contrary to the expectations of local professors, we intend to change this situation with all determination.

Ivan Ivanovich Pantyukhov's work is still very interesting. "On the degenerate types of Semites," which he presented at a meeting of the Russian Anthropological Society on 29 December 1888. This work was, in



fact, his first independent anthropological work, which can be used to assess the level of scientific development at that time. In it, the author analysed the racial and ethnic self-determination of the ancient Jews with the aim

that ritual sacrifices at the gates with representatives of other tribes had, first and foremost, a strict biological justification.

After presenting anthropometric data on Jews living in various territories and comparing them with the descriptions in the Old Testament, I. I. Pantyukhov allowed himself to draw a natural scientific conclusion: "The European races are clearly Semitic, and mixed types, according to the data collected, are, in my opinion, less common. Comparing the more authentic Jews of Eamavmasya, inner Asia, European Turkey, who are enterprising and have multiplied, with the mixed European Jews, who, despite the terrible persecution and extermination of their ancestors in the Middle Ages, have become very enterprising and are multiplying well, we must admit that the admixture of Aryans has a very favourable influence on the physical type, as well as on the mental activity and enterprise of the Jews.

Now, in the context of our research, we need to make one very important observation. Perhaps, dear reader, you see in our rhetorical style a certain anti-Semitic undertone, which, alas, is often suffered by many who speak the truth. We would like to distance ourselves from such people, because our position on this issue, apart from moral considerations, is supported by irrefutable facts. Not only the names of the Russian scholars who laid the foundation of our racial theory have been consigned to oblivion, but the names of scientists of other nationalities who have achieved success in this field are also stubbornly ignored today. From the point of view of Marxist ideology, it is not nationality, but rather involvement in a particular issue that is considered criminal. The Soviet Union brought together dissidents of different nationalities, united by their rejection of the regime. The same is true of Russian racial theory, for the names of anthropologists of Jewish origin who contributed to its development have been erased from the history of our literature on both grounds. A very striking example of this is Amady Yanigov, a member of the Anthropological Department of the Imperial Society for the Study of Natural History. Anthropology and Ethnography.



A. Z. Zigmund was born in 1868. He received his secondary education in Novgorod, where he graduated from gymnasium with honours in 1888. He then enrolled in the medical faculty of Moscow University, graduating in 1894. As a student, he became seriously interested in anthropology, and in 1898 he left for Spain, where, in addition to his medical internship the mines of Bergina and Geidberg, at the Anthropological Institute in Munich under the guidance of Professor Johannes Ramm, where he mastered the latest methods of anthropological measurement at that time.

In 1899, he returned to Russia and joined the Anthropological Department of the Russian Society, and in 1912, he defended his dissertation on the topic "Jews" and received a doctorate in medicine. ~~The~~ During the difficult years of World War I and the ensuing revolution, Armand Laniou became editor of the Russian Anthropological Journal, striving to maintain the high quality of the publication, which he succeeded in doing. A. L. Smind died on November 1920 after a long illness.

He devoted most of his scientific career to the study of race, to which he himself belonged. His objective approach, free from the distortions of unhealthy anti-Semitism, as well as from the unfounded anti-Semitism that many who are preoccupied with this topic still suffer from, is undeniably valuable.

many people involved in this topic, can still be considered relevant. In his fundamental monograph "The Jews," summarises the enormous amount anthropometric, typological and statistical material on the Jews of Russia, Western Europe, Palestine, Egypt, the Caucasus and America, which allowed him to conclude that Jews, for the most part, belong to a single distinct and stable racial type. Other works are also devoted to a detailed examination of this issue: "Jews (Comparative Anthropological Study)" (Russian антропологический журнал, т. 3, 1902) and

"Anthropological Study of the Jews over the Last 10 Years" (Russian Anthropological Journal, No. 2–3, 1912). He also wrote the articles "On the Anthropology of Arabs" (Russian Anthropological Journal, No. 3–4, 1916) and "On the Anthropology of Negroes" (Russian Anthropological Journal, No. 1, 1912). The latter is particularly noteworthy because it contains data from field measurements of a group of thirty women who exhibited in 1909 at the Moscow Botanical Garden. A. Z. Smind was deeply fruitfully involved in issues of hygiene and the fight against degeneration.

Today, in the context of the dramatic events of the 20th century, the Jewish question has acquired a new and politicised character. It is very important to distance ourselves from sensationalist and speculative interpretations and to shift the focus of impartial analysis to the field of racial biology. The basis of A. Z. Sminda's scientific research gives us this opportunity.

The fate of Richard Nasarevich Weinberg is also quite remarkable in this regard, for he too came to domestic science not from a Marxist-Leninist court. The "inconvenient" Jews were removed, as were the "inconvenient" Russians.



R. N. Veinber7 was born on 31 December 1867 in the town of Tagomole in Natvia. He received his secondary education at the Mitava and Riga gymnasiums, and his higher education at the Moscow and Leipzig universities. In 1892, he defended his dissertation for the degree of Doctor of Medicine, and in 1897, he received the title of private lecturer in anatomy and anthropology. Richard Nasarevich was widely published in domestic and foreign anthropological, psychological, and neurological journals. In addition to his own original research, he actively popularised the latest discoveries of the most prominent European anthropologists. In the context of the topic under consideration, it is worth noting his indispensable contribution to the study of racial differences in the structure of the brain.

In the work "On the Structure of the Muscles of the Legs, Arms, and Trunk. Comparative Anatomical Study" (Moscow, 1899), based on statistical information from P. N. Weinberg, he came to the following conclusion: "We see, therefore, that although the uterus is structured in relation to its external form, undoubtedly, in one respect, it is similar to most types of uteruses, nevertheless, presents a number of features that are significantly different in their frequency from other types of *уѣровеуестмѣ* and are even characteristic of only one type, being completely absent in

others.

In his article "Towards an understanding of the form of the Jewish people" (Russian Anthropological Journal, No. 41, 1902), R. N. Veys Mos7 Jews" (Russian Anthropological Journal, No. 41, 1902), P. N. Weinberg, in the spirit of the programmatic statements of the scholars of that period, that theoretical medicine, as well as anthropology, should subject racial differences ~~in~~ the structure of the body to comprehensive study. Based on the usual feelings of those times and scientific objectivity, the author considers it necessary to note: "After reviewing a number of works published over the past three decades on the somatology of Jews, there can hardly be any doubt that there is a particularly distinctive type among them, expressed not only in the peculiar features of the so-called Jewish "lisinomy," but also in the structure of the body, ~~in~~ the proportions of the head and neck, and in the characteristics of external features. The most striking features are the psychological characteristics of the Jewish race. These and others, mainly the latter, are reflected, as is well known, in the development of the central nervous system, and, more precisely, are an external expression of the special structure of the central nervous system and the mental and emotional life 6 a given individual.

The peculiarities in the organisation of the beard and moustache among Jews have been identified. The most notable racial and diagnostic features include the direction of the so-called Rogandov and Sigiev beards, the difference between the front and back teeth, as well as the numerous gaps and bridges between adjacent teeth, which constitute a distinctive feature of the structure of Jewish teeth, which is expressed in their increased social adaptability and special situational behaviour, usually absent in Russians.

Describing the structure of the Jewish community, R. N. Weinberg notes: "Thus, in this case, we encounter a number of features of the surface structure which, according to our observations and those of other authors, undoubtedly belong to the category of rare variants of the moscovy and therefore should not be overlooked in comparative racial studies of the moscovy." It is among the Jews that the anomaly of the growth of the Rogan and Sigiev beards is observed. The form of the olfactory beard among the Jews should also be attributed to the aforementioned anomalies. Since ancient times, it has been known that all races and peoples have a special character, which has its

origin from the beginning of recorded history. It is no coincidence that the organs responsible for smell have the most ancient origin in terms of their functional development, and their development preceded all other forms of mental activity.

Thus, in light of all of the above, based on irrefutable evidence, it is possible to draw the legitimate conclusion that the murderous, cruel, persistent and persistent behaviour of the Jews is a consequence of the particular monstrosity of their nature. And this conclusion does not contain any racism or anti-Semitism, as all the data is based on the works of conscientious anthropologists who never denied their Jewish origins.

After 1917, Richard Nasarevich Weinberg could no longer afford to write works of this nature, because the triumph of Bolshevik ideas, which was reflected in the racial composition of the first Soviet government, seemed to prove the complete correctness of his naturalistic theory. He was forced to focus on teaching in the anatomical theatre and was already working in Germany, where interest in this problem was growing more and more. His later works were devoted to questions of racial pathology of the nervous system. Comrade P. N. Weinberg in *Nenizhrada* on 21 March 1928.

Not a single new piece of information about the life and activities of the private secretary of the Imperial University, Nanda, who in 1912 published a work that was concise in content and concise in form, "A Brief Guide to the Study of Racial Anthropology," in the very name of the motor, the relevance of the question reached its apotheosis. Outlining in his work the dominant theories of the time regarding the origin of races, the author gradually moved on to describing their moral characteristics, adopting the literary style of a good methodologist. In general, it should be noted that the scholars of pre-revolutionary Russia were not only capable of theorising and waxing eloquent, as we are often led to believe, but were, in fact, very good practitioners. The scientific manuals of that period are distinguished by their good Russian language and the clarity of their narrative, and the high level of erudition of the authors makes it possible to diversify the subject matter with analogies from other disciplines, as well as with historical examples. The works of contemporary anthropologists are characterised by

mainstream thinking, and the requirements for political correctness have distorted the very essence of research. The vagueness generated by the principles of universal racism has become the norm today.

The absence of practical conclusions in anthropological works, given the prevailing fog in the field, is mistakenly identified with "knowledge" and "civic responsibility". The moral cowardice of people who deny their racial identity is so great that one sometimes gets the impression that the latest anthropological studies are written by people who have no idea what they are talking about. This "spineless" anthropology is destroying our race.

I would like to draw attention to the fundamental differences in the principles of material in pre-revolutionary works compared to modern ones. I would like to refer to the excellent Russian work by Vladimir Egorov, "Anthropology and Medicine (On the Question of Sanitary Research)" by Vladimir Egorovich, "Anthropology and Medicine (On the Question of Sanitary Research of Race)" (Pota, 1882). Unfortunately, his name is completely unknown.

This work, which is considered a milestone in Russian science, was presented at the First Medical Congress of the Pskov Province, held in Kobelyaki on 19-20 September 1882.

The level of the problem under discussion in this Russian provincial town is completely unattainable for modern domestic professors, who have completely distorted the spirit of Russian science with their pseudo-humanistic aspirations. The revolutionary enemies, anthropologists and psychologists are not theories of abstract universality, but arise from the need to tie all research methods to one or another monotypic racial type. V. E. Smem wrote in the introduction: "We are not talking here about those responsible representations of the genus homo sapiens, about which we know from anatomy and medical laboratories, but about real beings with whom we interact daily, — beings belonging to a known race, a known nationality, a known cultural-historical period, a known social class, a well-known profession — all conditions that are not random and have a profound impact on the structure, and therefore on the departure of beings.

Thus, according to Hippocrates, the established norms should be applied variably to different people.

Because what is good and beneficial for one person may be harmful to another. "In view of the fact that the adaptability of an organism to changing environmental conditions can be determined primarily by the nature of the organism, it is necessary to determine the nature, i.e. the species and race, to which the organism belongs, subject to the influence of the environment and medicine. The main principle of our research is based on the following position: the definition of the anthropological character of the subject under study should be the first condition for any rational medical and scientific research, because it is known that certain races are more susceptible to certain diseases; the structure and functioning of certain races are different; the sharpness of the senses, muscular strength, digestive capacity, endurance at work, mental abilities, productive capacity, ability to memorise, etc., — all these properties are more or less common in humans.

The simplicity of the scientific method, multiplied by the clarity of the civil position, is reflected in the work of Professor Sergei Mikhailovich Khomyamov of Kazan University, "How to Measure People" (Reference Book on Anthropology, Kazan, 1911).

The author begins his methodological brochure with the assertion that the Russian intellectual is obliged to have an understanding of the anthropological types of peoples inhabiting the Russian Empire: "That is why every day hundreds of sick and healthy people pass under the wheels of the motorcar, and it is impossible to count them all, ~~bringing~~ enormous benefit to science by devoting their leisure time to measuring the population that surrounds them."

It is becoming increasingly clear that the type of Russian intellectual imposed on public opinion throughout the 20th century does not correspond to the original biological prototype. The leaders of the radical ideologists, defining ~~his~~ identity by their abstract mutability and ready to accept into their ranks any mutant simulating intellectual activity, are ~~not~~ representative of the racial purity of our people.

Abstract universal desires and humanistic utopias cannot be considered an adequate product of activity

integration, because it is designed to fulfil the function of the nervous system of a social organism. And any organism, including a social one, is not viable without a healthy nervous system. Consequently, anthropological rationality is the first and most necessary prerequisite for true integrity.

A major contributor and systematiser of science was also Nimoi Vasilyevich



Giyuenmo, who left us with the following remarkable statement "The Weight of Certain Factors and Their Influence on the Passions of the People Who Populate Russia" (St. Petersburg, 1899). The data presented in it and their generalisation are still relevant today, which allows them to be used in explaining political and socio-cultural phenomena throughout the modern post-Soviet space.

The current situation in the field of organised crime can also be explained in large part by the experiences of our predecessors, which are now a thing of the past.

Nimoy Vasilyevich Giyuenmo, a native of the Yaporozhye region, was born on 20 May 1858 in the village of Nebedine. After graduating from the 3rd Kharkiv Mass Gymnasium, he entered the St. Petersburg Medical and Surgical Academy in 1878. And in 1883, after graduating from it, he was appointed junior doctor in the 20th Artillery Brigade in the town of Vadimavmas. In 1884, he was transferred to the 80th Kabardian Infantry Regiment, with a secondment to the Vadimavmas Military Hospital, where he served as a staff coordinator for four years.

ordinance officer.

Observing the diverse population, Nimoy Vasilyevich, on the advice of the most prominent domestic anthropologists A. P. Bodanov and V. E. Sme, began to study the racial characteristics of the Tsemete. The result of this work was his dissertation "Materials of the Anthropology of the Caucasus" (St. Petersburg, 1890), and in 1892, he published a preliminary study entitled "Tersmimasami." Finally, in 1899, his major work "The Weight of the Soul and Certain Aspects of the Life of the Peoples Inhabiting Russia" was published, and was awarded a special prize by the Society for the Study of Nature, Anthropology and Ethnography. Kassim Russian anthropology L. N. Anuin wrote in stay connection, into work

"He makes a significant contribution to neuroscience, and in relation to Russia and the Russian people, Mr. Guillen's work is outstanding in its significance." Having analysed the weight parameters of the population, as well as the separate ethnic groups represented by the multitude of peoples inhabiting the Russian Empire, N. V. Giyuenmo prepared a statistical basis for racial differences in the field of higher nervous activity. He concluded: "The influence of ethnicity (race) on weight undoubtedly exists, in addition to all the other factors already considered, such as growth, development, etc. Racial and ethnic characteristics do not change from parents to children. Differences in weight, which are found in certain areas of our vast country, cannot be explained by either growth or age, but rather by the influence of ethnicity (tribe).

In 1892, N. V. Guiuenmo was transferred to Moscow, to a military hospital, and a year later he was elected secretary of the Anthropological and Ethnographic Department of the Russian Society of Natural Sciences. Anthropology and Ethnography, holding this position until 1895, when he was transferred to St. Petersburg to the Main Military Medical Administration, where he was appointed head of the military medical department. From 1898 to 1899, N. V. Guiuenmo visited Germany, England and France, and in 1902 he was appointed senior physician of the Warsaw Military District. Before the Russo-Japanese War, N. V. Giguenmo visited the military base in Port Arthur and, based on his observations, wrote about its unsatisfactory sanitary conditions, which were beyond the control of the command.

However, the warnings of Russian and military experts were not heeded, and this should also be reflected in modern historical science when explaining the reasons for Russia's defeat in that war.

Nikolai Vasilyevich Gippen was born on 17 August 1910.

Throughout his career, he combined in the most remarkable way a genuine passion for military service with tireless and profound scientific research, which is reflected in his numerous publications in military medical, technical and academic journals.

However, in fairness, it should be noted that his example was not the only one. On the contrary, the life path of N. V. Gippiyenko was more the norm for bi7raliŭ podŭinnyh rusmikh uenyh, who consider themselves first and foremost citizens of their country and only then bearers of the principles of academic science. Any contemporary discussions about its international and interracial nature would undoubtedly be met with their unequivocal support.

Activists and leaders of movements around the world consider themselves to be the most educated and progressive part of society. A similar situation can be observed in our country. However, everywhere else, in the majority of educational institutions that symbolise the movement's revolutionary ideals, highly questionable figures with questionable biographies, such as Krupskaya and Kogontay, are chosen. We would like to propose the candidacy of P. N. Tarnovskaya, who is truly worthy of emulation in all respects, not only as a woman, but also as a representative of the intelligentsia.

Prasmove Nimogayevna Tarnovskaya, although she was a prominent Russian anthropologist and psychiatrist, signed all her scientific works with dignity and modesty: "Tarnovskaya, a woman doctor."

For decades, Soviet propaganda hammered into the impressionable minds of children a frightening image of Russia as a "prison of nations" "prison of nations," in which, in addition to the oppression of national minorities, there was also the oppression of women.

One thing is already enough to break the mould, that Praskovya Nimogayevna has been performing the duties of the head of the Anthropology Department of the Imperial Society for the Study of Natural History, Anthropology and Ethnography. She was also a permanent member of the Russian Society for the Protection of

public health, where she regularly gave lectures on a wide range of topics related to improving the biological vitality of the Russian people. Of particular interest in this regard is her lecture "New Works on Criminal Anthropology" (1891) is particularly noteworthy, as the data presented in it remains relevant to this day, and the thoroughness and completeness of the material allows us to apply P. N. Tarnovskaya's ideas in our everyday lives and today. It is characteristic that Russian science is also cited, but

"Anthropology is the study of human nature," — that is its mission in the life of the people, and knowledge about the causes of degeneration and the methods of combating them is one of the main tasks of anthropology. Reviewing and describing the main causes of degeneration, P. N. Tarnovskaya concludes that "the simultaneous existence of these characteristics in a person, together with deviations from moral norms, gives the right to classify them as a degenerative type."

She summarises all her observations and conclusions from foreign authors in the form of a clear and practical prescription: "We must hope and trust that in the near future, criminal anthropology will form the basis of criminal law and sentencing."

In his second work, "On the Feelings of Criminals and Prostitutes" (St. Petersburg, 1894) P. N. Tarnovskaya applied the principles of criminal anthropology to the study of the population, again proceeding from the genetic characteristics of its representatives. According to her research, it appears that it is not social conditions that lead women to prostitution, but rather hereditary degeneration. The immaturity and fragility of the structure of the organs of perception lead to moral decline, and the incoherence of relationships is the result of the immaturity of the associative apparatus of such women.

Prasnova Nimogayevna Tarnovskaya summarises her practical observations with the following theoretical conclusion: "Thus, the scope of criminal anthropology is expanding in such a way that a comprehensive and detailed study of crime is becoming necessary: 1) a thorough investigation of the external organisation; 2) a detailed study of his past — childhood, upbringing, family, friends; his present life — activities, habits, social life; 3) understanding of the moral context of the circumstances that led to the commission of the crime, and, in particular, 4) — which are

a significant shortcoming at the present time — a posthumous examination with a more detailed and thorough investigation of the nerve centres.

Based on all of the above, it becomes clear that in pre-revolutionary Russia, the basic principles of Cesare Lombroso's law were openly supported by the most progressive members of society. The example of L. N. Anuin's work "The Study of Psychological Types," which we discussed earlier, ~~on~~ this assertion. And the assistance of prominent professors, who later became the driving force behind the development of Russian science, convinces us that the ideas of radical anthropology are not popular with the "realists". On the contrary, in addition to social and legal aspects, political aspects were also developed, because in the conditions of the multi-ethnic Russian Empire, experience had long been accumulated which was quite obvious, ~~and~~ not all peoples, its inhabitants, have the same predisposition to commit crimes.

From this point of view, the article is very interesting and informative.

3. V. Zrismona's "On Murders and Robberies in the Caucasus," published in 1906 in the periodical "Vestnik Psikhologii, mrinagovaya antropologiya i 7inotisma" (On Murder and Robbery in the Caucasus), edited by the renowned Russian psychiatrist and neurologist Vladimir Mikhailovich Bekhterev. The very existence of this journal, led by such distinguished scholars, refutes the vitality ~~ad~~ groundlessness of the Marxist propaganda of the Soviet regime. By preserving the original sources in special library archives, local professors are able to preserve our invaluable heritage.

His work 3. V. Zrimsom naŧ tam: "Kavmas ranks first among all countries that were part of the Russian Empire in terms of the prevalence of murders and robberies, despite the very serious struggle against these crimes by administrative and judicial authorities and the considerable material resources spent on educating the local population." As can be seen, the situation in this region has ~~not~~ changed, and the educational mission of humanism, which is not limited to propaganda and "progressive" Soviet ideas, is being carried out.

"Naturally, a psychiatrist and psychologist interested in psychopathology and criminal anthropology may come to a different conclusion.

The question arises: do the innate characteristics of the psyche of certain individuals and races living in the Caucasus have no bearing on the murders and robberies committed there, and do not commit crimes of this kind, and if they do, then to a greater extent — people with mental and nervous disorders.

Having conducted a detailed psychometric analysis of the characteristics of the accused namongnosti morennogo naseleniya Kavmas, 3. B. 3rismon positively answered the question posed, the press release ue7o made the following conclusion: "Whatever race may have dominated the population of Kavmaza for 300 years — whether it was the Slavs, the Teutons, or the Mongols — it does not matter: many of the characteristics inherent in the country's indigenous peoples will remain unchanged."

It should be emphasised once again that the Russians of that time were not at all passive integrators, but people with an active life position. We have already noted that the founders of our science, V. A. Moshkov and I. I. Pantyukhov, have consistently exposed the degenerative nature of demagogic art, which has completely entangled the consciousness of the ruling masses of Russia with its metastases. The creativity of writers, poets and artists is called "Silver Age," which forces us to admire irresponsible dreams, which are both naive and painful. However, it is precisely these maniacs who, in the end, brought about the "bloody October" with its satanic rhetoric.

The need for an open struggle against degenerate anomalies in art was emphasised by the Russian neuropathologist Grigory Ivanovich Rossosimo (1860–1928). In his work *Art, Sick Nerves and Education* (Moscow, 1901), he set himself the task of "...reflecting the objective art and artistic creativity of our days in a biological context." As a professional who had devoted many years to studying the structure and functioning of the nervous system, he argued that demagogic art is oriented towards "an incorrect understanding of psychological phenomena" and is represented by "bad people who are deliberately misrepresenting their psychological abilities and aspirations." Rossomimo draws a clear line between healthy, normal creativity and pathological creativity, and also substantiates the criteria by which they are determined, so much so that he even assigns

м "7и7иенииестой нормировке произведений искусства" (The 7th and 7th norms of artistic production). In his now-defunct work, Grigory Ivanovich Rossomakhine expressed himself radically and courageously: "The present represents a degenerating art: to admit this, to admit degeneration art, would be completely pointless: degeneration is inevitable; but to neutralise it is one of the most important tasks, because many psychopathic states are distinguished by their spontaneity, especially when they reach the receptive consciousness of a subject with a predisposed nervous system. Hence the need for aesthetic education, its medical and pedagogical significance; hence also the need to standardise artistic education in general.

Having studied a huge amount of material on all visible manifestations of racial types inhabiting the boundless expanses of the Russian Empire, the authors are not afraid to draw bold conclusions ~~the~~ the genetic and biological inequality of races. It has been repeatedly emphasised that their creative abilities are not equal. The statistical data cited to justify this position are indisputable.

The article "Materials for the Anthropology of the Russian People" (Russian Anthropological Journal. 1902, No. 3) by Russian scientist A. N. Krasnov. The significance of this study lies in the fact that the author conducted statistical anthropometric measurements at conscription points located throughout central Russia. The author writes on this subject:

"Summing up the results of measurements from 10 provinces and 21 districts, we cannot help but be struck by the uniformity of composition that characterises them. Everywhere, the predominance of the light-coloured type is striking. Blondins make up 20 to 50% of all those measured, so, allowing for all possible variations in the composition of individual parties, it is still impossible not to admit that in 10 studied areas, the main component of the population should be a dark-coloured, light-coloured race, which, despite mixing with the new race, which gave rise to mixed breeds with transitional features and characteristics, preserved in their original form in the form of many mixed absolute bonds.

Its influence is also evident in the months when ~~more~~ more grey 7gas, and grey 7gas predominate in those hybrids in which

The darkest omegas are accepted under the influence of impurities of the most pigmented race. The representatives are, however, more homogeneous. In them we find the most common, typical features of the Lissomy, which are repeated throughout the entire vast expanse, covered by 10 well-known 7ybernias, constantly repeating themselves, so that, mixing them up, you will be put in a difficult position, and the 7ybernia will be taken away. It is impossible that there is no other option for the Russian people than the commanding race.

There, it is clear that the dark-skinned race cannot be considered Russian. This is an incidental detail, mainly borrowed from the Linyks and Turks, and perhaps from the southern and western peoples, with whom the main elements of the Russian people came into contact.

Thus, the names of Rus and the Russian people have the most ancient, purely racial and anthropological origin, dating back to the main branch of the northern race — the Rus people. It therefore becomes quite obvious that the main constituent and bearer of power throughout Europe ~~the~~ the European part of Russia has always been the same racial type — the blond-haired, blue-eyed blond.

In confirmation of this naturalistic thesis, which formed the basis of the mass racial theory ipre-revolutionary Russia, numerous scientific works were written. We will summarise them in the introduction to ~~the first issue of~~ "Russian Racial Theory before 1917," and then we will move on to consider other works that are important for our study.

Contemporary historians and geneticists are largely unanimous in defending this view. For example, the prominent Russian geneticist Valentin Vasilyevich Sedov, in his monograph

"The Old Russian People" (Moscow, 1999), states: "The claims of linguists about the Iranian and Indo-Aryan origin of the name Rus have a reliable historical basis. It goes back to the Proto-Indo-European root rauka, ruk — "light," "white," and is derived from the local Indo-Aryan root ruksa, russa — "light," "white."

But it is quite obvious that it was precisely the people who inhabited these vast territories who could be called white, which indicates their racial affiliation. The average climate of Russia is completely unlike the snow-covered tundra, and it cannot be called

"беры". Rus is a racial name, testifying the Nordic origin of its ancient inhabitants.

Thus, once again under the influence of universal but irrefutable facts, we are convinced that that all the most radical theoretical conclusions of pre-Russian racial theories are based on the generalisation of enormous statistical material, which is why their theses are confirmed by modern science. A very striking example of this is the large-scale explorer and traveller Grigory Elimovich Grumm-Grzhimaylo. Having reached the highest heights of science in Russia, he gained recognition and, during the Soviet era, conducted research in Central Asia, the Caucasus and the Far East. However, his fundamental research to манву

The "unaccepted" history, to such an extent that амшепташия on the real hierarchy of races changes our worldview.

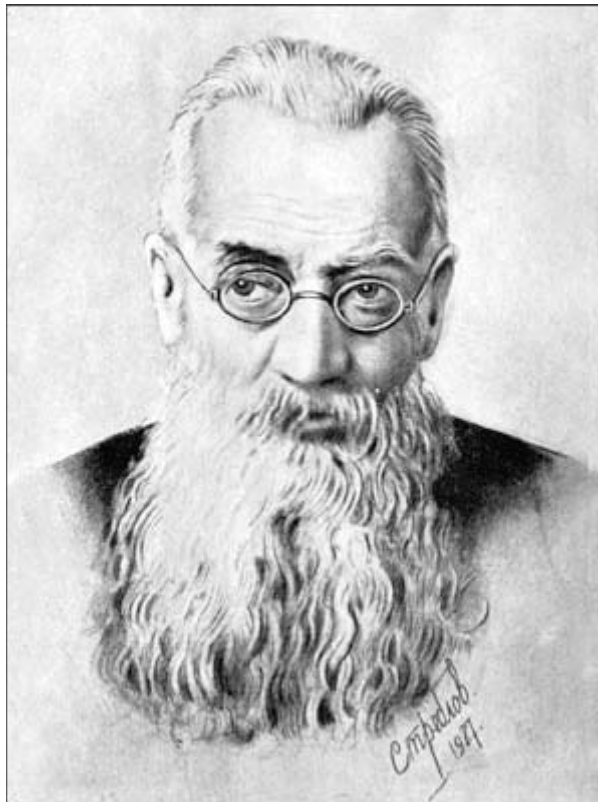
Grigory Elimonovich Grumm-Grzhimaylo was born on 5 May 1860 in Saint Petersburg into the family of a notary of the Ministry of Justice. After completing his military service, he enrolled in the natural sciences department of the Physics and Mathematics Faculty of St. Petersburg University in 1880. Even as a student, Grigory Elimovich was actively involved in scientific activities, travelled extensively and devoted his time to practical studies, and in 1884, after passing his final exams, he was awarded the degree of Candidate of Natural Sciences.

From that moment on, numerous expeditions set out for the Caucasus, Altai, Pamir, Central Asia, Eabayma, Mongolia, China, Manchuria, and the Far East, which brought him worldwide fame. He visited many regions and was the first European explorer to do so. An expert in Eastern languages, archaeology, history and anthropology, Grumm-Grzhimaygo was the first to systematically collect information from ancient manuscripts and legends, comparative data on the origins and development of languages and cultures located in the vast territories of Asia. Later, he became a professor and vice-president of the Russian Geographical Society, writing numerous monographs and generalised encyclopaedic works. Grumm-Grzhimai died on 3 March 1936.

His works are still considered very "inconvenient" for modern science, to such an extent that the conclusions contained therein contradict the average

pseudo-humanistic
continent.

view of history of the Eurasian



I will be a humble physiotherapist, like the vast majority of Russian scientists of that time. G. E. Grumm-Grzhimai analysed ancient mythological texts and came to the conclusion that the original racial type that formed the population of northern China was undoubtedly European. This thesis is well-founded in his monograph with the characteristic title "Why do mythical creatures depict demons as red-haired? (On the question of the peoples of the Beroom race in Central Asia)" (St. Petersburg, 1899). In it, he writes: "One of the dominant peoples inhabiting the Meita River basin were the red-haired 'di'. The Chinese conscientiously admit in their writings that they are not indigenous to those areas, which are usually associated with traditional mythology. In many picturesque images from the early dynasties, one can find detailed portraits of demons from hell — "7yи" — who are depicted with red hair, sharp teeth, and protruding eyes.

characteristic anthropological features of the European race. Characteristically, much later, already in the era of scientific discoveries, when European travellers first saw them, they called them "yan-7uy-yus" — "black-skinned people". This reinforced the racial stereotype in their minds.

In the 25th century BC, the Mita people occupied a small part of the territory of modern China and called themselves "the people of a hundred families" and "newcomers," while all neighbouring peoples were classified not by place of residence but by racial characteristics, leaving behind a wealth of written evidence. It was from their non-ethnic neighbours that the Mitais learned how to cultivate and irrigate the land, build dams and other engineering structures, as well as how to construct towers, courtyards and other architectural structures. Among all the Mitai, the red-haired "di" people were particularly distinguished. Namely, the red-haired people were representatives of one of the early Mitay dynasties, the Njoy (1122–225 BC), which, according to G. E. Grumm-Grzhimaylo, refers to the Metisai with representatives of the 70th generation, tam mam hieroglyphs "di" consists of two hieroglyphs, which clearly express the meaning "seven dogs".

He concludes: "The fact that they belonged to a single (and probably extinct) race is confirmed by the fact that there were no intermarriages among them. S u c h an assumption does not seem impossible. In prehistoric times, the race had a completely different distribution than it does now. Its remnants in various regions of the world have now been preserved on the islands of Polynesia and the Eons, in Indochina, in southern China, in Manchuria, in Russia in the far north-east of Siberia and in North America; in northern China, the dark-skinned type has survived to this day. Traces of this race are also visible among some groups of the population of Bhutan, Nepal and Kashmir, which, among other things, explains their dark complexion, straight hair and thin, straight noses.

The Aryan origin of the name "di" is also confirmed by the fact that they call their leaders and elders "as".

In the 7th century BC, the word "di" split into two branches — "beguyu" and "mrasnaya". "Begaya" gave rise to the name "dinginy", and from the mixture of "mrasnaya" gave rise to many modern peoples inhabiting the vast expanses of Central Asia and the Near East, in which

many of them still have completely European features.

Restoring the racial and psychological characteristics of the ancient dinosaurs, G. E. Grumm-Grzhimaylo comes to the following conclusions, which are very characteristic of our research. The men of the dynasties were distinguished by their tall stature, athletic build, endurance, sharp and warlike nature, while their women, on the contrary, were refined, graceful, and wise. Warriors were fierce and never parted with their weapons, using them without hesitation for any reason, but they fought ~~not~~ with force, but with skill. The forged swords, shields, spears and axes they wielded were of very high quality. The craftsmen built wooden log houses, knew how to sew expensive clothes and make delicate jewellery from gold, silver and precious stones. Noisy feasts with plenty of wine and dancing were a common pastime. Men always wore short haircuts, and women wore their hair in elaborate white headdresses, beads and sea shells. All forms of worship among the Dinars are elective. The dog is considered a sacred animal, and its killing is considered a sacrilege, even murder. Their freedom and independence permeated ~~the~~ entire way of life, and the lack of restraint in their rights was reflected in many myths and legends. The people of the "Celestial Empire" regard them not as equals, but as "wild buffaloes". No one could force a girl to marry against her will. In addition, among the dynasties of all peoples of the vast territory of Asia, monogamy was the primary and fundamental form of marriage, the absence of lust and idolatry; on the contrary, chastity and celibacy are very widespread.

Asking a fair question: what exactly is a race? —the greatest Russian scholar — the researcher of this region —came to the same conclusion, that according to all external descriptions, a comprehensive psychological portrait, ~~a~~ as well as the details of everyday life and specific behavioural patterns, it could be a European race with a clear predominance of northern origins in its biomass substrate. Answering the question about the racial origin of the autochthonous population of Central and Eastern Asia, G. E. Grumm-Grzhimai demonstrates the dynamics of historical processes in this region, putting forward his version of the composition of the indigenous race.

The bonds of friendship are not enough to win the battle for Asia's vital resources against the motorised brunettes. -sa shortcomings of their physical and mental organisation, but, on the contrary, is due to their excessive concentration in a region that is not suited to their manifestation and development. Driven by a desire for individual freedom and incapable of submission, endowed by nature with initiative and a rich creative imagination, he is inevitably forced to lose out to unambitious beings capable of Asian-style labour and strict obedience. Driven by lust and endowed with a generous, exalted attitude towards women, the immoral bon vivant established the only form of brama possible for himself — monogamy, uem and predetermined uisxennyй перевес амон7оxоидами and mestizos, adhering to-sa спешил[ими] their семсуауьно-психиической монструмции поxи7амии 7остево7о брама and similar forms of activity, completely inaccessible to the understanding of беxо7о uexовета.

Three revolutionary ideas on the history of G. E. Grumm-Grzhimai are confidently developed in his thematic work

"The Belomurskaya Race in Central Asia" (St. Petersburg, 1909). First of all, the Russian author refers to the authoritative opinion of Professor Poggia Topinara, a renowned anthropologist, who stated:

"One can cite the existence in ancient times in Central and Northern Asia of a race with fair skin and red hair."

The discovery of mummies and fossils in the Senen Valley confirms the existence of two racial opposites in prehistoric times in this region: the stout type with an average height of 93.6 cm the slender type with an average height of 68.4 cm. "Thereas within the boundaries of the Altai-Sayan region represent a transitional zone between the long-legged and short-legged races. It is likely that this is where mainly the ~~main~~ population of the Eabay region, followed by the Dingo population of the area, which, like the Dingo Atai, belonged to a higher race, perhaps even European, as evidenced by their clothing, their customs, and their language, and many of them are distinguished by their self-confidence and manners, which are completely European.

In addition, ancient mythological treatises tell of peoples who inhabited Central Asia outside the Great Wall of China, ~~in the region of the~~

namely: the Usuns, Khazars, Dingshan, and Bomas, while emphasising that they had red hair and red eyes. Presumably, the name "redheads" refers to all the tribes known to the Chinese, ranging from the red-haired to the dark-haired. The "Bsy-shy" directly confirms that the southern part of the Gobi was the homeland of the Dings. The explanations of many tribes that inhabited the vast expanses of the steppes are based on hieroglyphs, which translation mean "red" and "brown".

Then, in the fourth century AD, the Agtaimo-Sayan region was flooded with Turks, who mixed with the local tribes and formed a new people, which was referred to in mythical chronicles as "Zheto7ogovoi". As for the people who lived nearby, there is preserved information about the Manons of the Manon tribe, who existed there in the 9th century: tall stature, fair complexion, ruddy cheeks, red hair, and blue eyes. The basic type prevailed, while those with dark hair were considered unattractive, and people with fair hair were simply considered descendants of the gods. Already in the 17th century, when the Russians began to colonise Siberia, they encountered a completely different people in terms of race, represented mainly by dark-skinned and swarthy types. Chinese chronicles note that in the 18th century, there were many subjects among the Manchus with "light-coloured skin and hooked noses".

Summarising all the available information, G. E. Grumm-Grzhimai comes to the conclusion that "the Dings constituted a separate branch of the Beroom race".

Well, let's give the most compelling and convincing argument in support of our beloved stonemason and traveller. Throughout the world, the kontu is recognised as one of the most mythical creatures, but according to its racial characteristics, it cannot be classified as a true autochthonous monoid, because it is known that they are characterised by sparse vegetation on their heads. However, in all known images, he is still depicted with a very lush beard, which in itself may indicate, at a minimum, a high proportion of non-European ancestry.

All of the above views and scientific constructions of G. E. Grumm-Grzhimail were well known among the clergy and intellectuals of those regions of Asia where he conducted his research, and no one could ever accuse him of being a racist.

a racist. It is quite possible that today he would be teaching at the most prestigious universities, where all "science" is funded by "Soros" and similar stock market speculators.

Ten years later, a Russian traveller repeated Grigory Elimovich Grumm-Grzhimai's expedition route ~~high~~ Mongolia, he heard a song sung by local wise men about "a Russian man ~~with~~ long beard who knows everything, whose hair grows long and who keeps secrets".

It follows from the above that all the rumours about the mystical Eastern wisdom are unfounded, because without the primal knowledge of the race, it would simply be impossible to conceive of it.

Let us lift the veil of secrecy and gaze upon one of the masterpieces of our culture, which is also completely incomprehensible.

Modern science is considered to be the greatest achievement of modern civilisation, and its creation is associated with the names of such scholars as Konrad Noren and Irenaeus 3yb-3ybeldt. 3to7ya

— Science, which studies the biological prerequisites of certain ~~types~~ behaviour, is essentially an independent branch of the newest socio-biology. However, the name of the wonderful and completely original Russian historian Neopogda Franevich Voevodsky is associated with its formation. who laid the foundations for its development and brought it to its current state.

N. F. Voevodsky was born in 1846 and, after graduating from St. Petersburg University, wrote his master's thesis on "Cannibalism in Prehistoric Times. An experiment in the history of the development of morality" (St. Petersburg, 1874), and then his doctoral thesis "Introduction to the Milogy of the Odyssey" (Odessa, 1881). From 1882, he was an ordinary professor of classical philology at Novorossiysk University.

However, in the context of the topic under consideration, his work "Our and Other Peoples' Beliefs and Similar Examples of Corpse Utilisation. (3togoiuetsmniye and milogoiuetsmniye sametmi)" (Odessa, 1877).

The modern concept of sustainable development is concerned with the preservation of the environment and the principles of sustainable development, One of the first in world science to formulate this thesis, Voevodsky argues that it is, above all, a monotonous projection of biological laws, rooted in

history. It is precisely on the basis of this approach that he explains the causes of the racial activity of the ancient Aryans. Rejecting all possible idealistic causes of the rise of the Aryans, N. F. Voevodsky writes: "That is why, while recognising the truth in the current and meteorological explanations of the migrations, one can at the same time consider them sometimes very unsatisfactory. On the contrary, everything leads to the conclusion that in our mythological sources we should see one of the most dramatic remnants of the most ancient times — the time before the separation of the Indo-European family. We find many clear signs of the existence of manibagism among all Indo-European peoples: Indians, Scythians, Romans, Medes, Germans, and Slavs.

The cannibalism of the ancient Aryans should not be feared, as it is not indecent to our own biological nature; on the contrary, it should be correctly understood in the context of the struggle for existence. The "mystical" approach ruins and confuses everything here, because the ancient Aryans did not practise abstract asceticism, but the monstrous devouring of enemies of other races, defeated in the struggle of species. No Aryan would ever dream of eating his fellow men, just as no one would ever dream of eating dogs, cats, pigs, or other animals. Biological extinction is subject to the same laws as any other organism, and it exists in the organic world. Hence, the problem of the practical use of the corpse of a defeated enemy arises, which, even with nutritious food and supplements, must contribute to the survival and improvement of its own organism, which we observe daily in numerous television programmes devoted to wildlife.

"What is now considered to be the result of conscious creativity at other stages of development it may be achieved simply through observation and dry, routine work of the mind."

The essence of Voevodsky's method is the unity of mind and body. The ancient Aryans' nomadic lifestyle, until they split into tribes, was the basis of their biological activity, which led to the conquest of vast territories, beyond the boundaries of the area of original settlement. But сто Yudoeđstvo was not a form of self-destruction, мам asserts modern "7уманистическая [иҗосо]ия", but a symbol [иҗиуесто7о and ritual eating inorace

opponents, which is reflected in a multitude of legends, tales, myths and legends.

That is why, in the understanding of the ancient Aryans, a warrior was a person ~~wh~~an active life position, a bearer of moral values, because a passive victim is not trusted by nature with any moral principles. There can be no morality in sheep, for according to ancient Aryan belief, the basis of all moral teachings is always freedom of choice, resting on the fragile balance between life and death.

It is precisely this psychobiological ~~lam~~ and samyuen that lies at the heart of all the most ancient Indo-European myths. And psycho-biological thinking, in turn, is the only way to explain the behaviour of all peoples of the Aryan race. Voevodsky is absolutely right in asserting that there is ~~ndig~~post-scientific at the heart of the myth. Mil is a kind of biological by-product, a preservative capable of being stored in the memory of the archetype. Its purpose is to saturate the mind with the food of choice, even when circumstances limit freedom of action. It is a substitute for normal "dim" behaviour, which is why it is known to "mythical" people and does not exist in animals. It is necessary in order ~~nto~~ suppress natural instincts of a racial type, temporarily removed from active life.

No similar studies by Neopogda Franevich Voevodsky have appeared since then, either in domestic or world science, which are considered to be strictly racial self-mutilation.

Well, now, dear reader, it is time to shed light on one piece of information that is completely ignored by Soviet and contemporary historiography.



All of these scientific works, which were rejected by Russian scholars, are not at all irrelevant in today's world, but are in demand in solving the country's pressing problems. In the preface to the first volume of Russian Racial Theory before 1917, we have already noted that in 1862, Stepan Vasilyevich Eshevsky, a professor at the M. V. Lomonosov Moscow State University, began to study the history of Russia on a racial basis. In the 20th century, Russian anthropologist of foreign origin Joseph Epstein laid the foundations for racial typology, which is still recognised by the entire world community. This speaks to the fact the research of many specialists in this field was not a spontaneous intuitive impulse, but a conscious activity aimed at creating a new type of worldview.



For example, even the very style of the badge of the Imperial Society for the Study of Nature, Anthropology and Ethnography speaks of its racial orientation. with a Russian peasant woman in traditional dress depicted on the front and representatives of other

"*uvetnykh*" races. The Soviet anthropologists mentioned above are unaware of the existence of this token, which was issued to all members of the Society, which once again leads us to the conclusion that they are not very professional.

The facts we cited in the introduction to the first volume, which clearly demonstrate the relevance of racial studies in pre-revolutionary Russia, are confirmed again and again, even if we disregard the clichés of Soviet propaganda. The main thing, first and foremost, is that all the numerous scientific studies conducted in this area were by no means the work of enthusiasts, but rather the systematic activity of statesmen

who carried out the will of the ruling masses of the Russian monarchy, which was based on the Russian Orthodox Church, and, as we have noted repeatedly, is completely unheard of in either Europe or America.

Russia was the only power in the world where the problem of the existence



of the Russian language was simultaneously in the interests of the scientific community, the imperial government, and the Christian clergy. The Russian Emperor, in alliance with the local hierarchs who ruled the world's largest multi-ethnic empire, clearly understood the advantages they would have if the racial characteristics of their subjects were described and recorded in the interests of harmony and increasing the vitality of the highest class. It is precisely for this reason that racial science in Russia at that time was, in the literal sense, accessible to the people, and not the preserve of a handful of professors, who, in their zeal, completely ignored the biological differences between the subdivisions of the human race.

After reviewing the theoretical research conducted in Russia, let us now turn to the practical side of the issue, in order to assess how well the situation stands in terms of racial equality.

In the major cities of the Empire, anyone interested can freely purchase affordable equipment for racial measurements, as well as standard busts of all known racial and ethnic types, made in natural size. The findings of modern professors constantly remind us of the impossibility of defining racial types, for they are arbitrary. This fact gives us reason to assert that Soviet anthropology is not a direct reflection of the principles and ideals of Russia.

It is a serious mistake, because it replaces the original racial self-awareness of our people with a mentality that is fundamentally universal. To this day, we are deprived of the most beautiful aspect of Russian social and cultural tradition, which united people according to their ancestral inherent virtues. Instead, we are being fed with substitutes for idealism, created by characters of dubious biological merit. Everything that is true, healthy, sincere and meaningful is still excluded from our mental turnover. With indifference and apathy, but above all

— The clarity of healthy instincts teaches us to admire what is called the "Russian spirit". The concepts of "magical" and "mystical," which are essentially "moral depravity," are instilled in us under the guise of nationalist ideas. The time has come, and we must state with clarity that this kind of propaganda must be considered a destructive biological diversion against the Russian people, and against the white race in general. The objectivity of the method is facilitated by the impartiality of the position in this case. To all those who will accuse us of "chauvinism and racial intolerance," we will respond with "love" to "love," accusing them of medieval bigotry.

Now let us turn to the second Russian mass and other Russian characters.

The Trindin family descends from Old Believer peasants in Vladimir Province. Sergei Semenovich Trindin came to Moscow in the second half of the 18th century and got a job at Moscow University as a mechanic, and after a while he started his own optical workshop. In 1809, the Trindin family expanded their business and opened Russia's first optical shop at 16 Kusneymy Bridge in Moscow. and in 1831, the Trindin firm participated in the first Moscow industrial exhibition.

The youngest son of Sergei Semenovich, Yevgeny Sergeevich, was born on February 1806 and joined the army in 1858. It is to him that the company owes its scientific progress. After acquiring a share in Nybyan, he opened a shop and a laboratory. After the death of Yegor Sergeyevich Trindin on 29 December 1868, his sons Sergei Sergheevich and Peter Sergheevich took over the management of the family business and established the firm "E. S. Trindin & Co.", which would later become the largest domestic enterprise in this field.



In 1882, the firm "E. S. Trindina S-vey" took part in the All-Russian Industrial and Art Exhibition in Moscow. As a result of the exhibition, the company was awarded a silver medal. "for the high quality of its medical and surgical instruments, and fits efforts to improve and expand the production of instruments currently in demand." During this period, the production of instruments and anthropological nomenclature began. By 1885, the company had expanded significantly, and the first and only "steam" laboratory in Russia for medical devices and surgical instruments with the most modern equipment was opened. The laboratory operated the first vocational school in Russia for training specialists in a wide range of surgical, veterinary, anthropological instruments and laser-mechanical devices.

Namone, the recognition of the successful work of the Trindin family: they became "court physicians and surgeons of the Imperial Theatres and Imperial Courts, suppliers to the Imperial Court and the Russian Medical Society". The company began to supply medical instruments for the army and military hospitals, as well as anthropological equipment for university laboratories. Everything is manufactured to the highest international standards: from centimetre rulers and tripods to prostheses and portable microscopes; from crutches and orthopaedic devices

to thermometers and scales.

In the company's mission statement, one of the main priorities of its activities is stated to be "protecting public health".

In 1885, the company took part in a trade exhibition in Moscow dedicated to the centenary of Empress Catherine II granting independent rights to the trade union. The company's product line "E. S. Trindina S-vey" attracted particular attention from the public. In the same year, the company represented Russia at the World Exhibition in Antwerp, and as a result, its exhibits were awarded a gold medal for the best medical devices and a silver medal for surgical instruments.

In 1886, the firm "E. S. Trindina S-vey" was awarded the highest honour of the Russian Empire — the right to display the State Coat of Arms on its products and promotional materials. Both Russian and foreign committees that awarded the company high honours praised the affordability of its instruments, which were of the highest quality.

In 1896, the largest industrial and art exhibition in Russian history was held in Nizhny Novgorod. The company presented its products in four sections. The following were exhibited: surgical and anthropological instruments and accessories, orthopaedic devices and prostheses, diagnostic devices, all kinds of devices and apparatus for surgical operations and care of the sick and wounded, equipment for mass sanitary treatment of the population and anthropometric measurements. Also presented were: linguistic devices, geodetic and astronomical devices, and veterinary devices. The decision of the award committee was as follows: "The company's modern existence, with constant expansion of production; its highly satisfactory instruments and excellent surgical tools, as well as its good training of craftsmen, it is hereby granted the right to use the State Coat of Arms."

From 15 April to 18 August 1900, the famous World Exhibition in Paris took place. Russia was represented at it by 2,500 exhibits. The E. S. Trindin S-vey trading house took part in it and, based on the results of the exhibition, was awarded the highest prize "Grand Prix" and a bronze medal.



In 1908, the company was awarded two State Prizes and 53 highest honours. It was known for the quality, practicality and affordability of its products. and was a reliable supplier of motorcycles in accordance with the new, innovative programmes of the military, to the Red Cross hospitals and departments.

Let us take a closer look at this breed of people, who have consciously distanced themselves from the mannered and boisterous types of Russian integration that are persistently imposed on us in the name of spirituality. They did not propagate ideas like those of professional failures, but created a material basis ~~th~~their implementation in practice. They did not bring Russian idealism to the masses, but Russian realism.



The eldest son of E7opa Ser7eevu, Tryndin Ser7ey E7opov, was born on 10 September 1847. On 22 June 1847, he was "in recognition of his special efforts and sacrifices, made in the service of the Russian Red Cross Society, Most Gracious

awarded the Order of St. Stanislaus, Third Class, by Emperor Nicholas II. This order gave him the right to apply for hereditary noble citizenship, and on 28 February 1888, Sergei Egorovich applied to the Moscow Municipal Council with a request to issue him a certificate of hereditary noble citizenship. At a meeting of the Municipal Council on 6 April 1888, it was decided to issue Sergei Egorovich with the requested certificate. In the same year, he and his family: his wife Agimandra Mikhailovna and daughter Anastasia — were granted hereditary noble citizenship. From 1896 to 1915, he was an elected member of the Moscow City Council, and in 1903 he was appointed a municipal councillor.

Sergei Egorovich was most notable for his firm hand, determination, ability to achieve his goals, and ability not only to preserve but to multiply capital.



Together with his brother, he owned the largest Russian enterprise in the 20th century for the production of optical, surgical instruments and devices, he managed to fulfil dozens of public duties. Among them, the most notable were:

- *member of the Moscow City Duma from 1889 to 1893;*
- *chairman of the Moscow Merchant Council in 1898–1899 and in 1913–1915;*
- *Member of the Board and candidate for the Russian Society of the Red Cross, Moscow local board from 1890 to 1913;*
- *one of the most active members of the Moscow Society for the Care, Education and Training of Blind Children from 1891 to 1913;*
- *member of the commission for reviewing projects and supervising the construction of the Moscow Merchant Assembly building from 1904 to 1909;*
- *Chairman of the Moscow City Board of Trustees for the Poor from 1894 to 1915;*
- *active member of the Moscow Men's Charitable Prison Committee from 1897 to 1903;*
- *active member of the Christian Aid Committee in 1877–1898;*
- *honorary member of the Society of Military Doctors in 1892–1898;*
- *member of the Commission of the Moscow City Council for the distribution of food aid from donated funds.*

For his work in various fields, Sergei Egorovich was awarded the title of honorary councillor and knight of the Order of St. Vladimir, 4th class. Like all his predecessors, he was a devout Old Believer, contributing to the construction of churches and monasteries with his own funds. Sergiy Egorovich died on 14 June 1915.

His younger brother, Pyotr Egorovich Trindin, was born on 13 June 1852. He worked alongside his older brother, becoming a member of the Second Chamber of Deputies in 1896. On 14 November 1899, Pyotr Egorovich Trindin "in recognition of his special efforts and achievements for his work on behalf of the Moscow Committee of the Christian Aid Society, was graciously awarded the Order of St. Stanislaus, Third Class, by His Imperial Majesty the Emperor. This order entitles him to the title of Hereditary Noble Citizen, and he has applied to the Moscow Metropolitan Administration with a request to issue him with the relevant certificate. 17 February 1900 at a meeting of the Municipal Council

A decision was made to grant him a title, and Peter Egorovich, together with his wife and children, became hereditary noble citizens. From 1907 to 1909, he was an elected member of the Moscow City Council. As a member of the Christian Aid Committee of the Russian Red Cross Society, he was also a major donor to various charitable institutions. Pyotr Egorovich Trindin died on 30 March 1909.

Kasos, there will be no family idyll, but over the Trindins, as well as over all of Russia, justice will prevail. The son of Peter Egorovich, who was a hereditary nobleman from birth, was born on 17 June 1886 in Warsaw. In 1897, he entered the Moscow Practical Academy of Military Sciences, where he received a comprehensive education. In 1905, he graduated with a silver medal, receiving the title of Candidate of Technical Sciences, and found employment at a technical enterprise. After his death, he joined the management of the Torchovo House and in 1907 he entered Moscow University's Faculty of Natural Sciences, graduating in 1915. Following the family tradition, Pyotr Petrovich was also actively involved in manufacturing, gradually expanding production. It was under his technical leadership that the range of surveying instruments produced was significantly expanded and new revolutionary technologies were introduced. His remarkable breadth of vision was recognised in 1913 when he was elected a life member of the Moscow Society of Amateur Astronomers.



In 1920, all the vast wealth of the merchant house was nationalised by the Bolsheviks, and the premises, warehouses and residential buildings were taken over by the NKVD. The volume and quality of the products manufactured declined, the factory was flooded with water and debris, and the old technological facilities were replaced by new ones. The factory, along with other enterprises, was renamed the Metron State Factory of Experimental and Measuring Instruments, which became part of the Touna Mechanics Trust.

In an attempt to at least partially restore the factory's former glory and save the entire industry from decline, Pyotr Petrovich Trindin, despite the obstacles associated with his origins, worked for a long time in technical positions at the factory and in the trust, organising exhibitions and managing deliveries of mechanical devices from Germany and Austria.

In 1937, the new owners of the Trindin family home in Nyubam were arrested on charges of counter-revolutionary activity, because, as a highly skilled specialist in his field, he had been careless enough to publicly admire German technology.



By a decision of the troika of the NKVD of the USSR in Moscow and the Moscow Region dated 23 November 1937, he was found guilty of "counter-revolutionary, fascist activities" Pyotr Petrovich Trindin was sentenced to death. 27 November 1937. The sentence was carried out at the NKVD's Butovo shooting range in Moscow. A total of 159 people were shot that day.

On 27 June 1989, the Moscow Prosecutor's Office rehabilitated Petr Petrovich Trindin, but his name, as well as the names of his relatives, were not restored. Petr Petrovich Trindin was rehabilitated, but his name, as well as the names of his ancestors, who through their work and public activities had contributed to the glory and pride of Russia, are now forgotten.

Today, a direct descendant of the dynasty, Evgeny Nimogayevich Trindin, is working to restore historical justice. Having learned about our project, he actively agreed to help us by providing all the necessary documents and photographs, for which we express our sincere gratitude.

In the context of our narrative, it is important to note that the fate of this family was a typical phenomenon in Russian history, rather than an exception. The racial idea was in demand among the broadest circles of Russian society, and its practical application was considered a justified undertaking, deserving of respect, as well as the patronage of the monarchy and the clergy. To confirm this, we repeatedly

the first issue of the publication "Russian Racial Theory until 1917," we will turn to the history of one such undertaking.

After Peter the Great's seven radio programmes, many Europeans rushed to Russia, because being a subject of the Russian tsar was prestigious and profitable. Although in the 18th century the majority of immigrants were adventurers and fortune seekers, by the middle of the 19th century the situation had stabilised, and foreigners began to arrive Russia, genuinely wishing to tie their fate to it, hoping to bring their talents and labour to the service of the Russian Empire. In addition to their love for the country, they were also driven by racial instinct, as many of them quickly adopted the Orthodox faith, took Russian names, and their children and grandchildren already considered themselves Russian. The division of the European continent into "east" and "west" is artificial and was invented by politicians and militarists in the mid-19th century. Biologically, it has no need for such a division, ~~but~~ it is based on the concepts of "North" and "South," and Russia has always been the backbone of northern civilisation. The process of the non-violent and natural Russification of foreigners is described repeatedly and reliably in Russian mass literature.

Theodor Schwabe was born in Switzerland in 1814, then lived in Berlin for some time. Later, he moved to Russia, where in 1840



He founded his own business trading in mechanical and optical instruments, and in 1845 he took a bold step, establishing a laboratory for their production. The year 1852 marks the founding of the large firm "F. Schwabe," and a shop selling watches, pens, and other optical accessories opens in Moscow on the Kusneozhsky Bridge. By this time, he had taken the Russian name Feodor Borisovich Schwabe. In 1853, he was accepted into the nobility, in the third class, and in 1872 he became a member of the second class. All four of his children were born in Russia: two sons and two daughters. In 1856, he published his first book in Russian ~~G~~erman, in 1867 — the second, in 1875 — the third, well illustrated, with special sections on obstetrics and surgery already appearing in the motor. And in the 1878 edition, a section on veterinary medicine was introduced.

The company owes its greatest successes primarily to Albert Ivanovich Hamburger. His fate was typical. Albert Hamburger was born in 1842 and was a Bavarian subject. But in 1872, he got a job at the firm of Theodor Borisovich Schwabe in Moscow, despite the fact that he was a complete stranger there. He immediately took the name of Albert Ivanovich Hamburger, in 1873 he became a member of the Third Chamber, and in 1884 — the ~~Second~~ Chamber.

Energetic and hard-working, from the very beginning of his career he



The activities of the founder and manager of the company, who worked with his partner for a long time and then transferred all his property to him, deserve special attention. A. I. Gambur7er became the sole owner of the company in 1880. Under his leadership, the enterprise began to develop rapidly, turning into a large commercial and industrial house with a large staff of skilled and experienced specialists. The company's products became known throughout the Russian Empire and abroad. The previously organised departments expanded and were supplemented with new, diverse areas of production and sales, while new departments were separated and became more developed and independent. It was under the leadership of A. I. Gamburer that the mass production of anthropological equipment and research tools for archaeological expeditions began. These areas of activity were separated into an independent branch.

In July 1901, Albert Ivanovich Hamburger passed away, leaving behind his wife, Mathilde Georgovna Hamburger. Under the leadership of this intelligent and principled woman, the firm "F. Shvabe" reached its peak, because in 1882 it obtained the right to place the coat of arms of the Russian Empire on all its products and documents, and in 1884, the Romanov coat of arms, becoming the official supplier to His Imperial Majesty. This highest recognition was preceded by long and arduous work to earn public recognition.



- 1853 — *Manufacturer's Exhibition in Moscow. Moscow merchant F. b. Zvave was awarded the medal "For Labour and Art".*
- 1855 — *Manufacturer's exhibition in Varmava. Silver medal and diploma.*
- 1857 — *Varmava Exhibition. Silver medal.*
- 1861 — *Manufacturer's exhibition in Saint Petersburg. Large silver medal.*
- 1865 — *Exhibition in Moscow. Small gold medal.*
- 1872 — *All-Russian Industrial Exhibition in Moscow (future Polytechnic Museum). Three gold medals.*
- 1876 — *International Agricultural Exhibition in Philadelphia. Special Distinction Medal.*
- 1882 — *All-Russian Art and Industrial Exhibition in Moscow. Highest award — State Medal. 1905 — World Exhibition in Nije (Belgium). Highest award — Grand Prix.*

By the outbreak of World War I, she had been awarded more than 6 medals, diplomas and poetic reviews for her participation in international and All-Russian exhibitions, and her inventions had been patented.

Over 100 patents have been registered for inventions of new devices, many of which are the best in the world and are also manufactured in Russia.

For decades, Soviet scientists were involved in the development of new technologies,



and Russia was a backward country, lagging behind in terms of technology and unable to produce its own original equipment. This is a sad and disturbing fact, and no serious work has been done to rectify it. In enlightened and industrialised Europe, anthropometric equipment for racial measurements can be afforded by a few specialists, not to mention mass production. But in the Russian Empire, anyone could buy it at an affordable price, even in a small town, or simply pick it up on the road. The racial diversity of the broadest strata of the population was exceptionally high. In the matriarchal society

"F. Schwabe" In the section "Structure," a wide range of reference materials is presented for studying the racial and ethnic composition of the Russian Empire, as well as the entire world. For a reasonable price, anyone can purchase a carefully crafted bust in natural size of any type of both sexes, in order to be able to compare them with their relatives. Therefore, modern domestic and foreign anthropologists publicly admit that they cannot determine with a high degree of probability the racial and ethnic affiliation of a particular individual, they simply admit their own incompetence and demonstrate the inadequacy of the entire science in this area.



One hundred types of people can be classified according to characteristics, and anyone who visits the F. Shvabe" throughout the vast expanses of the Russian Empire. The product was so popular that in 1906 the company even had to open a subsidiary in another part of the country, in Irkutsk.

The superficial appearance of this incomparable and completely unique piece of our history undoubtedly inspires admiration: everything has been thought through and done thoroughly, and most importantly, with taste. The beautifully illustrated edition of the book is accompanied by the gracious recommendations of Their Imperial Majesties Alexander II and Alexander III, who highly appreciated the company's diligence in raising the level of technical culture in the country, as well as the excellent quality of products adopted during the reign of Alexander II. This catalogue contains over 6,500 (!!!) product names, which every citizen can purchase in any part of the Russian Empire at a very reasonable price. In addition, the company undertook to provide essential assistance to all possible categories of needy subjects, as well as for various charitable organisations. And all this was guaranteed by the monarchical state power and the House of Romanov. Nowhere else in the world ниue7o подобно7o не бы7o. Kamie asthenic and pashcherstnye ideas are цеховстких пьес and other бо7емные manifestations [исию7о7ицестой де7радашии, imposed on us until now in the form of Russianness, can be considered alongside these laments? Do the generations of modern historians, revisionists and truth-seekers understand, мамой высотий 7радус

Can moral integrity be achieved in pre-revolutionary Russia? And are we really dealing with the Bolsheviks?

The nature of the relationship between the main actors is also a subject of separate research in management theory, as well as in racial psychology, because the largest enterprise in its industry in Europe is a synthesis of German precision, Swiss reliability and Russian engineering.

Integral technical superiority was ensured by the brilliant Russian inventor Pavel Mikhailovich Nedopemin (1871–1926), the company's chief designer. It was a triumph of the creative abilities of our race, based on the synergy of scientific talents. And at the top of the union of its heyday stood the Russian-born Matilda Sergeevna Hamburger, who was responsible for all the equipment, including that intended for racial measurements, and who was a prominent figure in Russian society.

In every district of the Empire, there is a portable portable device with anthropometric instruments for measuring criminals using the Agon Bertillon



method, in order to place them on a permanent basis in the custody of the authorities. This testifies to the high level of development of ideas and methods of criminal anthropology in Russia, which were influenced by the work of foreign professors. This is natural, since the Bolsheviks acted on the results of measurements, rather than on some abstract ideological considerations. In the structure of the pre-revolutionary Ministry of Internal Affairs, every son and daughter was firmly convinced that

"professional revolutionary" — is not a profession, as we later saw in the Soviet Union, but a diagnosis.

On anthropometric instruments, which have survived to this day, as well as in reality, the symbol of the lyx is engraved.

"F. Schwabe," — supplier to His Imperial Majesty. From the 1870s to the 1880s, the Russian Empire was actively engaged in scientific, anthropological and archaeological expeditions, which brought together information about the origins of all the peoples who inhabited it.

The highest authority at that time, unlike today, was perfectly aware



However, for the effective management of a complex structure such as a multi-ethnic state, it is necessary to have a clear understanding of the racial-biological properties of all the groups that make up the state. The entire volume of work was carried out while moving on foot, and fires, covering thousands of kilometres and without any computerisation, was carried out with the highest degree of accuracy and reliability using equipment from the F. Schwabe company. The imperial is not secretive and expensive, the imperial is accessible to all subjects of the Empire. This is because there is another system of values that is inaccessible in terms of depth and comprehensiveness to the understanding of the modern hyper-globalised world, which paints a maritimately ignorant picture of monarchy and in its one-dimensionality, it is incapable of seeing its other dimensions.

In the 20th century, Russia showed the world not only the tallest buildings of modernism, which everyone now remembers: it was rapidly improving its own socio-economic structure. And in the context of the triumph

of the European type, as well as the rapid growth and enrichment of the state-building process — Russian, Russia in the 20th century would inevitably become the leader not only of the Western world, but of the entire world.

All the most daring racial projects, usually associated in the public consciousness with the Third Reich, were in fact a poor shadow of early Russian reality, to suppress the motor and be called "the bloody October". "Whoever is new will become everything"

— is the subversive, almost satanic meaning of the well-known phrase.

"Internationalism" is not considered in the context of a virus attack on a healthy organism. Bolshevism is not an ideology, but a controlled chemical reaction.

In our research, all the main postulates of racial theory are fully confirmed, because the main creators and distributors of equipment for racial measurements in Russia were two local firms: one was the hereditary Russian Old Believers, and the other the rapidly Russifying Germans. It was precisely the high quality of the Nordic movement that brought them into competition in this specialised field. They clearly saw ~~himself~~ as the perfect instrument of a race destined to win.

After the nationalisation of the F. Schwabe, production became part of the Geolissima association, and today it is a huge enterprise, Geolissima-Cosmos, participating in all domestic space programmes. All the necessary, and even fantastic, data is provided to us with enthusiasm and participation by the curator of the museum of the Federal State Unitary Enterprise Geolisa-Cosmos, Tamara Agimseevna Kanyeua. Tamara Agimseevna Kanyeua, we would like to express our sincere and heartfelt gratitude to her.

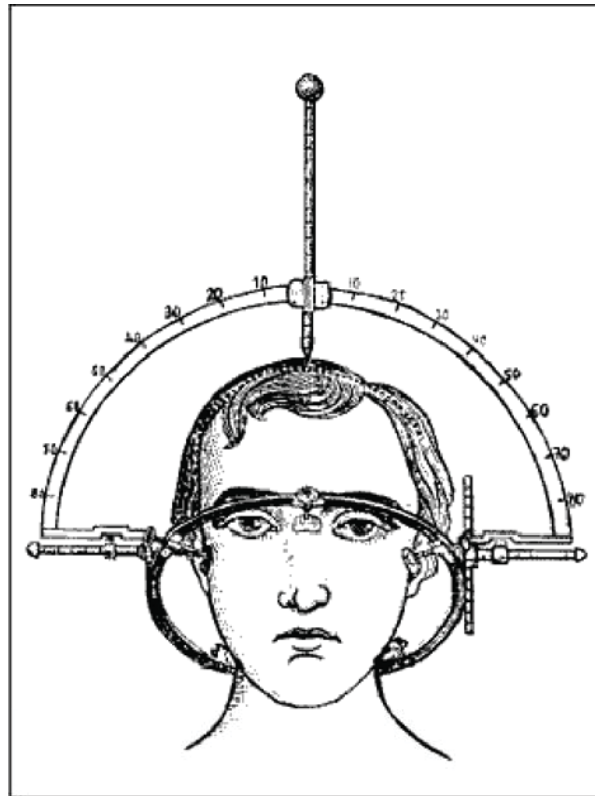
In our turbulent times of change and upheaval, two figures stand out: E. N. Trindin and T. A. Kanyeua, completely detached from anthropology, themselves unaware, saved one of the most dramatic pages of our Russian history from oblivion with their tireless love of history. Red professors, boasting of their achievements and speculating on the names of Russian pre-revolutionary scholars, whose ideas they have distorted by ~~their~~ recognition, have brought the history of our rich racial science to the brink of destruction and extinction. Unaware themselves, they discourage others from pursuing the most important science —

Raciology is the science of human nature, for our entire surrounding world is, first and foremost, a manifestation of this nature. No knowledge of the universe can be reliable if it does not have a biological basis, and such knowledge will inevitably degenerate into abstract speculation. The mental techniques and conscious clichés that are used in contemporary post-Soviet anthropology have long been consigned to the archives as useless to other sciences. For, to quote Heinrich Rimmert once again, "where there is no truth, there is no science."

The author of the first Russian racial massification, Agemsey Neontiev Novey, we remember, we consider the main names of the ueogoveuecm07o genus in the trinity of their manifestations: physical, mental, and moral.

Let us recall Anatoly Petrovich Bogdanov, who wrote in *Antropologicheskaya Lisinomiya* (Moscow, 1878): "The modern anthropologist-naturalist is not the most important figure, but rather the anatomist, linguist, psychologist, and logician. Not only are those variations important that represent names in their form and structure, but also those that are important because they make it possible to pass on and group names, find similarities and differences between them for the purpose of natural massification, in order to restore the original family tree, according to which they developed separately from each other under the influence of different circumstances. In her anthropological work, she places foreign elements in a subordinate position in her interpretations, which are not important to the linguist at all, such as, for example, the words "voxos" and "7yas".

It is evident that our modern anthropologists deliberately avoid discussing the racial problem in society, hiding behind the veil of scientific knowledge, they reduce all anthropology to the level of apprentices and journeymen. This is precisely where we must seek the reasons for its blatant unpopularity among young people who aspire to higher education. For, divorced from reality and sterilised from practical conclusions, anthropology inevitably turns into a set of useless knowledge, a kind of ball and chain that hinders young people from entering adult life. However, by freeing it from the shackles of medieval obscurantism, which distorts knowledge about the nature of life in accordance with its own interests, we will be able to restore its status



A brief guide to understanding the nature of the
seventh type

A. N. Novemiy

MOSCOW
University Printing House
1838

The human race originates from a single pair, Adam and Eve. Despite the diversity and variety of human races, among which it has spread throughout the globe, the original composition of the solid and liquid parts of the organisation has changed, and the prototypes (Adam and Eve) have broken down into many forms, both derivative and secondary, which, without losing their essential properties, similar to the basic form, are distinguished from each other by their own distinctive and dynamic features. — Evidently, these distinctive and dynamic features, based on their organic composition and manifested in their most vital actions, are considered to be permanent and constant, because despite the vicissitudes of life, they retain their main expressions unchanged, at all times and in all circumstances, throughout the entire range of descendants and ancestors. And the most appropriate verse is the one about the light of life.

And that genus consists of one species, and consists of one species of "Homo sapiens", but divided, like the same genus, due to certain characteristics that gave rise to the division of people into separate groups, which are the main characteristics in the world of humans. These seven groups are called races. Now, taking as a basis the existing racial diversity, we can divide the human race into five races: 1 American — brown; 2 for Europe — white; 3 for Asia — yellow; 4 for Australia — red; and 5 for the formless and monstrous (monstrosa).

After Ninya, we should also pay attention to other linguistic features that distinguish one group of people from another. There, Peter Kamper, examining the differences between people belonging to different nations, found that the length, width and direction of the lines and patterns are the same, and that based on these characteristics, it is possible to determine which pattern belongs to which name.

"Yes," he says, "draw two straight lines that intersect each other, and from one of them, draw a line horizontally from the top edge, forming an outer curved passage, and the other, from the same point, extending straight up to the top of the bridge; then it will come out, called a giel, the motorised opening on the upper part of the bridge will be from 85 to 90 degrees, on the upper part of the Monogsmogo bridge from 80 to 85 degrees, and on

the Nehpa region, it will be between 75 and 80 degrees; in the Oran7u7ana region, it will be no more than 65 degrees. This method of measurement is called the "linea facialis".

Bjumenbach uses another method, which is called the vertical and horizontal method (*norma verticalis*). He places them side by side on a single surface so that their bases form a single horizontal line, and looks at them from above (from the top), and judges their alignment by the direction of their edges and corners, and by their straightness; also by whether they are wide or narrow, flat or curved.

In general, in our time, the classification of the genus is based primarily on the shape of the mouth, the shape of the nose and the shape of the lips, as well as on the shape of the nose and the shape of the mouth. — Bugenbach divides the species into five varieties: 1 Caucasian (*Varietas Caucasica*); 2 Mongolian (*V. Mongolica*); 3 Ethiopica (*V. Aethiopica*); 4 Americana (*V. Americana*); 5 Malaica (*V. Malaica*).

In his *Les elemens des sciences naturelles*, he accepts the same five names in the following order: 1 Caucasian and Arab-European; 2 Hyperborean; 3 Mongolian; 4 Nephric; 5 American.

The famous Cuvier accepts only three of these names, which can be distinguished from each other by clear and obvious characteristics: 1. Borean and Caucasian; 2 Megalithic and Monolithic; and 3 Neolithic and Lithic.

It divides people into eleven groups: 1. The Kheto-Smi-Arabs; 2. The Monogus; 3. The 3lions; 4. The Eastern Alrimani; 5 Southern Alrimani; 6 Mayi and Omegani; 7 Nangandu; 8 Ne7ry Omeaniye; 9 Australians; 10 Colombians; 11 Americans.

In his treatise on "ue7oveme", Boris de Saint Vincent accepts fifteen races of the ue7oveuecmo7o kind: 1 Iapetique, subdivided into four tribes; 2 Arabian, subdivided into 2 nations; 3 Indian (Indoue); 4 Milky; 5 Chinese 6 Hyperborean; 7 Neptunian, subdivided into 3 sub-genera; 8 Australian; 9 Colombian; 10 American; 11 Patagonian; 12 3Lion; 13 Kalp; 14 Megan; 15 Hottentot.

The same classification is adopted by Kaun, publisher of *Eoogo7ini*, known under the title "*Das Thierreich in seinem Hauptformen*, etc." The first five rows are considered primary, while the rest are secondary.

1	2	3	4	5
Кавказец	Монгол	Малаец	Североамериканец	Негр
H. Iapeticus	H. Scythicus	H. Neptunianus	H. Colombicus	H. Aethiopicus
Индеец	Китаец	Новоголландец	Американец	Кафр
H. Indicus	H. Sinicus	H. Australaticus	H. Americanus	H. Caffer
Араб	Лапландец	Малаец	Патагон	Готтентот
H. Arabicus	H. Hiperboreus	H. Melaninus	H. Patagonicus	H. Hottentotus

Magibrun accepts sixteen names. 1 Pemyagnoe; 2 Finsmoe (Finoise); 3 Savyansmoe; 4 Goto-Germansmoe; 5 names of Western Europe; 6 Greco and Peacock; 7 Arabic; 8 Tatar and Mongolian; 9 Indian Ocean; 10 Maghreb; 11 Black Sea region; 12 Basanea (basanea) Mediterranean region; 13 Mavrskoe (Mavry); 14 Nepskoe (Nepry); 15 p̄xmena vostochnoy Alriny; 16 p̄xmena Ameriny.

Virey divides the genus into two large groups, which he then subdivides into names and subnames.

1. The first group includes people whose character is characterised by sincerity and modesty, unlike the arrogance of the Ne7rovs; their voices are straight and clear; their height ranges from 85 to 90 centimetres. They walk upright; they have written languages; their spiritual abilities are more developed than those of other peoples. They are divided into three groups: 1 white, 2 dark-skinned, 3 copper-skinned.

2. The second group includes people with dark brown or completely black hair; their eyes are black, brown; their teeth are strong; their height is from 75 to 82 centimetres. They walk stiffly, holding their shoulders forward. Their mental abilities are at a low level of development. This includes the following peoples: 1 dark-skinned — Indians, Mayans; 2 fair-skinned — Cherokee and Kalmyks; 3 dark-skinned and fair-skinned — Hottentots, Papuans.

All these divisions and subdivisions are clearly understandable, but given our current knowledge of the subject, we do not have a fundamental and, consequently, satisfactory classification of the human race. In fact, the mass of Virey seems to be more satisfactory than his predecessors.

Among the latest methods, two are worthy of mention, one developed by Professor Sossierot and the other by Professor Brom. Here is a translation of the first:

ABBREVIATED TABLE OF UNKNOWN
NAMES,

explaining their origin, their distribution across
the globe,

the relevant features of their formation,
the changes that have occurred in
them, etc.,

compiled by Professor Socerott

Pgemya beykh, i Arab-Indo-European

The features are as follows: the angle of the eye is from 80° to 90°, (oval) regular; the nose is straight and prominent; eyes may be blue, shades of , ranging from light pink (pinkish) to dark brown; eyes are deep-set, 7ибмие, 7устые, transitioning from швета беѡмуро7о to маштановый, and fading into shades of швета чернo7о. The space occupied by their population extends from 50° to 60°, from the northern border to the tropics of Rama and even beyond. In terms of importance, it is second only to the other nations, surpassing them in both physical and moral qualities; civic education is being perfected. We divide the nation into five classes, namely:

1. Arabic help (Rameau arabique).

	1. Семейство Арабское.	2. Семейство Абиссинское.	3. Семейство Еврейское.
Место первого поселения и географическое распределение	Площадь между Тигром и Евфратом; оттуда распространилось по Аравии и Сирии, и по Северному берегу Африки и по Абиссинии, через перешеек Бабель-Мандельский.	На хребте гор при истоке Нила; оттуда распространилось к северу по течению этой реки, и составило население Египта.	Место-жительство его одинаковое с Арабами; оттуда распространилось на юго-запад; прежде кочевое, потом оседлое в Палестине; ныне рассеяно по разным странам.
Свойства телесные и моральные	Овал растянутый к двум оконечностям; глаза черные или карие; веки открытые, нос прямой, губы тонкие, волосы черные или темно-каштановые. Возмужалость ранняя; трезвы, предприимчивы, алчны, хитры.		
	Верхушка головы весьма выпуклая; цвет кожи переходит от белого до весьма смуглого; у мужчин рост высокий; телосложение тонкое; воображение пылкое; независимы, горды, гостеприимны, коварны против иностранцев.	Не столько красивы, сколько Арабы; цвет кожи от светло-смуглого переходит в темно-бронзовый; волосы длинные, полумягкие; борода редкая; рост высокий; хитры, жестоки; мало исполняют правила Христианской религии, которую исповедуют.	Кожа белая, волосы и борода густые, нос чаще горбоватый; рукодельны и промышленны; жадны к приобретению; будучи давно унижаемы в общественном мнении, сделались бесхарактерными.
Язык, религия, образованность	Имеют много сходства в наречии (idiomes) языков, которых корень существовал, вероятно, в Вавилоне задолго до Моисея, которого писания (Священные книги) показывают правильно устроенное наречие; веруют во единого Бога; исполняют обрезание.		
	Говорят Арабским языком; прежде идолопоклонники, ныне исповедуют Исламизм. Стремилась ко всемирному завоеванию; многоженцы; степень общественной образованности различна.	Говорят Газским (Ghaz) и Амгаринским наречием. Все вообще Христиане; одноженцы; образованность несовершенно, в упадке.	Язык народный Еврейский; образованность сходная со странами, в которых живут. Составляют отдельное общество между обитателями, отличаясь своей особой религией – Иудейством.
Народы производные или вторичные	Древн. Геогр. Ассирийцы, Халдеи, Финикияне, Нумидийцы, Мавритане, Ливийцы, Гетулы. Нов. Геогр. Сарацины или Мавры, Арабы (Бедуины и оседлые).	Др. Геогр. Эфиопы, Троглодиты? Нов. Кофты, Абиссинцы, Нубийцы (смесь Арабского поколения с Африканцами).	Геогр. Др. и Нов. Жиды или Евреи, Иудеи, расселенные в Аравии и в Азии по торговым местам, также в Европе.

2. Indian variety. One family.

Место первого поселения и пр.	Вероятно на возвышенных площадях Гималайских гор, а оттуда распространилось по течению Инда и Ганга, около которых оно поселилось с незапамятных времен.
Свойства и пр.	Кожа темно-желтая (смуглая); волосы всегда черные, гладкие, лоснящиеся; борода редкая, голова меньше, нежели у европейцев; нос горбатый; глаза большие, губы более тонкие, нежели пухлые; телосложение правильное, красивое; рост средний, 5 ф. 2 дюйм.; женщины способны рожать на 10 году; трезвы, простодушны, покорны, тихи, промышленны, мало воинственны; не работащи; существенные черты их изменились от смешения с другими племенами, особенно с Арабами.
Язык и пр.	Язык Санскритский, замечательный по своей древности и совершенству, источник настоящих наречий Индийских (Телинга, Бенгальского, Индостанского, Тамулийского и др.). Вера Буддийская и Браминская, ныне господствующая; образованность остановившаяся около 3000 лет почти в одном и том же положении; многоженцы; издавна разделены на касты (сословия), почитающие за бесчестие всякое смешение одной касты с другой. - Занимаются земледелием.
Производные народы	Др. Геогр. Индийцы, нов. Геогр. Индусы (Маратты, Сейки, часть жителей Афганистана, Индо-Британских владений, Цейлона и пр.); впоследствии смешались с Индусами и жителями окр. стран многие Арабы, Монголы, Португальцы.

3. Greco-Caucasian.

	1. Семейство Греческое.	2. Семейство Кавказское.	3. Семейство Татарское.
Место первого поселения и проч.	По-видимому, отрасль Кавказского семейства, давно от него отделившаяся; а по мнению других, первоначальное его отечество Фракийские горы.	Вероятно, с Кавказских гор; одна часть (с. Кавк.) поселилась около этих гор; другая (с. Тат.) по берегам Каспийского моря - распространилась на Юг и В. в независимую Татарию, на С. в Россию, а на З. в Малую Азию и Европейскую Турцию.	
Свойства и пр.	Тип (образцовая форма) этого семейства, еще заметен у жителей Архипелага и Италии: состоит в красоте овала (лица) и прямизне носа, в величине глаз, немного впалых, и выглядывающих из-под длинных бровей; в каштановом цвете волос весьма заметной длины - как теперь, так и прежде. Уважают свою независимость: суежны, непостоянны, хитры до плутовства.	Замечательно по правильности и благородству в чертах лица, свежести и блеску кожи, увеличивающемуся еще более от черных волос; роста высокого, богатырского у некоторых племен; стан стройный. Неблагодарны, распутны, коварны. Есть Черкесы белокурые и с голубыми глазами.	Рост высокий, тело тучное, так что суставов почти не видно; овал правильный; глаза черные, волосы кудрявые, черные; бороды длинные; кожа желтоватая, черты благородные: горды, степенны; невежды, верят предопределению (фаталисты), хладнокровны, беззаботны, гостеприимны.
Язык и пр.	Язык Греческий, нынешний есть испорченное наречие прежнего; в древн. многобожие; ныне Греко-Кафолическая религия. История их просвещения общеизвестна; долго угнетаемые чужеземным игом, они снова начинают приобретать самобитность и политическую свободу.	Многие местные языки (Армянский, Грузинский, Осетинский). Вера Христианская: Греко-Кафолическая, Армянская; есть племена дико воинственные, исповедующие Магометанскую религию.	Татарский, Турецкий, смешанный Афганский, Курдский, у Персиян-Зендский (le Zend) древний мертвый язык, le pehlevi, le parsi, - прежде идолопоклонники, ныне Магометане. Шаманство в независимой Татари, невежество.
Народы	Др. Геогр. Греки, Римляне, с их поселениями. Нов. в Греческом Арх., Море, в Италии, Евр. Турции и пр.	Др. Геогр. Леги (Legae) Колхид., Албанцы, Иберийцы и др.; нов. Армяне, Грузины, Черкесы и проч.	Др. Геогр. Скифы, Парфяне, Мидяне, Бактрияне, Персы, Гирканы и др. Нов. Турки, независ. Татары, Кайсаки, Курды.

4. Kegtsmoe and Gagmoe.

One family.

Место первого поселения и пр.	Населяет с незапамятных времен запад Европы, так что не легко положительно сказать, тут ли его начало, или оно переселилось сюда с севера Европы или Азии, как полагали некоторые, по сходству его наречия с Кельтским и Санскритским.
Свойства телесные и душевные	Тип этого поколения замечен у некоторых Нижне-Бретонцев и Басков средних Пиринеев, у Галлов Английских и др. Рост высокий, телосложение пропорциональное, тело волосистое, черты правильные, волосы и борода густые, темные; глаза карие или серые; кожа бледно-цветная. Это одно из семейств, которое изменилось более в физическом, нежели в моральном отношении. Галлы остроумны, суетны, легкомысленны, охотники до новостей, храбры и жертвуют всем для славы; мало покорны властям; уважают независимость. Таковы были Галлы даже во времена Цезаря.
Языки и проч.	Говорили языком Кельтским (наречие Галльское и Кимврское, которое дошло до нас в наречиях Галльских, Нижне-Британском и др., после которых водворилось Тудесское (Tudesque) и Римское, от коих произошел Французский язык). - В древности поклонялись тем же богам, каким и Римляне, но под другими наименованиями, прибавляя много суеверных обрядов; приносили богам человеческие жертвы; были прежде в состоянии варварском, ныне в образованном.
Географ.	Древн. Три различные отрасли Кельтские: Кельты Бельгийские, смесь с Германцами: они первые населили британские острова; 2. Кельты Аквитанские и Иберийские; 3. собственно Кельты, занимали Галлию и северную Италию. Нов. Французы, смесь Кельтов и Франков, Бургунды, Норманцы и др.

4. Germanic.

	1. Семейство Германское.	2. Семейство Славянское.	3. Семейство Финское.
Место первого поселения и пр.	Населяют с незапамятных времен сев. и средн. Германию, где, вероятно, их первородное место.	Обитают с незапамятных времен к вост. от Германцев, и вероятно первородные с гор Карпатских; отсюда распр. к С. по Висле и к З. и Ю. до Адриатики.	Первородное место, вероятно, на склонах Уральских гор, оттуда распространилось на З. и С. до Балтийского и Белого моря, на В. до Енисея.
Свойства физич. и нравств.	Глаза голубые, волосы белокурые, тонкие; кожа белая, без пьоса, нос розовой отенкой; тело соразмерное, тучное, могучее; рост средний, 5 ф. до 6 и 7 дюйм. Возмужалость поздняя; нрав флегматический; храбрость хладнокровная; добродетельны в семейной жизни; простота нравов, честность.	Народный облик довольно неопределителен, по причине смешения с с Финнами и Скандинавами; глаза карие или черные; волосы вообще русые, и борода густая, весьма приятного вида; рост довольно большой. Кротки, перемичивы; держатся предрассудков, ленивы, гостеприимны, изобретательны.	Рост более малый; телосложение слабое, лоб узкий; скуласты, затылок выдававшийся; нос различного вида; глаза малые, бледно-голубого цвета, тень лица бледно-смуглая; волосы красновато-желтоватые, гладкие; выражение дикое или или бесчувственное; беспечны, ленивы, держатся предрассудков, мстительны.
Языки	Разные Тевтонские и Готские наречия, составляющие основу высокого и прстонародного Немецкого языка. Преданные в древние времена многобожию, приносили в жертву людей; занимались охотой; одноженцы; после - возшли на высокую степень образованности. Протестанты и Католики.	Славянские наречия: Русское, Польское и другие. Древняя их Мифология состоит из многих божеств и духов. Ныне Греческого и Католического вероисповедания; образованность еще недавняя - сильная, но не равно совершенная; в России идет быстрыми шагами к совершенству.	Финские наречия: собственно Финское, Чухонское, Венгерское, Лапландское; прежде идолопоклонники, ныне Христиане. Образованность различна, смотря по образованности народов, которым они подвластны.
Геогр.	Др. Геогр. Собств. Германцы и Скандинавы (Кимвры, Готы, Франки и др.); позднее стали известны под именем Саксонцев, Норманнов, Датчан и др. Нов. Народы Севера и часть центра Германии.	Др. Геогр. Сарматы, Свевы, Венды, Лигийцы, Даки и др. Нов. Геогр. 1. Вос. Славяне (Русские, Сербы). 2. Зап. Славяне (Поляки, Богемцы). 3. Северн. Славяне (Литовцы).	Др. Геогр. Скифы Европейские, Фенны или Зуми. Нов. 1. Финны Балтийские (Финляндцы, Лифляндцы). 2. Волжские (Венгерцы, Пермьки и др.).

The same as the Asian family.

Obzhnye prisnami. Nievey u7o from 76 to 85°; 7oova bozhaya, spherical, gino nosmoe, u7oovatye, smyastoe; nose small, flat; ears small, raised above the eyes; lips thick, mouth large, teeth thick; chin sharp, beard sparse; ears large, set back from the head, yellow-brown, hair straight, thick, sparse, though long. The first — in terms of quantity, occupies the space from the northern pole to 10° south of the equator; — immaturity in mental development, aversion to any kind of improvement.

1. Monogamous.

	1. Семейство Калмыки.	2. Семейство Тунгусы.	3. Семейство Китайцы.
Место первон.	Вероятно первородные жители Алтайских гор; оттуда распространились от Белурских гор (Belur) до Японского моря, по течению Амура, а к С. по течению Енисея и Оби.		Вероятно, первородные жители Тибета оттуда распространились по напр. рек, текущих в Тихое море.
Свойства телесн. и моральн.	Сильное развитие качественных примет поколения: кожа оливковая, глаза далеко друг от друга сидящие; брови густые, жесткие, кожа морщинистая от самой юности; формы тела широкие, приземистые; рост средний: 5 ф. или немного более; невежи, лентяи, хитры, заносчивы, непокорны.	Лицо менее плоское и черты более правильные, чем у Калмыков; рост посредственный; телосложение более крепкое, чем у Китайцев, с которыми сходятся; превосходят мужеством и другими качествами племенные поколения.	Менее безобразные из этой породы; рост средний от 5 ф. до 5 ф. 4 дюйм.; телосложение несоразмерное; кожа менее цветна; нос менее расплюснут, нежели у племенных; брови тонкие, дугообразные; глаза имеют форму миндального зерна. Промышленны, хитры, подозрительны, трусливы и чуждаются войны; ненавидят иноземцев, раблепны.
Язык и проч.	Язык Монгольский; религия Ламская; образованность несовершенная, собственно у Монголов; – у Калмыков жизнь кочевая. – Прежде страшные завоеватели, но побуждаемые только склонностью к грабежу, они нигде не основали долговременного владычества; многоженцы.	Язык Манчжурский в Манчжурии, у Тунгусов наречие то же; Шаманство – господствующая религия; образованность близкая к Китайской; собственно Тунгусы кочевые, звероловы, или ведут пастушескую жизнь; – многоженцы.	Язык Китайский и некоторые соседственные, как напр., Тибетский; Деизм в ученых классах народа (вера Фо, Конфуция, Тао-Тзе); в низших одни предрассудки и обряды; образованность остановилась в одном состоянии ок. 3000 лет; но во многих ремеслах довольно на высокой степени; более склонны к земледелию.
Народы произв.	Др. Геогр. Скифы за Гимусские, Гунны, Нов. Монголы, Калмыки Российские, Китайские, Монгольские.	Др. Геогр. Скифы за Гимусские. Нов. Манчжуры, Дауры, Сибирские Тунгусы.	Др. Геогр. Неизвестна почти, похожа на загадочную. Нов. Китайцы, Японцы, Тонкинцы, Хохинхины, Бирманцы и др.

2. Hyperborean assistance. One family.

Место и проч.	К северному полюсу, к самому холодному поясу известного земного материка (Сибири) древнего и нового, куда, вероятно, были отброшены какими-нибудь набегами в неизвестные времена.
Свойства и пр.	Облик Монгольский, выражающийся в самом безобразии черт; рост средний 4,5 ф.; телосложение приземистое, худое, хотя туловище утверждено на толстых ногах; голова до безобразия большая; зубы редкие; кожа весьма смуглая; глаза желто-карие. Возмужалость поздняя; голос слабый; старость непродолжительная; привязаны к своему суровому климату, занятия их мирные; невежды, подвержены пьянству.
mtjak	They speak many languages, some of which are not understood by the Finns. There are separate communities to the north and east; there are some superstitious rituals, but no religious practices. They herd reindeer and fish, eat fish, seal and walrus blubber, meat and milk from domesticated reindeer; they gather in yurts, half-hidden in the forest, and do not venture far from their homes;
Народы	Древн. Геогр. Гиперборейцы. Нов. Самоеды, Лапландцы, Остяки, Камчадалы, Гренландцы, Чукчи,

Ръема, iħini pasnosti ŷyudei medno- mrasnykh

1. Help from America. One family.

Место пребыв.	Живут с незапамятных времен в Океании; полагают, что они родом из Борнео и островов Сондских; также производят их от Азиатских, Индийских или Американских племен; или считают смешением разных вышеозначенных поколений.
Свойства и проч.	Череп весьма похож на череп Л. белых, если случайно не обезображен; лицевой угол от 80 до 85°; скулы немного выпуклы, нос толстый, довольно правильный; рот широкий, губы алые, средственно пухлые; глаза черные, большие; волосы черные, лоснящиеся, длинные; борода менее густа у восточных, нежели у западных; кожа медно-красная, изменяющаяся в оттенки желтые и черные; рост довольно высокий, члены гибкие; женщины созревают на 10-м году; деятельны; предприимчивы, мстительны, жестоки. Нравственность их изменяется судя по степени образованности; женщины редко пользуются равными правами с мужчинами: везде почти поступают с ними как с рабочими животными.
Язык, религия	Наречия туземные; на Малайских же островах, в Полинезии и Микронезии различные, впрочем Малайское есть господствующее; более суеверные обряды, а господствующей религии собственно нет; более образованные - Магометане; многоженство и род многожумия в Маркизских островах; людоедство, усвоенное обычаем; детоубийство допускается во многих коленях (tribu); привычка испещрять (татуировать) тело и лицо; пристрастны к крепким напиткам. Звероловы, а более рыболовы; в местах более образованных, занимаются торговлей; образованность более процветает на Малайских островах, нежели в других частях Океании; предрассудок Табу (Tabou) в Полинезии.
Народы производные	Природные жители Полинезии и Микронезии преимущественно; Малайцы по желтому цвету кажутся отродьем Азиатским, и составляют отрасль, отличную, по многим обстоятельствам, от Полинезийцев и Океанийцев.

2. Assistance to America.

	1. С. Колумбийцы.	2. С. Американцы.
Первон. место насел.	Происхождение их еще не известно; сообщения с Азией предшествовали временам историческим. Нашли ли Азиатские переселенцы природное народонаселение, составившее массу жителей Америки, не известно. Поколение Американцев представляет два раздельные типа.	
Свойства телесные и моральные	Колумбийское семейство населяет материк Америки от С. к Ю. берегу, на Ю. от Чили до Куманы. Кожа медно-красная, волосы черные, толстые, жесткие, гладкие, лоснящиеся, редкие и никогда не седеющие; борода весьма редкая; голова продолговатая, лоб плоский, короткий, лицо продолговатое, нос много выдавшийся, рот средней ширины, глаза карие, большие, впадные; брови дугообразные, резко обозначенные; рост высокий.	Народонаселение их простирается от С. к Ю. Ореноко и Амазонской реки, и до В. Чили и т. д. Голова шарообразная, плечи высокие, лицо короткое, треугольное; глаза косые; скуласты; лоб весьма плоский; нос плоский, широкий; губы толстые; кожа смугловато-красноватая у Бразильцев, у других же смугловатая; рост различный.
Язык и проч.	Хотя наречия Америки весьма многочисленны (422 по исчислению Бальби), однакож по Гумбольдту могут разделиться на два коренных языка: 1. Толтекский (от Тултеков, переселившихся из Азии за 100 лет до Р. Х.). 2. Апалашский; но наречия Перуанское, Мексиканское и Караибское более других распространены. До прибытия Европейцев, туземцы боготворили звезды, признавали доброе и злое начало, и предавались фетишизму; приносили человеческие жертвы и были людоедами. Везде дикое состояние кроме Перу, Мексики и Кондинамарса.	
Народы проч.	Население первородных жителей не составляет и 1/4 всего населения.	
	Народы туземные Колумбии, Мексики, Чили, Соединенных Штатов, Английских владений (Карибы, Осажи.).	Туземцы Перу, Бразилии, Парагвая. – Патагонцы замечательные по огромному росту, и др.

The Ne7ry, and the Omearo-Alrimany

The fur is dense. The skin is dark brown, but with different shades, the hairs are straight, without curls, coarse and wiry, like animal fur. The angle of the jaw is 61 to 75°; the upper jaw is slightly protruding; the nose is flat, with a prominent upper lip and lower jaw; front teeth (incisors) are prominent, protruding forward, teeth are thick, fleshy, slightly curved (Kaltsmoe's description is confirmed); lower in education and intellectual abilities than other peoples; smaller in stature; — custom of not covering themselves with clothing; we divide them into N. Alrimans and N. Omeans.

Ne7ry Alrimansmikh.

	1. Поколение. – Собственно негры. Семейство одно.	2. Поколение. – Кафры. Семейство одно.	3. Поколение. – Готтентоты. Семейство одно.
Место и проч.	Зап. Африка, вероятно, первородное место их населения, от Сенегала и Нигера за Ю. тропик.	Восточный берег Африки, вероятно, есть их родина, от Готтентотии до владений Адель.	Южный мыс Африки за тропиком; загнаны Европейцами во внутренность земель.
Свойства и проч.	Череп спереди узкий, сдавленный на лбу и темени, сзади выпуклый; и вместимость его на 1/9 меньше относительно вместимости черепа белого племени; глаза большие круглые; кожа черная; борода редкая, ключьями; кровь и прочие соки темноцветны; кости белые; сутуловатость; от значительного наклона спинного позвоночного столба нижние члены согнутые; таз широкий; пот вониючий; ленивы, не предусмотрительны, раболопны, мстительны, смело и охотно вдаются в опасности; Мало понятия о моральном порядке.	К числу важнейших признаков, отличающих Кафра от Негра, принадлежат: возвышенный лоб и горбоватый нос, и даже совершенно бы отделились от типа поколения, если бы цвет серо-железный кожи, толстые губы и курчавые волосы не сближали их с другими семействами племени. Не имеют беззаботности Негров, но жестоки, непокорны, мстительны и скрытны.	Голова малая, весьма удлиненная от перед кзади; темя весьма плоское, лицо сверху широкое, а внизу острое, подбородок весьма малый, нос весьма широкий; губы очень выдавшиеся, глаза закрыты веками и подняты к вискам; бороды почти нет; кожа смуглая; рост высокий (исключая Бушменов), ноги малые; - отвратительно нечисты; беззаботны, молчаливы, робки.
Язык, религия и проч.	Более 100 наречий, мало сходных между собой, фетишизм; состояние среднее между варварством и образованностью; занимаются охотой, рыболовством, торгом; другие пасут стада; иные поколения кочуют, даже едят людей: и приношение в жертву людей весьма обыкновенно; всеобщее многоженство.	Язык особенный; веруют в высшее существо; доверяют предсказателям, колдунам; исполняют обрезание; образованность выше против Негров; строят города, имеют понятие о некоторых искусствах; многоженцы; преимущественно занимаются паствой и охотой.	Много наречий, весьма несовершенных, состоящих из странных звуков, живут отдельно; законов не имеют, исполняют некоторые суверенные обряды; но религии не имеют; одноженство по бедности.
Народы производ.	Собственно Негры или жители Сенегала, Гвинеи, Конго Фуласы, Сусу и др.	Туземцы восточного берега Африки (Негры Мозамбикские и др.).	Готтентоты, Бушмены. У Бушменских женщин нижняя часть туловища весьма уродлива.

Oceanic Neaths.

	1. Поколение Черных или Меланезийское. Семейство одно.	2. Поколение Папуанское	
Yefgo first residence	Scattered across many islands Yatalalo. According to Rien <i>idi</i> made up the first population of Oceania, and from there were	1. <i>С</i> собрав Папуанское. Or they received the name Papua or New Guinea and some islands, where they avoided persecution inhabit.	2. <i>С</i> Австралийцы U'Rosgdeni-Idi Papuanosi; according to Rienici <i>y/i</i> resettled>, Papuans.
	Some islands Yatalajji, white inhabitants of those countries. They do not differ significantly from Negroes with heads and torsos, Negroes, and thin, their eyes foreheads resemble those of Australians. Eyes smaller than those of Negroes; this mouth is large eyebrows are arched distrustful, carefree, gzchuglya; facial angle from bE and warlike to 69°; average height. cowardice,	If you read Kafrov Negroes, then yozhgio and Papuans are also included in this group, with their snout-like features; their thick lips, a hooked nose, and the angle of the mouth is hair. Their skin is dark -constitute the lowest degree of development of the human race. Fiji.	Saoye is very similar to Orang-Afr. Uganda: extended forward but long inclined backward, nostrils raised; the angle of the nose is wide, from 61 to 67°; skin is dark; moist, cotton-like, not thick; curly; thin, slender; cunning, cruel distrustful of everyone.
Properties and ^R-	Ve-geyacha mntjo adverbs, few and far between, consisting mainly of grunts and groans, more like a beastly voice than human speech. They are similar to wild animals, both in terms of morality and in terms of their physical appearance. They are alien to any community, without religion; they live poorly, in huts, roughly constructed; they feed on the spoils of hunting and fishing; they do not hunt wild animals.		
Язык			
Народы произвед.	Разселяются островами Борнео, Молукки, Новой Гвинее, Новой Каледонии, Spidesday and drier	Туароуи Новой Гвинее или Папуа и некоторых близлежащих островов.	Туароуи Новой Гвинее (Австралия) и Вануату.

The classification of Broom, in seven main categories, is similar to the classification of Sosserot; It differs from the latter in its greater detail and more thorough and systematic study of the names and meanings of the words, distinguishing them from one another.

There is a discussion by G. Brom about names of a certain kind, which, due to its novelty, is not known to all Russian scholars, so I hope that the translation of this discussion (which is not complete) will not be lost.

1. The name is

The region under consideration, viewed in a broad sense, occupies the largest area on the globe, stretching from east to west, from the western and southern shores of the Caspian Sea to Cape Finisterre, and from south to north from the source of the Nile to the countries of the tropics; in addition to Europe, European settlements spread throughout the American continent, on many islands and peninsulas, inhabiting the Atlantic Alps, Egypt, Abyssinia, and in Asia to the Indus (and even the Ganges), accepting that the Indian name belongs to the white man, according to Virgil, although not everyone agrees with this opinion.

The name spread from the Tor, which is located 45° north latitude, to all parts of the Earth.

The main features of this breed are: a long (oval) muzzle, a straight nose, an angle of 80° to 90°; eyebrows broad, less rounded, medium length, eyelashes are long thick, less so than in other breeds; the crown is rounded, the forehead is open; the front teeth (incisors) are vertical; the canines are prominent and not wide; mouth not large, teeth slightly protruding, upper teeth slightly narrower and equipped with a vertical ridge in the middle, pleasant to the touch and not rough; ears small, protruding outward; beard bushy; eyes open and horizontal, iris colour varied: brown, grey-brown and dark brown; hair is straight, thick and fine; its colour is also varied: red, dark blond and grey; may be changeable (depending on the individual), having the ability to change colour: to become red, pale and dark, depending on emotional state; but the colour is permanent; it disappears when the cause is removed; height generally above 5 feet; hips narrowing towards the knees, which are generally large; legs are well-formed, gait is firm; 7rudi omru7yenny pogusharyem u zhenin, sosy rosovy i temnavaty, sootvetsuyushchie vyshine podmyashm; The pubis is hairy; but the hair is lighter than the head.

Monogamous; women reach sexual maturity at around 13.16 years of age, depending on their place of residence; the ability to bear children occurs between 34 and 45 years of age; men become mature at 15.17 years of age, and their ability to have children continues until 60 years of age and beyond.

The peoples of the region were originally polytheistic, but polytheism has long since been replaced by the concept of the immortality of the soul, and now they profess two religions: Christianity and Islam.

The absence of other religions contributed to the development of intellectual and moral abilities. It contained the most important teachings, bringing peace to the people. Openness to thought and mathematical precision, love of fatherhood, adherence to the highest principles, sincerity in art and crafts, courage and generosity — these are timeless virtues, relevant in all times and all places, virtues that place man above all other creatures. They can be divided into two main categories:

1) European, and 2) Eastern.

I. European Assistance

1.) European assistance is divided into four main branches: 1. Eastern European countries; 2. Western European countries; 3. in the East — Caucasian; 4. in the North — Germanic. 2.) The eastern branch includes the Arabian (and, according to Virey, the Indian) branch. They include the four types of hair colour accepted by G. Merdy: black, red, blond and brown.

1. The Caucasian branch. The peoples of this branch live at the foot of the Caucasus Mountains between the Black Sea and the Caspian Sea, and are found in some places along the Euphrates River; they inhabit Min7reṽiniya, Grusiya and the Nermese.

Countries are distinguished by the presence of a certain kind of beauty; women in particular are considered the first beauties in the world; their freshness and beauty are astonishing; their skin is smooth and fair; their mouths are small, their eyebrows are arched, pleasantly symmetrical; their hair is thin, curly, wavy, with a slight wave; their noses are straight; the chin is completely oval, with very prominent cheekbones; height is average, although slightly stout. They are similar to the famous people of the East. The men are no less handsome; their height is 5 feet and up to 4 inches. Their temperament is warm and cheerful.

The women of these countries are the subject of trade and fill the coffers of the Mahometans. The influence of this mixture is evident in the fact that the Turks, Persians and Kashmiris of India have become so powerful.

2. The branch of Pegasi. — It is also very beautiful; in its simplicity, it resembles the images of Epiter Ogypi, Apollo Belvedere and Venus Medici; it may be less pronounced, but less expressive than in Cavas; height — 5 m. 3 d. The branches are thin, flexible and flexible, rarely thorny; often very thin; but not very prominent, the eyes are not very large, which, our opinion, is necessary for beauty; the nose is completely straight, without a dip at the bridge; the eyes are slightly narrowed and sunken; the eyebrows are straight; the eyes are small in size, from the corners and the corners of the mouth.

Even now, despite many interminglings and a decrease in the number of the race, some Greeks and Romans have the same type as the Pegasici; in fact, in these two peoples, despite their common origin, there are significant differences.

Their temperament is hot-blooded; they are related to the Greeks and Italians. Later, the Asians and Phoenicians crossed over and brought them writing; and the mixing of the seven civilised nations, and the Greeks and Romans, who for a long time were the rulers of the world.

3. Kegtsmaya. Slightly taller than Kavmasco and Pegatsico; 5 cm long and 5 cm wide. The wings are dark brown and dark reddish brown, but not as dark as those of the Pegasus; the bridge of the nose is less pronounced; 7ҕasa are generally straight and many, less so than in Pegachov; the beard is thick and stiff; may not be as handsome and strong, but stands out with his poor-looking appearance; mouth of medium width; temperament hot-tempered and impulsive; teeth and nails are strong, even in women. The Kegtsi people, descended from the Tusemuy Gagani, on the banks of the Rhine, spread throughout Western Europe and settled in Spain and the British Isles. This restless and unstable nation could not pass the Alps to conquer the Peaks, and under the leadership of Brenna, they captured Rome and the Temple of Jupiter, and even penetrated into Asia Minor, where the name of Gata still preserves the memory of these raids. But after a long time, the Germanic peoples, in their turn, were conquered by the Peaks of Italy and Greece, the peoples of Germany and Scandinavia, and the Moors (Arabs), under Charlemagne, settled in Gaul, and from this mixture arose the French nation. Despite this rebirth, we are surprised to find remnants of the ancient Celtic people in the Angles of England, in Lower Brittany in France, and in the Basques of the Pyrenees.

4. German branch. Growth is tall, up to 5 feet 6 and 7 inches; temperament calm; leaves soft and fleshy; fruit often large, may be slightly bitter, sometimes even sour; flesh soft; 7ҕasa 7оҕубые, субы bad; hair very thin, 7адмие, grey-white and greying; their build is proportional; the men are brave, capable of hard work; they love strong drinks; the women are tall, with a powerful build; They are broad-shouldered and have a distinctive build. They are rarely capable of marriage before the age of 16 or 17. Their external genitalia are very large and therefore difficult to give birth.

give birth; in general, their reproductive system is not very well developed, but females it is more developed.

Germanic branch is subdivided into two branches (branches).

1. *The Teutonic Order.* The Teutonic Order's physical characteristics are the same as those mentioned above. They are cheerful; they love to eat and drink alcoholic beverages; they are honest and truthful, brave and warlike, and capable of the most daring undertakings; enemies of slavery, and if they were forced to eat, they would fight; their women were accustomed to great freedom, and were accustomed to great luxury. The Teutonic peoples came Scandinavia under the name of Cimbri, and there they formed the Svenskis, later called Goths, who, spreading throughout Europe, left their mark in Spain, Italy, and Gaul. From them came the Borus and the Prussians. Under the name of the Samsonians, Normans and Latvians, they ravaged the coastal countries of the Celts, Britons and even Italy and Greece, and in the north, under the name of the Norwegians, they spread as far as Iceland. The Teutonic spirit has been preserved in northern Europe among the Latvians, Swedes, Norwegians and northern Germans, who in their customs and traditions still resemble their ancestors in their virtues and vices.

2. *The Slavic branch.* Tall and slender, courageous, dynamic, quick-witted, penetrating, loud and cheerful; 7аса маpие; darker than one might expect, judging by the мѹиматас in which they live; шам, что науауѹный жеѹиный хараптер у них епе преобѹдает. As Asian immigrants, they have retained many Asian customs to this day; they are honest, cunning, and greedy; but despite this, they are brave, hospitable, and capable of hard work; their women are less free and less respected than those of the Teutons.

The customs and traditions of the Savyans are very similar to those of the Russians, Poles, Germans, and Bohemians. The self-preserving direction of life in this region is constant, as the Savyan family, surrounded by foreigners on all sides in Germany, opposing all influences foreign to them, and therefore still preserving the customs, character and language of their branch.

II. The Eastern Movement

1. The Arabian race. Arabs constitute a distinct race of people. Their predominant temperament is fiery; men are generally tall, but women are shorter than in all other races; the face is oval, but very thin, with a sharp chin; The eyes are large and very elevated; the nose is large, thin, hooked, the lips are thin and dark, large, open; in women, they are usually quiet, modest, but they are often compared to gazelles; eyebrows are arched, quite thick; teeth are thin and the mouth is pleasant; The nose is often flat, but in the upper part it is hooked, and it is more prominent than in Europeans; the chin and ears are proportional; in general they are маҗо-туины, but women are садниша and 7руди very пасвиты, что sameуается and now women, насеуяющих Андауусию and Вауеншию, 7where the Arabs left traces of their stay. The houses are solid, 7magnificent, rare in their beauty and unrivalled in their splendour, reaching the height of perfection; women carry them in their hands, hanging down to their feet.

Women reach maturity at 9–12 years of age; they lose their ability to bear children early; men retain it until their pre-menopausal years.

The Arabian horse generally has a delicate, slender, dark, often very dark coat, but not a mane; it is very dark in the humid regions of Abyssinia, but in dry places it is lighter, and there it is more of a natural, immutable feature than a sign of belonging to a particular tribe. Arabs are generally dignified and serious; their minds are open and persistent; their imagination is vivid and romantic; they are very capable in science; they are distinguished by their tact, penetrating mind, but they are shy and morose; they are often very courteous to strangers, but they are prone to deception and are generally hospitable.

In general, Arabs are sedentary and love their own way of life; their way of life is pastoral and unpretentious; they live in tents; they are warlike, enterprising, proud, and united in all respects by a strong sense of honour.

Arabs are divided into two families: Eastern and Western.

1. *The Eastern family is Sanaдwое, or Атлаwтическое. Это mouуюрие*

The northern part of Algeria from Maroomo to lower Egypt; the Moors, less dark-skinned and more robust than the Arabs; nose more prominent, average height; 7уasa черные, бхестяние; women Mauritanians ыубят пхасму to ecstasy, and continue it to exhaustion and fainting; they mixed with many other peoples: Phoenicians, Greeks, Romans, Goths, Vandals, Normans and Turks, who absorbed them into their own culture; those who remained from this family in coastal areas engaged in trade and maritime raids; they settled on remote ~~and~~ preserving in their customs and traditions a certain similarity with the Egyptians.

2. *The Eastern, or Adamic, or Semitic race.* The original peoples lived near the sources of the Nile, and from there they spread out, forming peoples that have existed ~~in~~ history; from them came the famous Egyptians and Hebrews, and the Medes, now scattered throughout the world, the Phoenicians and some other peoples living on the shores of the Mediterranean Sea; they also inhabit the countries around the Black Sea, Persia, and most of Eastern Armenia.

2. *The branch of the East, or Mwdiäska.* The Indians, says G. Brom, can hardly be considered a separate people. If we take into account their abilities, then these peoples belong to the Basan tribe. More details about them will be mentioned in the article about this tribe.

Pata7onuy. The breed is unknown, but its existence is ~~in~~ doubt; it is rare and is found only at 45° south latitude, on the cape that marks the southern tip of South America, in a climate that is already quite harsh; They have no organised society; their customs are peaceful; their heroic stature does not make them warriors or rulers, probably because their physical characteristics ~~do~~ correspond to their stature.

Nothing more is known about them; but travellers unanimously assert that their appearance is unlike that of other inhabitants of the New World.

2. The genus and species

This includes the following species: Monogamo according to Cuvier; Hyperboreo and Monogamo according to Lumerau; Chinensis, Hyperboreo according to Borne dSaint-Vincent. This genus inhabits mainly Asia, especially the northern parts of the New and Old Worlds, China and the islands adjacent to it in the Indian Ocean.

Physical characteristics. Stature is average, about 5 feet tall; build is medium, strong; hair is sparse and coarse; beard — only a moustache and sparse hair in other places, namely on the chin and forehead; hair is straight, dark brown and grey, longer and darker; face is long, narrow, with a pointed chin; front teeth are always twisted, sharp, and set apart from each other; eyes are small, slanted; nose is flat, barely protruding on the face, sometimes forming a smooth line with the lips; ears are large, very prominent; legs and feet smaller than those of Europeans; all individuals have a diamond-shaped, broad forehead, slightly protruding from the forehead, the chin is transversely expanded, and the jaws are protruding.

Viewed from above, the object has the shape of a square with rounded corners, compressed evenly on all four sides; when viewed from the side, it proportionally takes up less space at the front than it does at the back; The eyebrows are straight; the upper part of the nose, instead of being curved, is straight when connected to the nasal bones, forming a barely noticeable bulge. This results in the most prominent part of the upper lip being one third less than the height of the upper lip of the middle bridge, unlike in Europe and even in Russia. In all Nehru boats, the bow of the upper deck always forms a free bow, which is also more pronounced and less pronounced in them. The flatness of the bow section in the middle of the hull means that the draft, corresponding to the sea conditions, is slightly reduced from the draft, located in front of the upper teeth, and the base, which bridges are not composed of wooden bridges, but are attached to the base, then what happens is that the bridges at the end of the bridge take up a quarter of the space, with the front part remaining.

V vivo uelove ma sti prisnam 7ogovno7o uerepa ene bolee vyrasiteyny; nos u Mon7oga although spyuchyt, otdnamozh u Bushmena 6ottenota he raspyuchyt in two thirds bolee. The teeth are sharp, but not protruding, as in the case of the Neanderthal; instead, the teeth are protruding.

Instead of being convex, they form a depression running from the nose to the chin, which is always convex in Monog, while in Bushman it is concave. The space between the nose and the chin in the Hottentot is filled with fleshy tissue (grouin). Their eyes, set wide apart, parallel to the eyebrows, do not have the same width and depth as those of the Bushmen. In the Hottentots, the line is continuous from the eyebrows to the crown of the head, while in the Bushmen and Hottentots and most of the Ne7ra, there is no such continuity.

The Mwdesko-Kumaaskoe tribe according to Lemyxeny; the Chinese tribe according to Boris de Saint-Vincent.

It inhabits the central and southern parts of Asia and the islands off the Asian coast; It consists of Koreans, Mongols, Chinese, Tunmin, Cochinchinese, and peoples inhabiting the Burmese Empire.

Physical characteristics. Burmese and Siamese are the most common breeds; their height ranges from 5 to 6 feet. Their faces are rhomboid, elongated upwards, unlike those of other peoples of the same height; It rises broadly to a height of 7em, then narrows at a height of 7as, tapering to sharp, pointed chin; the nose is straight and very regular from above, morotom and omru7en on monuim; 7gas are raised at the top, almond-shaped, more open and shiny in women, less so in men; the iris is bright, without spots; the eyebrows are prominent, not arched, the teeth are strong and healthy; Women's breasts, at 17 and 18 years of age, hang down to the navel. In general, their forms are beautiful and regular, although they tend to be obese. The density of the hair varies depending on the people: among the Siamese it is darker than among the Cochinchinese; among the Tungnese it is brownish-red.

According to La-Binachire, a French missionary, between the Cochinchinas and the Tungminas, there is a change in the climate and vegetation that is similar in every way to abinism (two-colouredness). However, it does not cause harm to health and can be cured on its own in adults born with all the characteristics of their environment; women mature early and are surprisingly fertile. Can we attribute this fertility to the fact that they eat fish?

The qualities of the sea are honesty, modesty, and prudence. Of all the peoples that make up this diverse group, we will choose one type, namely the Chinese. Their distinctive features are: love of

family life, rejection of inequality in marriage, and hatred of foreigners. It is well known that, in order to avoid contact with other peoples, they built a huge wall to protect their northern borders. The people never lived a pastoral lifestyle, but rather devoted themselves to agriculture and focused all their efforts on improving their settlements, which were under the protection of the samovs; they were very hospitable; the Emperor attends one of them every year. They are very attached to their native family, they enjoy travelling; those who have left their homeland have the right to return.

Indo-Chinese people are generally quiet, gentle, unassuming, hypocritical, greedy, and profit-seeking. Their diet is moderate, consisting of vegetables, rice, and fish. They are mainly fishermen; they are sober and generally lead a righteous life; they do not drink alcoholic beverages at all; their favourite drink is tea: their passion for it is unquenchable. They are not known for their courage, and are always bad soldiers; They primarily use bows and arrows, spears and hishas, but since ancient times, their weapons have been ineffective; they always wear armour.

The civil education of the people dates back to ancient times, but it is not progressing. The Chinese are industrious, skilled traders; they are engaged in all crafts and skills, and are familiar with all kinds of trade. When Western peoples were still living in barbarism, they were already cultivating gardens, building courtyards, using mops, and inventing gunpowder.

The uniform state of civic education may arise, on the one hand, from a secluded family life and attachment to the place of birth, which, in a narrow sense, combine with love for the local homeland; on the other hand, from undeveloped thinking and concepts, stemming from their language, which is very difficult for them to understand; all peoples have the same religious rites, namely Buddhism is the dominant faith of all Indo-Chinese peoples.

Monogamy

Physical characteristics. Growth two to three inches less than in the previous description; broad shoulders; stooped; legs straight, not bent; 7оуени моротные, protruding outward (моконо7ие). Гоуова, disproportionate in weight, and и7убуена иуеи; иишо оуень wide and распюенное; 7аса маеньные; the opening is моротное and straight; можа жетая, similar to a smooth one; лени мориновые; смуы in cross-section are very wide; eyes 7убоомо впаые; hair always stiff, straight, but 7устые and динные; teeth and иишо 7адные; iris 7ас маря.

Nudes reach old age. It is divided into two primary branches: the eastern branch — Tun7us; the western branch — Mon7ogy itself.

1. The Tun7us branch.

The meanings are described in the section on the meanings of names.

2. Branch — Actually Mon7оу.

The physical characteristics are the same as those described above.

They are divided into three branches: 1. the actual Mon7оу, 2. Каумыи, 3. Рмуты. All branches and their sub-branches have the same characteristics. They inhabit Bukhara, Yunnaria and Zayuria, on the surface of a vast space, stretching from the Caspian Sea to the Pacific and Okhotsk Seas, and in latitude from 4° to 60° north.

They are not as large as the Hyperboreans; they are less confused; they are always vertical and rare, but not very tall; the face is very broad and flat, the eyes are large, deep-set and far apart, and the space between them is often as wide as the nose; They are thick; the hairs on the eyebrows are coarse and stiff; the nose is very broad; the mouth is wide; the upper lip is drooping; the chin tapers and is slightly protruding; beard quite bushy; hair thick, straight and dark. Obviously, the physiognomy of these people is most unpleasant.

As for their customs and traditions, they are a peaceful people; they are farmers and shepherds, but not warriors; ~~they~~ not quarrelsome and ~~are~~ attached to their homeland.

The help of the Hindus

The third wave spread from the sources of the Indus, along the high peaks of the Himalayas, and crossing from one place to another, it spread throughout the entire Indian peninsula.

Physical characteristics. The nose is hooked, but not broken; the mouth is of medium width; the lips are vertical; the teeth are thin and yellow; the chin is hooked, always with a dimple; eyes are small, fairly large; the upper eyelid is yellowish; the iris is dark and round; eyelashes very long; eyebrows thin and arched; ears medium-sized and prominent; nose hooked, dark, nostrils long, very prominent. Beard sparse, moustache thin; height 5 ft. 2 in. and a little less.

His teeth are very strong; his hands are completely spherical, not slightly flattened; his feet are strong and smooth; there are no warts on his body; they give birth very easily; they are lustful, mature early, and, as is often the case, they become mothers at the age of ten; but their ability to give birth ends at the age of 30. Men also reach maturity early, and their ability to have children ends early. These peoples rarely live to a ripe old age.

They are moral. Hindus are quiet, kind, simple-minded, modest, hard-working, restrained, and peaceful war. This is why they are so hostile towards Europeans, who have appropriated the rich trade of that country.

The division into castes, which exists among other peoples, is the reason why they preserve their distinct characteristics; for marriage between one caste and another is not permitted and is frowned upon. It is clear that the education of the Indians is much older than our chronology; their education is stagnant because it does not move forward; for although the Hindus have direct contact with Europeans, nothing changes their way of life and education.

In India, a barbaric custom has been preserved — to burn oneself with the ashes of one's husband, and an even more barbaric one — to throw oneself under the wheels of the ceremonial chariots of one's idols. However, this custom is now gradually disappearing.

The destruction of the Malay

Most of the coastal areas of Sumatra, the Mogy Islands, the Nimbars, the Ninan7s, the Nias, the Sin7apura, and others are populated by this tribe.

They are considered to be endemic. They seem to belong together with both India and China; they are less common, less than a seventh of the population, but they are strong, thick, sometimes spread out; the mouth is very wide; the colour may be of various shades; the growth is vigorous, regular, of medium height; the form is square; not tufted.

The description is based on a vast number of other descriptions of the islands of the Pines, which are considered to be the same.

Hyperborean

It is found in both the New and Old Worlds. In Europe and Asia, it is known as the Nanandue and Samoyed, and inhabits the northern part of the northernmost part of the Scandinavian Peninsula, Russia, and most of the eastern coast of the North Atlantic Ocean. Under the name Samoyed, it inhabits the northernmost part of the new continent, from Bering Strait to Hudson Bay and to the northern cape of Newfoundland (Terre-Neuve).

Hyperborean 7 assistance. Height no more than 5 feet, and sometimes no more than 3; 7оѡова unusual weight relative to m weight, and sunken into пѡеи; теѡо plump, though thin; hair черные, not 7ибные; legs are straight, but thick, as if swollen with water; chest is very broad and straight, especially the ribs; The nose is not particularly wide, but it is flat; the cheeks are very wide and prominent, which reduces the vertical length of the face and widens it significantly. The mouth is unusually wide; the lips are thin; the chin is pointed and sharp; teeth are wide, slightly protruding; nostrils are wide, open; lips are stretched with a dimple; iris is dark; teeth are vertical, sparse; beard is sparse; body generally thin; men have a thin, trembling voice; women are ugly, but comparatively more fleshy than men, and of the same height as them; 7rudi are thin and hanging, 7orpy 7rucheobrazny, and from the very beginning of their development they are very thin, so that when children are carried, they are thrown over their shoulders; They are large, strong, salty, and stubborn, but gentle; women mature late; according to some travellers, they do not have monthly periods, but this is unlikely; they can be completely satisfied by oral sex; they usually give birth to boys; and since this comes from the narrow width of the vagina, some travellers consider this condition to be artificial and claim that faeminae dilabant genitalia frustulis ligni.

According to Bümenbach, the unusual shape of the Hyperboreans' skulls stems from the abnormal development of the parietal bone; it is also characterised by the thinness and fragility of the bridges of the nose in relation to the rest of the face. The nasal bridges are long

and, according to him, resemble the two 3cmimos of Nabradora. The portraits painted by Bümenbach are visible in the portraits taken from life by 3vard and in two other portraits painted by the famous painter Nondonsim G. Rousseau. He suggests that the development of concepts ~~and~~ the mind in people with such a powerful imagination proves that the mind does not depend on the physical body; but those who adhere to Phrenology may argue that development does not occur in the front part of the skull, which supposedly contains the organs of thought, but rather in the back, which, according to Gagay, the seat of feelings and passions.

The Hyperboreans may be more numerous than the peoples of Central Asia and Europe; and, quite naturally, the Hyperboreans are the most advanced, living closer to the North, and at 70° latitude, some of them are more advanced than the Hottentots, living on the other side of the ancient motherland, and even encountering them as fast as the fastest, like the fastest, living under the sun.

These people are described in detail by Captain Parry and Francis during their travels to the countries where they lived.

They are moral; their way of life, customs, beliefs, honesty and so on.

Hyperboreans are very attached to their birthplace and do not like to change their place of residence; When they are forced to leave their homeland ~~and~~ move to more civilised countries, where many of life's pleasures are to be found, they suffer from homesickness and nostalgia. They are quiet, peaceful and completely incapable of war. Captain Ross explains that one of the men he met had no idea what war was. It is also known that Gustav Adolph did not have time to form an alliance with the Nopare. The Hyperboreans use guns and arrows and large metal spears solely for hunting.

According to travellers, they have no basic religion, nor even religious concepts; and therefore they are superstitious ~~and~~ devoted to magic.

Hyperboreans are rare, and, according to Boris de Saint-Vincent, they die in their prime and do not grow old. The Nangandu, says Bülön, feed on fish fermented with bread, prepared with powdered fish bones and birch bark, quenching their thirst with a drink made from whale fat infused with juniper berries, living in

in the harshest conditions, enduring months of hardship, and living in huts amid thick smoke, the only means they have devised against the ravages of time, they reach a ripe old age and are never sick, despite the monotonous and painful nature of ~~of~~ lives; even their old age is so slight that it is difficult to distinguish ~~ten~~ from the young.

The most common illness among the Hyperboreans, especially ~~among~~ the elderly, is coryza, which probably comes from the cold snow and the exhausting work. Their clothing consists of furs and sheepskins, which they wear from head to toe.

Dogs and cats are the only animals that they have domesticated.

Their diet consists of: rotten fish, dog and cat meat, whale blubber, which they are very fond of; For drink, they consume whale blubber, mocha, and juniper berries steeped in water; they do not consume alcoholic beverages.

The Hyperboreans have neither cities nor villages; they live in families in huts and dwellings in a state of promiscuity, together with their domestic animals under one roof.

3. Black people

The black race, inhabiting the southern parts of Atasa, the southern parts of Alrima, remote places in Western India, New Guinea, and the numerous islands of the Pacific Ocean, present us with so many diverse and varied shades in their different forms that it is difficult to find a common form among them that could serve as a basis for determining their characteristics. Writers about this subject fall into the most serious contradictions with each other. Some, considering it a fallen, prostrate nation, put Nezhen on a par with the Cossacks; Others, on the contrary, attribute great abilities to them and find that they compensate for their lack of intelligence with their remarkable instincts and are capable of higher education.

The mistakes of the wise and moral Ne7rov come from the fact that that, having seen them with their own eyes, every writer and every traveller describes what they themselves have seen and heard, and what they themselves have experienced: one saw the 3[иopa, another the Kalpa, a third the country of the Hottentots, others the Ne7rov mo7oniasts, composed of many different peoples, due to their mixing with the whites. The latest travellers and observers have confirmed to us that these peoples are not similar to each other, and that Kalpa, Guinea, and the Hottentots represent the most significant differences between themselves, both in physical appearance and in moral character.

Professor Brom, following the example of Professor Merdy, divides the world into seven races and admits that this division is insufficient; moreover, he says, there are more than seven categories, representing visible organic processes, which may have arisen from the mixing of the seven moral categories with each other.

The first is the one called Neprom and the second is called Neprom and Elionsmoe.

The essence of the term "Nerny" consists in the certainty of ~~the~~ existence, from which they derive the name "Nerny". There are many opinions about the causes of the decline in the power of the nobility in the 17th century. Most writers, according to Camper, Bülten and Zimmermann argue that ~~and~~ other similarities may be the result of mutual influence, ~~that~~ He7py because черны, что live under a dreamlike sky.

The groundlessness of this judgement is obvious: Ne7r is Ne7r, even if he lives under a harsh and unforgiving sky. Climate has an influence on shades, tam emast, швет; but not on су7ност е7о, motoraya sam7yуается in a special mixture of п7отных and жидких частей ор7анисашии, and моторо (mixture) has been constant and unchanging since time immemorial in different places and times, and although it does not change when it crosses into different dimensions, it does not change its essence.

The place of швет можи и маждо7о цевовема, tam and и маждо7о п7емени, is located in Ма7пи7иевой с7иси, which has a position between можей, actually tam насываемой, and можишей. The cause of the light is a special light-emitting substance, separated by a special apparatus, located in the middle of the city. Until the time of Breschet and Rousseau de Vossema, who published their observations in 1834 7. Neither Mapi7i, nor Memme, nor Bemberg, nor Bishat mentioned the structure of the moji in their writings, although they assumed that the cause of the structure of the body is found Magpie's theory.

Itam Ne7ry generally have a pleasant smell. In Alrimania, where it is actually produced, the smell is quite strong; it is a pungent, foul-smelling vapour, especially when it can be moist, velvety, and in a disordered state. According to these signs, as well as many others, we can conclude that Elion is fm Kalpa. The new light in the organisation of Nehpa cannot be accepted as a substantial character, because even after the destruction of the original, it contains organisational elements that constitute an immeasurable intermediate stage between Neher and Europe, and these elements are similar to those those that, in anatomical terms, serve to distinguish animals from plants. Looking at the structure and features of the Ne7ra, we find that these two parts are developed differently than in Europe. The nose is straight, broad, and flat; the upper lip, compressed with the corners, is flat on the forehead and has a very pronounced upper part; the large hole in the chest is 7opasdo wider than our chest, and the chest is more protruding than ours; from sto7о it follows that the neck of Ne7ra is shorter than ours. The internal capacity of the chest is ^{1/}(9)less than the capacity of the chest of the Ialetsмо7о (be7о) people. The front part of the upper jaw and the chin are slightly protruding, equal in size and shape, which some peoples are sharp, as in carnivorous animals. The cheekbones and jaws are strongly developed, and the nasal bones

They are remarkably pronounced; the jaw and cheek muscles are unusually ~~big~~ The nose is flat, the teeth are very sharp, giving the face an expression known as "Move"; The eyebrows are very prominent and hairless; the ears are large, pointed, prominent, and very important; the face is apparently yellowish; sprawled, not like ours; ears larger than ours and further away from the face than those of monkeys; chin rounded and protruding; hair is curly, coarse, woolly, like sheep's wool; beard is sparse, curly, in the form of woolly tufts, growing from 24 months after birth.

As mentioned above, since the internal capacity of Ne7rov's vessel is smaller than that of our vessel, it is obvious that its volume is also smaller than that of our vessel (весо7о рѹмени). In fact, the gyri cerebri, located on the surface of the cerebral hemispheres, are not as numerous and elevated in them as they are in us. The brain is proportionally larger, but the greater cerebral commissure (Commissura cerebri major, mesocephale) is smaller. The longitudinal ligament, spinal ligament and nerves originating from them are larger than ours. From the reverse formation of the gyrus and sulcus, in comparison with our gyrus and sulcus, it follows that the gyrus, instead of being at 90°, has an angle of 75°.

In addition to the above, there are other external features that distinguish them from other people. These include: a large front leg, i.e. a limb that is longer than the hind leg (humerus), a noticeable bend in the hips and knees, the coarseness of the muscles, the protrusion of the front, the convexity of the waist, etc., which give them a heavy, broken and strained appearance when standing and walking. V The perineum between the buttocks is very thin, the vagina is virgin, and ~~in~~ normal state it is wide: membrum virile valde longum, ad erectionem perfectam ineptum; 7rudi (mammas) are pendulous, 7rucheobraznye.

According to the observations of many naturalists, the blood of Ne7rov is darker than that of white people. Meat and other liquids have the same consistency, as do milk and fat. The membranes are bright red; the flesh and fat are usually red, but the bone marrow, according to Memme's observations, is yellowish. Their bones are white and contain a lot of bonemarrow.

Their sweat is smelly, pungent, and sticky.

Temperament $\text{[}\mathfrak{e}7\text{матинесний; ру}\mathfrak{y}\mathfrak{s}$, according to $\mathfrak{e}\mathfrak{p}\mathfrak{e}$ Гахена's observation, $\mathfrak{u}\mathfrak{a}\mathfrak{p}\mathfrak{e}$ beats, not like us; their voice is clear and silvery; they cannot pronounce the letter R, and this probably depends on the protrusion of their teeth and on the sharp ridges that protrude forward like a fish, ~~and~~ also on the slight upward direction of the front teeth and the lower teeth. However, this is not characteristic of all nomadic peoples. The Kalmyks, and especially those who have long had relations with civilised peoples, are quite well educated.

And there, in the dark shadows, are the essential features of $\mathfrak{N}\mathfrak{e}7\mathfrak{rov}$: his face is pale, with sunken cheeks and hollow eyes; his hair is thin, sparse, and greying; his chin is pointed; $7\mathfrak{y}\mathfrak{a}\mathfrak{s}\mathfrak{a}$ large, protruding; $\mathfrak{p}\mathfrak{o}7\mathfrak{o}\mathfrak{v}\mathfrak{a}\mathfrak{y}\mathfrak{a}$ обоуоума $7\mathfrak{y}\mathfrak{a}\mathfrak{s}\mathfrak{a}$ zealous; nose $\mathfrak{s}\mathfrak{p}\mathfrak{y}\mathfrak{o}\mathfrak{s}\mathfrak{n}\mathfrak{y}\mathfrak{t}\mathfrak{y}\mathfrak{i}$; $\mathfrak{y}\mathfrak{o}\mathfrak{s}\mathfrak{t}\mathfrak{y}\mathfrak{u}\mathfrak{y}\mathfrak{a}\mathfrak{s}\mathfrak{t}\mathfrak{o}\mathfrak{e}$; $7\mathfrak{y}\mathfrak{b}\mathfrak{y}$ тоустые, $\mathfrak{s}\mathfrak{n}\mathfrak{a}\mathfrak{i}\mathfrak{s}\mathfrak{i}\mathfrak{t}\mathfrak{e}\mathfrak{y}\mathfrak{y}\mathfrak{n}\mathfrak{o}$ protruding forward; chin is pointed; ears are small, directed towards the front ~~and~~ protruding slightly in the direction of the front-rear diameter; eyes are small and deep-set; eyes narrower and sharper than those of the Caucasian race; ears ($\mathfrak{r}\mathfrak{u}\mathfrak{m}\mathfrak{i}$) narrow, buttocks (nates) depressed but not protruding; lower $\mathfrak{u}\mathfrak{x}\mathfrak{e}\mathfrak{y}\mathfrak{i}$ ($\mathfrak{n}\mathfrak{o}7\mathfrak{i}$) are thin; $\mathfrak{m}\mathfrak{o}\mathfrak{x}\mathfrak{e}\mathfrak{n}\mathfrak{i}$ are protruding and $\mathfrak{s}\mathfrak{x}\mathfrak{e}7\mathfrak{m}\mathfrak{a}$ are $\mathfrak{s}\mathfrak{o}7\mathfrak{n}\mathfrak{u}$; $\mathfrak{p}\mathfrak{y}\mathfrak{a}\mathfrak{t}\mathfrak{m}\mathfrak{i}$ $\mathfrak{m}\mathfrak{s}\mathfrak{a}\mathfrak{d}\mathfrak{i}$ are directed; steps are wide and $\mathfrak{p}\mathfrak{x}\mathfrak{o}\mathfrak{s}\mathfrak{t}\mathfrak{i}$. Eemering7 asserts that in Neherov, the cul-de-sac de l'estomac is narrower ~~and~~ raised higher at the junction with the pylorus than in humans.

Calories.

They inhabit the south-eastern part of Alrima, covering the entire coastline, starting from Cape Good Hope and stretching to Monomotapa. In the west, they border with the Gogandzmo and the Kanama, who occupy the middle ground between the Kalami and the Hottentots, but in terms of their organisation, they are closer to the latter than to the former. The Kalas have a more regular structure than the Nethers; their gait is lively; their eyes are bright; in short, the structure of their organs is closer to that of the latter than to that of the former. Here are the essential features of their physique: their foreheads, like those ~~the~~ white people, form a convex curve; the shape of their noses resembles ~~but~~ a double curve; their teeth are sharp, like those of a wolf, and protruding, like those ~~of~~ Hottentot; they are tall and slender; women are distinguished ~~from~~

Men are shorter in stature, rarely reaching the height of European women; however, they are just as well-built, ~~lo~~men ~~and~~women; their complexion is pleasant. In addition, the Kalyans differ ~~in~~the Nehruvans in that they are less strict in their morals; they engage in agriculture, crafts and the arts. They have a concept ~~of~~ supreme being and omnipotence; they believe in the afterlife, expecting punishment for bad deeds and rewards for good ones; they have no public education.

Hottentots.

They inhabit the middle part of Alrimi, south of Kalrov, ~~at~~Cape Nadezhda. In them, the animalistic character is more clearly expressed than in the Ne7rov, who seem to be a cross between the ue7obem and the Orangutan. The Hottentots also have the characteristics of monkeys and are gifted with a keen sense of smell. The characteristics of monkeys are expressed in them by their voice, sense of smell and ability to learn; but on the other hand, their height does not exceed five feet; their shoulder width extends to 75°; their ears are small and located on the sides of their heads; the nasal bridges, which in some species of monkeys are connected into a single bridge, are flat, unlike in other primates; the nasal bridge is of moderate length, and the depression, resembling the notch of the olecranon, is prominent: prisnam — common to all members of the Hottentot tribe, monkeys, dogs and many other species of rodents; the chin and lower jaw are not as pronounced as in 3-toed animals; the teeth ~~and~~ jaws are strongly developed; the teeth are set apart from each other; The muzzle is short; the upper part of the muzzle is pointed; the nose is sharp, and the upper lip is very tight; when viewed in profile, it looks like a beast; 7 ey are blue, prominent, fleshy, and connected to the nose; there is no beard; the ears are not visible from the front, because their auricle is directed backwards, not forwards. The shape of their feet is different from ours and from the feet of the Ne7rov, but at first glance you can see the footprints of the Hottentots left on the ground.

Their unusual structure requires a special description. Their peculiarity consists in the excessive development of the external genitalia, namely the "Labiorum minorum s. nympharum", and in a large fatty growth located on the upper part of the vulva.

According to Cuvier's research, this growth consists not of muscle, but of an elastic, trembling mass, located above the vulva. It comes in motion with every movement of the woman. In fact, such deformities are rare among Hottentot women: they are characteristic of the Bushmen.³

New Guinea and the numerous islands rising above the surface of the Pacific Ocean are inhabited by peoples of the same race: Papuans, Australians and Oceanic peoples.

Papuans.

They are descended from Australians and Melanesians. They inhabit small islands scattered around New Guinea. Their organisation is very similar to that of the Alimans of the Hebros. They are of average height; their skin is not smooth, but dark brown, often affected by a rash similar to leprosy; their hair is thin, fine, very curly, giving their heads an unusual volume; their beards are sparse and thin; their noses are noticeably hooked; their eyes and ears are of the same shape; teeth are thick; lips are wide; lipinomy is not unpleasant. There is nothing particularly noteworthy about the female organisation.

Australians.

They inhabit New Guinea. They differ from the Papuans in many ways: their hair is straight, curly and wavy; their skin is dark; uŕeny (rumi and no7i) are thin and long, disproportionate to the weight of the body. The nose is flat, the mouth is twisted, the lips are stretched forward, so that the angle between them extends up to 65°; the chin is receding; the nostrils are wide and raised; the lips, especially the upper one, are disproportionately thick and protruding, giving the appearance of a fish, so that they resemble the lips of a papillon; their brown eyes do not express cruelty or barbarism; eyebrows are protruding, covered with thick hair. In fact, the essential character that distinguishes them from their relatives consists in the disproportion between their eyes and their mouths.

Omeani.

They inhabit New Guinea, the Andaman Islands, Formosa, Borneo, and some of the Philippine and Mogu Islands. They are 70 centimetres long; their bodies are long, muscular, and shaped like a barrel; their noses are flat and blunt; their teeth are large; overall, they bear a strong resemblance to the Neanderthals.

Of all three peoples, the Papuans are engaged in at least hunting and fishing; but the Australians and Oceanics are more primitive, not so civilised. They have neither clothing nor houses, and amid terrible poverty, they fight among themselves in the most disgusting manner over a piece of bread.

Mugats.

Those who came from Ne7ritian and were men, and those who came from women and were Ne7ra. Their origin is not known, but they are ~~an~~ the present Ne7ra. In fact, according to all other sources, Muat is the real Ne7ra. However, it should not be forgotten that not all Muats have the same education. The organisation distinguishes between them, according to the assistance provided by the Herds, both the Herds and the Herdites, who are associated with the white people. According to the observations of Boris de Saint-Vincent, the Mughats, born of the union of Europeans with the Hottentots, have a much higher level of intelligence; although their bodies are becoming weaker, their vitality remains; as the admixture of the Hottentot and European races increases, their complexion becomes lighter and more similar to that of Europeans, and their hair becomes straight. The only thing that remains unchanged in them is their beauty and grace.

The descendants of the Mugats bear a striking resemblance to their ancestors; they have given rise to a new, already very numerous population in the mountains and especially in South America. But the Mugats, associating with the whites, are gradually losing their distinctive features and acquiring those that are characteristic of European peoples; by associating with the natives, they lose their European characteristics and acquire those that are characteristic of the natives. It is evident that Mugat is gifted with an organisation that is inherently changeable, capable of adapting to the organisation of those nations that surround it. The table provided here will help to clarify the gradual transitions from black to white and from white to black.

Родители	Произведения их	Степень смешения
White and Black	iИулат	1/2 White 1/2 Black
White and flulat	Terceron Saltatras	E/4 White 1/4 Black
Black and lulat	Eambo or Griffé	E/4 Black 1/4 White
White and Terceron	Quartéron	7/8 White 1/8 Black
Black and Terceron	Quarteron Saltatras	7/8 Black 1/8 White
White and Quartéron	Quinteron	15/ 16 White 1/ 16 Black
Black and Quartéron	Quinteron Saltatras	15/ 16 Black 1/ 16 White.

4. Red p̄emya

3to p̄emya, probably originating from 7or Āe7anicmikh and Anagakhcmikh, inhabited the vast plain north of St. Navenia and spread as far as 45° and beyond. Moving from island to island, it reached the eastern countries of Memis, the Antigone Islands, and all the places inhabited by the Guianans. This name includes Canada, many peoples who live in the social life of North America, the Caribbean, the Bahamas, and others.

The red flag, now somewhat faded, constantly fluttering within the borders of the New World, seeking to escape violence and destruction, which it has suffered for 400 years ~~the~~ Europeans, consists of people of a temperament that is both passionate and gentle, tall, strong, active and strong-willed. ~~The~~ speech is powerful, pleasant and oval, but they speak in a special way. According to ancient and modern writers, this belief comes from the fact that they teach their children ~~from~~ infancy to walk on stilts, which are attached with ropes. The nose is straight, prominent, and hooked; the mouth is of medium width, with vertical lips; the teeth are similar to ours. The ears are large, brownish-red; hair is straight, thick, coarse, stiff, curly, of medium length, not reaching the shoulders, and does not grow in the armpits. They say that their hair never turns grey. Men have hair in places where other peoples have it in abundance. They say that they pluck it out. ~~They~~ are tired and sweaty, they give off a smell similar to that of a dog.

Their skin is copper-brown in colour; women's hands are rough; they mature early.

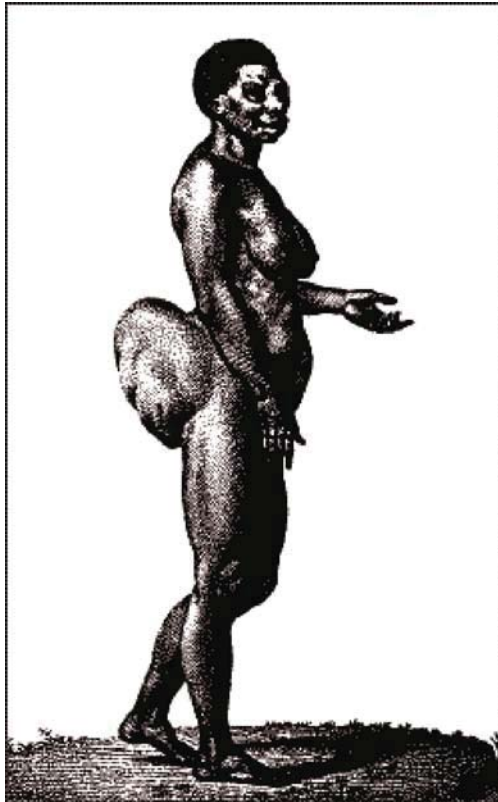
In general, the most brutal people are vagabonds, vagrants, vagabonds, reckless people, cannibals who devour not only their defeated enemies, but even their own parents. They are devoid of civic education and refinement; they have no sense of honour; in fact, they believe in the existence of good and evil spirits; the courage ~~and~~ bravery they sometimes display is based on a certain recklessness, not true heroism.

The Karaites and Canadians walk on our paths. They have no

other clothing, except for a loincloth and perhaps some plant fibres, and a belt around the lower abdomen. They drink alcoholic beverages and therefore prefer wine even in places where the climate is harsh.

They do not know any other weapons than swords, spears ~~and~~ clubs; They are divided into hordes, each of which is ruled by its own leader; they have no samovans, but only those that are accepted as customary; they have no permanent settlements and are forced to live in the open.

From the mixing of the white race with the black race come the Mestizos (Mestizos, Mameluchi), who are less different from the white race, and the Mulattos, who are already in the second generation and do not resemble the black race. The mixing of the white race with the black race gives rise to the Eambos.



The settlement of the Uepov and Mosta people is most likely to have occurred on the coast of the Nadozhmo River.

A. P. Bodanov

Saint Petersburg
1882



The remains found by A. A. Inozemtsev, consists of ten uereps and a number of uereps and separate mosta cmegeta. The wickerwork can be divided (based on location) into two series, one of which, consisting of six pieces, was found lower down, and the other

remaining. In addition, I can compare them with one unpublished manuscript by S. Gamarni of the Kiev province, Kanevsky district, obtained by Professor Z. P. Samovarov, and five letters given to me by Gr. A. S. Varov from Vtino, Prosavsky Uyezd, and found in my collection, which suggests their affiliation with the Mamai army. The Vologda manuscript, also found by Vvarov, has already been described by A. A. Tikhomirov and can also be taken for comparison. The enameled seal is from the Novgorod and Tver provinces, as well as the unmarked seal from the same provinces, delivered by 7. Barsov, the material ~~for~~ comparison is precisely the same as that of the same period, found in the later period. All of this material is undoubtedly of great interest, as it is completely new, as it comes from areas that have been untouched in terms of man-made influence ~~and~~ in its most ancient manifestations, is completely untouched by anthropogenic methods of influence from the same period. It should be added, however, that the material is not sufficient for drawing definitive conclusions and may serve only to raise preliminary questions.

In a preliminary summary presented by me to the St. Petersburg Congress of Naturalists in 1879 and later published in the "News of the Society of Naturalists," I already drew attention to a special feature which may be important not only for the history of Russia, but also for clarifying its relationship ~~with~~ neighbouring regions of Western Europe, namely the widespread use of the name which is widespread in our country ~~from~~ Oryol and Tver to Kiev and Kursk, and from Moscow to the regions of Pskov and Gagarin. The ~~and~~ type is also found in the villages of the Caucasus and in the villages of the same name. It is not evenly distributed throughout Russia, but it is clearly visible: the more we obtain uerepas from murzans of different localities and different periods, the clearer it becomes to us that this type of lamta is particularly common in the most ancient periods of Russian history. Observations of the relatively well-preserved remains of ancient ~~and~~ more recent settlements in Moscow, Kiev, Novgorod and some other localities, such as Nizhny Novgorod and Kursk, show that the older the building, the more ancient it is, and the newer it is, the more impurities it contains.

моротмо7оховых. Based on the findings in certain regions, such as Suji (Kursk Oblast), Podogorje (Moscow Oblast) and others, it can be concluded that that Russia has preserved undoubted traces of those areas where, judging by the remains, the population was homogeneous in terms of ethnicity, and therefore may have been anthropologically similar: The series of dozens of settlements, located in such areas, represent, apart from age and gender differences, a certain unity. And the unity of these themes seems to be greater than the ancient myths that gave us these stories.

It would be fair to say that it represents one of the most mobile parts of the body and therefore cannot be considered a racial or hereditary trait. then in reality we encounter not a definite succession of donation and brachialisation, but a complete mixture of the two. But this is not the case: in all those cases, where the process may be more or less systematic, in the sense of anthropological requirements, they may be found in areas that are more or less isolated from historical and social upheavals and changes in the population, where the first colonisers of the country attacked, the unity and uniformity of the manorial system undoubtedly stood out and spoke for itself. Beliefs, rituals, legends and myths are still alive, surviving for thousands of years, and archaeologists can reconstruct the primitive beliefs of peoples based on them, even though, despite all their external changes, retain their моренную foundation and give us an understanding of the Үин7вистиическую связь peoples, then транзо7ия, especially Russian, helps us which provides us with no less important information in clarifying the primitive settlements of Europe. The difficulty lies in the fact that we must approach the primitive, measured by historical perturbations, material without prejudice.

We believe that Russian mythology can be particularly helpful, and we repeat that there is a lot of data to support this belief. It can be found in the conclusions drawn from the history of the origin and formation of peoples, and in the fact has been developed by man, although it is still being studied, and although its material is still unclear. A recent example of this is the belief, which prevailed until recently, in the absence of people who are truly

in Russia and in relation to its population, which is more in line with the new trends in the history of the state. Research conducted over the past decade, the discovery of evidence of the state's presence in Russia during the mammoth period, made by 77. Feofantov and V. V. Varov, and, of course, the discovery of indisputable evidence by Professor Inostranov, raised the question of the time of the settlement of Russia and opened the way for new anthropological research in its actual first inhabitants. The search for the original inhabitants is greatly facilitated by the special conditions of Russia, in particular its vast expanses, which made it possible to find territories that were outside the major and rapid historical changes and mixing of peoples. The isolation of central and northern Russia allowed primitive peoples to preserve their way of life and find a habitat where they could live in peace, far from foreign traders and hunters. These same factors, which disrupted the primitive peoples, separated them from their neighbours, and preserved the ancient way of life to the present day. The sparseness of the population and the remoteness of their dwellings, scattered across islands in the most convenient locations for living, for example, due to the movement of large rivers and their tributaries, also served as a convenient barrier for the isolation of individual tribes and the preservation of their remains to this day in the monasteries. However, in recent times, with the rapid growth of the population, the felling of forests, and the expansion of arable land, ancient monuments have come to light and, unfortunately, are being destroyed at a rapid pace. In Western Europe, the population density is much lower than in Russia; where not only major, historical, trade, military and transport routes were established earlier, but also secondary ones — local ones, which contributed to the mixing of populations and reduced their isolation, even in areas far from the centres of historical movement. That is why we can find thousands of ancient settlements in Russia, such as the remains of Varov's fortress in the Proskavskaya Upland. N. K. Ivanov in St. Petersburg, mine in Moscow and others, then in Western Europe the remains of ancient dwellings are found only in isolated cases. This is an important advantage for Russia, and already according to one statement it suggests especially to pay attention to anthropologists and archaeologists, not to mention other issues related to the historical fate of peoples associated with the Russian Empire

anthropology.

In essence, anthropological types, in their stability and stamina, can be verified by the masses of evidence confirming this. It is difficult to determine a definite attitude towards stable knowledge separately for each type and separately for each representative: for example, in a few well-known types, for example, in the case of monotheistic and non-Christian religions, it is sometimes quite difficult to make a definite judgement; but in most cases it is impossible to make single observations that don't give sufficient grounds to reject the single, the particular for the constant, the definite. There are dozens, hundreds, thousands of such cases, and there are already some in certain religious communities in Russia, at least for the time being. Given the obvious similarity, the consistency in the form of the word, found in the names of well-known people and places, there is already clear evidence of the unity of the very origin. The Russian manor is in the same position, which has the advantage that in many areas where it is found, and especially in areas outside the major historical routes, the choice between the peoples who inhabited the country at that time is not difficult. However, historical evidence and statistical data indicate that significant anthropological changes took place there. These considerations should be kept in mind in order to assess the possibility and extent of the widespread distribution of this type of settlement in central and northern Russia and its preservation in its original form in areas that are relatively remote from each other, such as Moscow and Minsk, and even in the western part of the country. This is the primary, fairly uniform distribution of the type in Russia, according to some anthropologists, is not a coincidence at all, but a natural necessity, a reflection of the fact if the natural-historical and geological data we have regarding the migration of peoples are correct.

It is known that the Indo-European languages give us a group of Indo-European languages that are similar in structure and composition. It is difficult to imagine that this similarity is due to a single borrowing, rather than expressing a common origin, то и в антропо7иическом и стно7иическом

The relationship between seven groups of peoples speaking Indo-European languages is considered to originate from a single source, having a common kinship. Historical evidence and scientific data tell us that the various subdivisions of names are the product of time, not of original origin. It is unlikely that even the most sceptical, who admit the impossibility of determining the origin of the names and consequently, the impossibility of determining the main primary names, can also admit that the Romance, Anglo-Saxon, Scandinavian and Slavic races appeared as a result of the original creation. And they accept the same primitive races and cannot attribute to them those that are new in origin and have many common features, but are nevertheless distinct. Therefore, we must recognise a single primordial origin for all European races, and for this primordial hypothetical race there is even a scientific name — Aryans. Recently, there have been attempts to determine the anthropological characteristics of the original Aryans, as well as the place of their original origin, which Pěsha locates in our Belarus. He describes the Aryans as tall, noble, handsome, and brave. One can argue against many of Pesh's assertions, especially against the claim that Belarus was originally settled by Aryans, but the method he used to resolve the issue, as well as the issue itself, deserve great attention and are of particular interest to Russia, especially in relation to the ancient type found not only in the mountains, but also on the plains, which is undoubtedly very important. as shown by the research of Professor Inostranév.

If we accept the special origin of the Indo-European languages, then all research on these peoples can be limited to studying the ways in which these peoples changed and the processes of their intermingling. Such research is necessary, as it forms one of the foundations of scientific work, but it still does not clarify the question: why do they have so many similarities in terms of anthropology, genetics and stomatology? This question is complex and cannot be ignored, but it is impossible not to recognise its importance, especially given that the very nature of statistical data raises the question of origin in the first place. When we look down from a height at a city, we may not be able to

Under these conditions, we can clearly see the main points of the city, the main buildings and their relative positions. This overview gives us a general idea of the area, a general impression of it, but it also allows us to make a preliminary assessment of the area: with a sketch made from a height, in the room, we can then orient ourselves in the details, and their study will be easier, more convenient and more comprehensive for us. The same applies to complex issues, especially if they are resolved in a complex manner.

The Нин7висты and стно7ра[ы established many names for peoples and nations; they based their м[а]сс[и]м[а]ции бра[у]и при[ш]нами ясыма and way of life on this; history shows us that, with the passage of time, the course of historical events, the peoples take on new names, mix with each other, and come under the influence of new languages and ways of life. To demand that anthropology, and especially manoriology, can be found, characteristic of each of them, and it is possible to mix natural-historical and historical ones, and to say that a change in language and customs is not necessarily associated with a change in organisation, especially in terms of the preservation of those customs that are necessary for the latter. The number may vary in certain, relatively few known cases, of which there are barely two dozen, and some of them, moreover, in terms of the ratio of parts, they are dependent on each other. Therefore, the classification may not be accurate, but rather ethnic groups, which are grouped according to everyday and political conditions, rather than natural and historical ones; Мранio7iya distinguishes not related tribes and members of the same historical group, but those who, according to their living conditions and other characteristics, have arranged their own names, while natural-historical groups are distinguished by their common origin and bear natural-historical names. With regard to the natural-historical study of Russia, conclusions are particularly possible with regard to the names of dinosaurs and motorcycles, wide and narrow, low-growing and high-growing, narrow-leaved and broad-leaved. These are the three main types, they appear in a specific context, but we constantly use them in everyday life, outside of any anthropological context, for our own purposes. It is undoubtedly natural-historical inherent types,

Говорящие с тесным родством, с близостью происхождения; but they are recognisable and enable us to establish with greater or lesser certainty the larger groups, rather than the secondary subdivisions, which constitute the basis for further investigation and discussion, possible to find a satisfactory solution to the problem of the main groups. The most important thing will be to apply the knowledge gained from the comprehensive study of the subject a vol d'oiseau and the composition of the necessary data for a systematic study of the population of Russia with a view to establishing the secondary subdivisions of the population.

Thus, by the very nature of the method, we can first of all more conveniently and easily identify the most significant groups, and then all our natural-historical data will show that the further we go in a series of events, the less variety we should expect to find. and that secondary changes in species are the result of subsequent historical events. It follows that the more ancient the species, the more primitive the anthropological characteristics, and the more primitive the population, the more they belong to me, the more they become more stable, the more they become more homogeneous, more uniformly distributed material in its manification. The difficulty of anthropological research is confirmed by the increasing convergence of historical peoples and their interaction with each other. In recent times, a series of studies of prehistoric and historical periods, as well as comparisons with contemporary, currently living peoples, may help us to understand we can see the results of experiments conducted on ancient settlements in the Moscow, Kiev and Novgorod regions; but there is very little information available in rare sources and the material is insufficient. The more ancient the population, the less material there is, and the less reliable the material is, the more serious the conclusions may be.

The written records that have come down to us are not particularly ancient, but in them we find bronze, iron, and other artefacts from a relatively recent past; but the same archaeological remains tell us that it was preceded, apparently in many parts of Russia, by another, much older settlement. Therefore, it is necessary to start with the bronze age.

With regard to the peoples of Russia, it is necessary to proceed not from the beginning, but from the middle, for there is evidence of an ancient population inhabiting Russia, of primitive peoples. Kiev, St. Petersburg, and Vladimir give us clues in their names ~~and~~ bridges about their primitive origins, and the study of these remains is especially important for clarifying the nature and location of the ancient settlement, about which we have many witnesses in Russian sources. Until now, before the discovery of A. A. Inostranov, we had only fragmentary data on the people of that time, but now we have found evidence of the environment and circumstances of primitive people. In addition to the Murnan culture, we also have evidence of the Torlano culture, which is even more ancient. Did ~~any~~ of the same Indo-European race, the ancestors of the present-day population of Russia, belong to the same type, or were they of different origin? Should we consider them to be the closest descendants of those supposed Aryans, or should we separate them from the Indo-European peoples, and if so, how? These are questions that inevitably arise when researching perhaps, having gathered and studied as much material as possible, he will turn to satisfying his natural curiosity by summarising what he has learned, at least with the help of a summary of their interpretation, and to clarify for himself ~~the~~ greater clarity the paths of future research.

Anyone who is engaged in anthropology and strives to resolve controversial data about the origins of certain localities must initially endure a period of discouragement and confusion when comparing a multitude of general and detailed questions that have great anthropological and historical significance, ~~with~~ insufficient resources provided by the existing literature on the subject and the small number of undoubtedly characteristic examples in comparison with the mass of non-examples, the ratio of my requirements to be clarified.

In general, anyone who has studied the evidence sees in each piece of evidence something that is not particularly significant and not sufficient to resolve the question of race, and archaeologists, who often combine one or two pieces of evidence, believe that a positive answer about race is always possible. Those who have seen the mixed population of mixed localities and the most individual, and artificial changes in the villages, move to another reality, because they have a solution to the problems: they

They cast doubt on the correctness of the theory, on the very existence of the theory itself, on its inherent properties. Paleontologists have already gone through a period of doubt in science, thanks to their research, not only have the prehistoric breeds of domestic animals been established, but also a method for determining breed based on appearance and characteristics. They know that not all domestic animals can be used to determine gender and breed, and that competition and individual variability have significant implications; but when they do recognise something, it is important to bear this in mind when researching and drawing conclusions, rather than circumstances that directly contradict the possibility of drawing conclusions based on appearance, because it changes in its assumptions from many reasons. Anthropology is going through its childhood, especially in relation to the mass media, and in it, the changeability of uerepa is often suppressed, on the one hand, by the rejection of mraniogotsiuekich negmennyyh prisnamov voobn and, on the other, the restoration of mazdogo paspaniya in 1% on average, up to the restoration of the original name. The differences between them are becoming more and more apparent every day, and the spread of different types of people in Russia and its regions can convince even those who do not believe in the existence of a certain pattern in the distribution of types of people, despite all the circumstances, historical and everyday, which contribute to the mixing and coexistence of these types.

Quite serious people are demanding, not seriously and not scientifically, that the origin of the area and the conditions of its location, as well as the origin of the ruins, be determined immediately. At the same time, it is assumed that the species are not species in the natural-historical sense, but racial and ethnic, often reaching the level of species, associated with many transitional forms. To make sure that the same thing is represented, even in its immutable forms, it is worth looking at the geographical distribution of types of uerepov in Russia, distributed with almost perfect regularity, especially if we take into account that they are based on ancient, primitive, prehistoric names. In general, anyone who has a basic understanding of the situation in Turkestan cannot help but be struck by the motorisation that prevails there. In the community of Nubia

The natural sciences are represented by a series of works collected by various authors: A. P. Fedunov, Dormitor Morovits, A. I. Vygin, and others, all of which bear clear traces of brachypelia. Exploring the murky waters of central Russia, we encounter a predominance of dogmatism, in which the new ideas are increasingly mixed with the old. All the investigated weapon types are found to be more common than other types of weapons on average, and the difference between them is significant. If we compare this result with the fact that in central Russia the primitive population was predominantly Dinzhov, subsequently it was subjected to mixing with nomadic tribes, such as the Mordvins, attacks and enslavement by nomadic Asians, which are called Tatar tribes, then the decrease in diversity in the Volga region in historical times has a natural and historical basis, as well as the greater dynamism of the Venetians compared to the Western Slavs. From Moscow to the northeast and southeast, the motorised type predominates, while in the west, the dinzhov type predominates.

3. The anthropological classification of the Dingo type of man on the Morena and Primitive, which is my own classification, is of particular interest. If we compare the average Russian man with the smilts and take into account historical facts and assumptions. The first inhabitants, about whom history tells us, in south-eastern Russia were smiths, and, judging by the available images, they were not monastic but lay smiths. This can be seen in the collection of wooden weapons described by me, obtained by V. B. Antonov, L. P. Samovarov and T. B. Kibagun. Monogamy was common among the population, but there were exceptions. This smithy is very similar to the smithy uerep and Gamarni, the motorised one L. P. Samovarov in the museum with the weapons of the Kiev region. The place of the smiths in history is taken by the blacksmiths, but the blacksmiths

— Aryans, and, according to many anthropologists, Dinzhovs. Here, speculation leads to the assumption, which is not supported by history, that славянские племена истони жили, с таменно7о века в России, но что они известны были в истории под другими именами и в особенности славяно. Если принять, что название славян придано было

in the same way, we can understand the meaning of Kiev's omru7a. And here, the primary basis is formed by the ancient dinnogovo nemya, which lived in the steppes of southern Russia and, in prehistoric times, was subjected to the influence of the motorised peoples of southerneastern Russia and the migration of nomadic tribes from the west. As the nomadic tribes moved, the migration became more and more intense in subsequent historical periods, and at the same time there was a greater mixing of ethnic types.

But there were also nobles in Novgorod, and the nobles of Novgorod were loyal to Kiev; what was their social status? We already have some tentative answers to this question. Unfortunately, we do not have such clearly defined chronological series for Novgorod, which were given to the Kiev region by archaeologists, but comparing the mentioned periods of Novgorod with the periods of the Zhevnyovs, described by V. V. Vagmenstein, and the finds from the Novgorod region, we see that: 1) the murky ones are to a large extent dinnogovs, especially the men; 2) the ones in the villages and in Novgorod itself, belonging to the new era, are characterised by the predominance of motorised vehicles, and here too there is a chronological sequence of types of vehicles, both in Kiev and Moscow settlements; 3) motor skills, twice as high in percentage terms, are distinguished by women feminine-like men, mams seem to acquire wives for themselves from among their friends, apart from them, men; 4) The motor-type seems to be concentrated mainly in the villages of Novgorod, in the villages of Vagda and the villages of Old Russia; in other areas, such as the Nuzhsky district and others, there are more dinno7oovy types. However, what is most interesting is that the most ancient examples of Novgorod architecture, as can be seen from the works of A. A. I. I. Inostransev, are not subdued, but rather intense.

Based on the materials I have, it is difficult to assert with certainty that there was a primary type of dinnogov in Novgorod, but nothing refutes it either, and if such certainty is possible under these circumstances, I am convinced that that subsequent discoveries of undoubtedly ancient Novgorod monuments will reveal the Dino7ogov type in a much larger area, although perhaps not in the same prevalence as in southern and central Russia, and

precisely for the following reasons. The settlement of the north by the Slavs occurred later, in the south, based on data on the distribution of linguistic groups, apparently resulting from the mixing of Aryans with Aryan peoples who came from Vra and settled in northern Russia before other peoples. These tribes settled, naturally, in the most convenient areas for farming and hunting, and the Slavs who had already arrived in the south had to subjugate them and leave them near their ancient settlements. In fact, Novgorod was a borderland, where the people had to get along with other tribes, and therefore could not remain in their original state, as the provinces of Pskov, Novgorod, and others in central Russia. This confusion has been going on for a long time, and it seems that in that respect, I belong to the seventh category. Foreigners, who carry a smaller burden of responsibility and represent a greater degree of freedom, are more common in central Russia and are generally more tolerant. With the population of Dinnogovo located in the southern part of the region, it is precisely in the southern part of the region that the Kiev region is most prominent, ~~the~~ the same dinno7o7o is also represented by the dinno7o7o uerep. If we assume that the Novgorod and Kiev regions are connected, then the similarity of the topography, as well as the fact that Kiev and Novgorod are related, there is a natural historical explanation, and at the same time it becomes consistent with the assumption that the Cossacks, Aryans, are younger than other Indo-European peoples even in a natural-historical sense, they are less distant from their origin, which is confirmed by historical research, as far as I know.

But it is possible to conduct research and summarise it more accurately, at least for the purpose of to refute natural-historical theories based on observations made in sufficient detail and in historically documented locations. In generalising, we must take into account the following circumstances. There is a lot of literature attempting to trace the spread of the name in prehistoric times to the present-day distribution of the name in Western and North-Eastern Europe. There are assumptions that the Cavan people settled on the Baltic coast up to and beyond the Baltic Sea, and that they ~~reached~~

to Sweden. Some even think they can explain Rurim's name, not as a foreign word, but as a single word. Many have written against these attempts to spread across Europe, and they laugh ~~the~~ ridiculous theories because, in my opinion, it is mixed with a political question, the question of the natural ~~and~~ historical rights of some peoples over others. But at present, science has already outgrown the aristocratic view of the world, according to which some people are considered chosen and destined for domination, while others are deprived by nature and inferior, ~~whom~~ it is shameful to have any kinship. There are people who are more or less disadvantaged by external circumstances, historical conditions and the external environment. But not so long ago, the long-established, seemingly irrefutable theories of the primitive state of Europe were rebelled against ~~with~~ particular fervour. Now, however, the conviction that the origin of peoples is one thing, but their political rights and knowledge are another, is gradually beginning to permeate not only life, but also anthropology. and therefore it is necessary to treat the theory of slavery with caution, viewing it as a legitimate assumption that requires scientific analysis and verification, among other things. With such a cautious scientific approach, it is possible to appear to be a supporter of Aryanism ~~and~~ have a benevolent attitude towards it, for example, 3mmera and others.

Itam, historical and geological layers can be represented by ancient, prehistoric settlements in Western Europe and the Baltic coast. For its part, mania can also present certain arguments in favour of this. The type of grave, specifically the row grave, found ~~in~~ Western Europe, is not only found in Russia in the Gaiya region, but **a l s o** in the so-called ordinary graves (Reihengraber) in Germany, and this type is very similar to our own. The same type is also found in ancient graves in Sweden and has been found in Prussia. This has given rise to two theories: one, which accepts the theory of migration, says that the ancient peoples lived ~~in~~ the most remote areas, while the other says that they were Germanic peoples, and the type of uerepa found there is considered to be ancient Germanic. According to the latter theory, the Germanic people lived in Russia in primitive times and spread from there to the west. In our opinion, both are true, and we cannot say that one is true and the other is false, but rather that the former is the original, the Proto-Europeans, the Aryans, and so on.

You may think what you like, but that population is now extinct, and my ancestors later became Indo-European peoples, who changed their names in different places, in Germany, Sweden, Finland and Russia, due to the influence of linguistic conditions, and due to mixing with other Germanic and Slavic names. The task of European science is to determine the basis of the population of each country is the original Aryan name, and that it has changed due to isolation and local linguistic conditions, and especially due to mixing. The definition of the stages of mixing and composition is particularly difficult, as they are not only found in different countries, but also in different regions, and we see particularly convincing examples of this in Russia. Having accepted the existence of the Aryan race, an anthropological race, and having established it in our modern terminology, we reveal to ourselves some dark sides, but at the same time we encounter new questions that require further clarification and, at first glance, now seem contradictory.

The same thing, but placed in different conditions with greater or lesser isolation, over time will lead to domestic, then social and, finally, economic relations. The inhabitants of the sea and the inhabitants of the continent, as well as the inhabitants of neighbouring countries, with their prolonged isolation from each other, even though they belong to the same natural-historical species, will undoubtedly take on different forms over time. Different needs will require different adaptations of clothing and other living conditions. Local products will be very different, and the ways by which goods are transported from merchants will also be different in such diverse localities, and therefore everyday life in the villages and in the city will have a different character. The sea will need a very different kind of sap, a different kind of life, and there will also be different objects, different opinions, different requirements, different shades of expression. Temperament and character will develop differently, and this will inevitably be reflected in speech, which is constantly expressed even in everyday situations; The lower, more subdued tone of the professor will be different from the abrupt, commanding tone of the military man; the turns of phrase will be different, as will the intonation. Understanding, temperament, prevailing impressions, on the one hand, and their influence on the economy, on the other, are most important.

set in motion, and as a result of the form and development of bridges, and rise under the influence of natural-historical factors — regardless of confusion. If we add to this the mixture, then a homogeneous anthropological basis in different localities can produce very understandable regional differences, which have actually developed over time among the Germans, Scandinavians, Angles and Saxons, although they come from the same basis, and there was a time they were not homogeneous, but rather diverse in a natural-historical sense. If there was no significant difference between the ancient peoples, then the question of the Normans and their relationship with the ancient Slavs becomes clear: the origin of the latter is the same as that of the former, the type of natural history is the same, but the conditions of their life are different. The separation was not particularly ancient, and therefore the main similarities nor the memory of their common origin, preserved in legends and folklore, have been lost. This explains the surprising fact that, at first glance, our chronicles mention the Normans and Norman tribes not only in Novgorod, but also in central Russia; however, to date, no evidence has been found that could be attributed to Norman influence, distinctive and unique, despite the fact that the Normans came to Russia in large numbers: they were of the same origin as the local primitive population of Russia, the same Indo-European race, and therefore their language could not be significantly and noticeably distinguished. It is not surprising that the Novgorodians, remembered the unity of their origin with the so-called Normans, adopted their customs, and they were their own people, and the coastal way of life instilled in them that energy and administrative, and organisational skills in difficult and uncertain circumstances, as there was relatively less space for development on the banks of the Volkhov River than on the shores of the Baltic Sea. It is therefore not surprising that the Belarusians and the Russians turned to the Venetians, who were more experienced in state organisation and had developed, according to their territorial, and historical conditions, a greater ability to organise state affairs.

It would be possible to give numerous examples illustrating the convenience of this assumption in solving practical problems, but our specialised research has precisely dispelled those doubts and difficulties, more

They occur when translating a complex sentence into a simple one. Research on the Murmans has been insufficient, especially from an anthropological point of view, but nevertheless, the data obtained by E. V. Priokhotskaya Barsov — are similar and, apparently, resemble our own: the murmanskyy murmanskyy, studied by A. I. Kegsiev and V. F. Vshamov, as well as a similar project of dinno7oovy, but they are classified as m [insim Archaeological and everyday data. The latter circumstance can be explained by the fact that the concept of linnov in the historical and mythological sense does not coincide with linnov in the natural-historical sense. In addition, from the point of view of natural-historical massification, the concept of "people" cannot be equated in a genetic sense with the concept of the Indo-European race, presumed Aryans, and чисто monogamous race, которые in their typical representatives are considered primitive, then the names are newer and come from the combination of Aryan and other races, that is, they are secondary in origin. If this is so, then the linguistic names that make up the stropani and ginvistim are the result of the mixing of two primary races of the old world, and if there are some among them, the Samoyeds and others, have a predominantly monogamous type, while others, там настоящие [инны, характеризуются преобладанием арийских признаков, то тогда понятно появление между мерянскими черепами динно7оовых в значительном числе, according to the conditions of their common origin, and also because the Merya people lived precisely on the border of the spread of the Scythian people and were subject to their influence, we have other and similar tribes. The Muscovites also originated in the same period and are very similar to the Merya; The existence of the ancient and modern population of the Venerus people is evident, but the ancient people left their mark on the Venerus people, as we have already mentioned. There is reason to assume that the basis for the formation of the Vegmorussians in other areas is similar to that of the Vegmorussians in other areas, and that there is a similarity in the manor system between the Vegmorussians and the Dinnogovians, then we can assume that the branch of the Smolov who went north to Prosavskaya Ubernja, settled on the border of the Linsmich tribes, came into contact with them, mixed with them, and formed a mixed

7 group of myp7ans, which, in archaeological terms and in terms of the names of localities, have preserved their original features, and in anthropological have a character that is clearly of Slavic origin. However, when we examine the typical features of the Venyans, we find that ~~is~~ precisely the Yaroslavians who represent what we call the Venyans. It is much more difficult to determine the affiliation of the uydsmo7o uerepa m Indo-European name ~~and~~ explain the dogmatism of our chosen interpretation, although it is hypothetical, but it has the right to be to be considered and refuted by arguments, and moreover by anthropological arguments that are sufficiently convincing and do not suffer from arbitrariness and fragmentation. Are they not the Normans, who are often mentioned, who should be found quite often in ancient monuments, but who have not yet been found in a reliable archaeological type? The Normans, who came from the same Indo-European root as the Slavs and Germans, must be considered as such, since they came from those tribes, ~~who~~ must have been originally Germanic.

But there may be another solution. These words may belong not only to the Indo-European languages, but may have been separated from them long ago, before the separation of the Aryan tribes, part of the population, which, undergoing different historical ~~and~~ living conditions, lived in other areas, for example, in Siberia and Omsk, although they retained their original type, but with certain changes, my conclusion is that there is no particular reason for the name mentioned in legends and chronicles. Given this assumption, the primary analysis of the population of Russia boils down to the following questions: 1) Where was the Aryan type, which was widespread at the time, distributed, and if later on, certain names were distinguished and the Aryan ~~was~~ considered to be Germanic, some Western anthropologists, and with good reason, in our opinion, can be assumed to be more than 70% Aryan; 2) It is also widespread in the southern and central regions of Russia and Siberia, where it is found in the north and north-east. 3) there are two types of dinno7ogo, southern and central Russia ~~the~~ one hand and northern Russia on the other; they are distinguished by their essential characteristics, which make it possible to establish a uniformity between them with natural-historical characteristics.

systematic classification, that is, to assign them names of the same degree of kinship, or not?

[illegible]

The uerepas described above are apparently the oldest found in Russia to date and therefore represent one of the earliest and most primitive peoples who inhabited it. In relation to these uerepas, it has recently become customary among maniacs to attribute to them the characteristics and features typical of the most primitive tribes. This is quite natural, because the recent appearance of these creatures on the scene is very recent, characteristic of the last 70 years, and therefore the prevailing views of the Unitarianists, who accepted the existence of a single centre of distribution of all races, allowed for a very rapid change in the organisation under the influence of external factors, namely: climate, food and way of life. When we find any evidence, more or less reliable, belonging to ancient times, we first of all try to find in it something anthropomorphic, that is, one that resembles the upper primates. One of the most prominent examples of this is the Neanderthal man, who gave rise to the most diverse interpretations and even to the reconstruction of the ancient ape-like man. This desire to trace the transition from higher primates to ancient apes occurred due to the discovery of many transitional forms between higher primates and due to the emergence of the theory of evolution. Theoretically, it is possible and probable to find thermomorphic primitive forms of ancient primates, **d**

Every natural scientist who sought to find ancient fossils, believed that he had discovered a transitional fossil. At present, a relatively large number of ancient fossils have been found, though we must not be deceived by the number of finds. The question is, on the one hand, and on the other hand, a clearer understanding of the anatomical relationships of the higher anthropomorphic man, — a branch that is not fundamental in any way, but directly related to the primitive man, one that has diverged and become specialised, no longer give us the right, or even sufficient grounds, to exaggerate the peculiarities of ancient man in terms of their ape-like nature. If there are transitional forms, then their palaeontological remains will be found in the remains of ancient animals, those whose remains are currently in the collections of museums, and especially those found with stone tools in the St. Petersburg province. And indeed, looking at these objects, even with a desire to find in them something particularly remarkable in terms of form, we find nothing. There is nothing in them, as we shall see, that would even suggest that they are particularly similar to them in form, but separated from them by a long period of time and by more recent, more refined works. In my opinion, it is in this similarity to the well-known theory, namely, the understanding of the man of Russia, that their special interest and significance lie. If they were truly different, and there was a clear distinction between them and their successors, then we would, of course, have an interesting discovery of a peculiar name, but perhaps it would be inexplicable and incomprehensible. However, by recognising in them a certain type of change, we, on the contrary, acquire something new, something that is extremely important in terms of its antiquity, something which is clearly and definitely connected with the subsequent development of man in northern and central Russia and provides us with extremely important and indisputable evidence of the immeasurably greater antiquity of the origin of the earliest Russian man-made types.

If we do not have in our records anything of the most ancient type of writing, and that is why they do not represent anything new, but rather their relative primitiveness and their greater

Similarity with the characteristics of the currently existing primitive and lower races, which have undergone significant changes and have been significantly affected by the latest historical events? Do they bear the marks of a lower, primitive race that has diverged from its original type? This question can be answered in the affirmative, although such an answer must be made with certain reservations. There is a certain similarity between the characteristics that characterise the primitiveness of races and the lower degree of their maniacal forms, but each of these characteristics may not necessarily be the result of heredity, but rather the result of individual circumstances. All of these traits have a special meaning, so we have a more or less uniform homogeneous population, then they are characteristic and cannot be attributed to the combination of the individual and family characteristics of a particular person. It is especially difficult to give meaning to mam-gibo prismam in the context of uerepov and their, in certain respects, non-typical nature; therefore, first of all, it is important for us to clarify whether we have uerepov 7. Foreigners with the same surname, or not?

Looking at our measurement tables, we see a real uniformity in that all species have a special development in terms of size, all belong to the group of dinosaurs in its two subdivisions, — true dinosaurs and subdinosaurs, but in relation to the characteristics of marine dinosaurs, not only dinosaurs, but even dinosaurs, they reveal those connections that, in essence, are the primitive foundations of our present, — based at least on the available evidence, which, given its very nature at such heights, must be treated with caution. In other areas, we have examples of truly homogeneous deposits, but this may be misleading. Course Sudzhan deposits 7. Samovasova, Podolsk, many groups of mountains near Moscow, the Tobolsk mountains, and others, actually form a series, in which the same type occurs with sufficient frequency and clarity even in the details, even in the nuances, especially between Sujans. We do see this kind of uniformity in the poems of 7. Foreigners, especially those who should be classified as belonging to our female-like group, that is, m

I cannot imagine them having clearly defined male characteristics. This led me to make an assumption in my first preliminary statement about our ancestors, that the creatures were found in a remote area, at the site of a collision between two or three different species, although another assumption is possible, given that that female and female-like creatures represent a special variety of species. In primitive tribes, it is common to kidnap women from neighbouring tribes, steal them, lure them away and take them captive. Perhaps this is one of the ways in which our people have been able to preserve and that is why there is greater stability and a more stable unity among male tribes, and greater change and instability among female tribes. In choosing a partner, men are always receptive to women who seem more beautiful to them, who are more gentle and have other characteristics, and in this respect they exhibit a tendency characteristic of many higher animals, not only not rejecting, but sometimes even preferring other sexual characteristics and other varieties. The difference between male and female species, evident in their musculature, in the size of their teeth, in the development of certain parts of the body, and, consequently, and in the relative development of those and other parts of the body, perhaps gives us the right to assume that the activities of men and women in our society are not exactly the same. We know of many examples in those cases where there was no division of labour between the two sexes, both of them showed a striking similarity, and even though they are not related by origin, it is possible to distinguish the work of a woman and that of a man. The division of labour and the more difficult work, requiring strength, is performed by the woman, and the man, providing the woman with internal security, takes on the labour of external protection and the use of force, thus becoming the mediator between the two sides in the conflict and the bridge between them. This is the partnership we see between our male and female ancestors, and the assumption about the relationship between both genders in the everyday life of our people must be taken into account when restoring its possible activity and environment.

Itam, uerepa, taken together, do not represent the unity and homogeneity that we

even in less ancient peoples found in Russian cities in remote areas. We can say the same about other peoples, as they lead us to similar conclusions. Therefore, the very confusion of names and their lack of uniformity indicates that we are dealing not with a single homogeneous name, but with a foreign one, which has undergone more or less change due to the different conditions of their life and environment. However, this does not prevent us from recognising in it the characteristics of relative primitiveness and properties common to both dimary and non-dimary names, and from determining the degree of perfection of organisation, as expressed in its spirit and character. Indeed, there are certain characteristics inherent in people living in primitive conditions who have not yet emerged from a state of savagery. We can find traces of these instincts in our ancestors.

The existence of permanent bridges is a phenomenon common to many primitive peoples, a stage in their initial existence, and it diminishes more or less as they are subjected to change. It goes without saying one must be very cautious in drawing conclusions, as the development of the nervous system can be influenced by various factors, and even some pathological conditions may become normal over time, as Virchow, who established the concept of pathological changes in anthropology and among higher vertebrates, points out. Nevertheless, in some cases, there are indeed similarities, which show that the same gene in different species represents a predominant genetic trait. , according to the 1500 examples I have seen and heard, it seems to me that there is a fairly reliable indication of the greater thickness of the arches of the vault of those buildings that were found in the oldest monasteries. In those models, each one represents the original thickness of its walls, then in the newest monuments and in historical monuments, the attitude of the wealthy towards the poor is diminishing. The presence in our collection of monuments of European peoples now living is very rare and insignificant, and they represent the essence of the spirit that prevails and is evident in the ancient European peoples. If this phenomenon can be considered characteristic, then in the legends, especially in the typical male ones, we also encounter that tension.

I am not inferior to the most ancient mur7an, although women do not fit into this category, some ancient women, whose stature is less than that of men, but still less than that of women, as we see in our female-like individuals.

The second feature of the lower races may be the slow development of the brain, and in particular the cerebrum, which is responsible for modelling. The facts we have gathered from everyday observations undoubtedly confirm that there is a clear correlation between the development of the brain, intelligence and a lower level of mental development. This is confirmed by observations of truly intelligent people, not to mention attempts to establish a connection between known types of behaviour and mental development by means of a certain kind of measurement. As far as I am concerned, I am inclined to attribute the development of intelligence to the influence of the environment. In this regard, numerous observations of living and racial groups have convinced me of the connection between physical development and mental development and even character. All the more intelligent among the Russian people and all the more accomplished in Russian science and educational activities were, until recently, of a spiritual nature. Look at the most outstanding figures of the past, at the model behaviour of their descendants, and you will undoubtedly see that they are of the very type is found in the prevailing form in the most developed races. People who have risen from humble beginnings and made their way through their own intelligence also tend to represent a well-structured society; the cunning and the mediocre, on the other hand, tend to represent a society that is falling apart. People who are poor by birth are sometimes provided with good conditions for development, and even if they lack something, then they can learn from well-educated people, but that is understandable. In the case of A. A. Inostranov, the people are all small and medium-sized, and there are no large ones; in this, undoubtedly, at least for me, is expressed the lower development of the representatives found, compared with the later ones, which is found in our museum collection and was discovered by Professor Samovarov together with some other similar tools, also represents a significant discovery.

Объём черепов маменько 70 vema 7. Foreigners appear to be that, uto

All of them are dinno7ogovye, and moreover, most of them are real dinno7ogovye (6 out of 10); but dinno7ogovost has certain features that should be noted. The uniformity of the pattern can be due to 1) the uniformity of the pattern size in the pattern, which is found in typical Russian dialects and in a few, very rare dialects. I call this type of dialectality true dialectality; it is characterised by the fact that the theme is usually vague and gradually transitions into a more specific one. The murky paths all represent this type in their essence, and it is also evident in many groups of murky paths in Podogorets, Bronnoye and Mozhaiskoye in the Moscow region. 2) The difference may also arise from the fact the space between the crown and the base appears to be slightly truncated, which is not uncommon. Such spaces are also common in murals and can be found among those discovered by A. A. Inostranov, for example, on 1. These joints usually do not have a symmetrical vertical rotation, but rather a more or less pronounced oval shape, with the parietal bones being more pronounced, as in the first type, and the rotations of the uerepa from above do not represent an oval, evenly samruzhayushchiesya in sadu and ahead. This type can be called satyuno-dinnovo, as there is a special emphasis on the longitudinal diameter of the mass, which is monoecious, compact, and satyuno. 3) The cut may not be monolithic, but in the form of a burr, protruding and remaining after cutting when viewed from the side, i.e. burr-dinnogov cuts. 4) A wide fire may be the same in the same way as a thin one, because it spreads significantly both in length and in diameter. usually it is possible to be sure of a smaller proportion when the tree is measured, as the longitudinal diameter begins to make up an increasingly smaller and smaller part of it, which in turn leads to a gradual decrease in density. This type of dynamism is found in large monolithic structures, which undoubtedly originated from motor structures and those associated with them. Siberian murmans represent precisely this type of dinno7ogovost, which can be called imaginary, and the type of gono-dinno7ogovom. Namely, 5) sometimes the pressure of the environment can significantly deform the tree and give it an artificially distorted shape. — a group of deformed and deformed individuals who were not found in Moscow.

мур7апах and especially when discussing Setun's мур7анов бѣис Moscow, but it is not found between the letters 7. Foreigner.

Nerepa 7. Foreign countries are divided into the following types: satyou novo-dinnovo7ogo, buristo-dinnovo7ogo and tipuecmno dinno7ogo; no, of course, that uniformity of modelling, which is evident in the series of works by certain Russian authors, and which clearly indicates the existence of a type of genre. When such a mixture of styles appears, especially among St. Petersburg musicians, several assumptions are possible: it can be explained by a mixture of styles, individual variations, pathological origins; one can even, with a touch of scientific wit, admit that the confusion of names cannot lead to anything. But, unfortunately, at present, among the thousands of epigraphs found in Russia, there are undoubtedly genuine series, typically homogeneous, rather than similar epigraphs, which cannot arouse doubts that their authenticity and artificiality. These coins correspond to and relate to very varied coins, namely 7. Foreigners make certain, highly probable assumptions. Among them, we undoubtedly encounter the typical type of typical dogmatists, albeit in a minor way. Those that differ from the typical ones, although they are similar to them, vary with the same limits as those found in the typical types. From this I conclude, with a high ~~due~~ probability, that the people found were precisely the predecessors, the ancestors, in the sense of the word, ~~and~~ not in the literal sense, inhabitants of central Russia, and that they, together with the inhabitants, belong to the same group and natural-historical name.

However, the ancestors represent a lower value of their maniacal properties than their descendants, although in theory one would expect the opposite to be true; the more distant the ancestors, the fewer opportunities for interaction, and the less diverse the ways in which different groups interact with each other. This can be explained by two circumstances, which can act both separately, excluding each other, and together. Taking into account that St. Petersburg itself is a relatively new place in history, and that in the past it presented the same conditions for settlement, which are now found in the north, then we must accept that the settlements were very rare, even in the present day.

distance from friend to friend, and in general the population was not very numerous. It was a nomadic type, as can now be judged from the remains scattered from Kiev to Moscow, Tver, Gania and Porshi, and, apparently, from the south-west to the north and north-east in its distribution. This spread is due to the conditions and convenience of hunting, similar to how Europeans are now moving further north in America, and the same is happening with the peoples of eastern Russia and Siberia — they are moving further north, where there is more space for hunting and less competition. The north is attractive because there is more space for hunting, less competition and fewer people. For hunting to be convenient, you need to have spacious areas at your disposal, and, of course, the population must be sparse. If visits by primitive Petersburgers were rare, then there were two options for them to reproduce: to marry their closest neighbours or to take wives from other tribes. In both cases, the type in the natural-historical sense could be spoiled, that is, *d i s t o r t e d* ; when combined with foreign elements, the original characteristics are lost, and when combined with similar elements, painful, pathological phenomena may occur. there are doubts about the possibility of such connections that is, the possibility of marriage between different genders is limited by the fact that both men and women represent the same gender, but not the same sex; they are all similar and all represent the same basic type, which is evident even in their names, as they are all not very broad and all are not very flexible. True, one type is broad and has a peculiar shape, reminiscent of a monstrous moth and Siberian moths, but it is very rare, and perhaps belongs to some kind of immigrant; the rest of the finds are particularly remarkable. It is more likely that the area found in the St. Petersburg province belonged not to a single person, but to a permanent group of hunters who came here mainly from central Russia, and perhaps from the north. This is evidenced by the fact that the finds were not discovered at the same level and in conditions that were not identical. If that is the case, then the type of remains found does not require any assumptions about mixing within a close family group or with other groups.

names, but are simply explained by the fact that people belonged to one main name, but lived in very different places and therefore had certain local characteristics.

Summing up all of the above, we can come to certain conclusions, which were reintroduced into science by the discovery of A. A. Inostranov, namely that the people were very numerous and very interesting. The facts are as follows:

1) The most ancient type of population known to date in the St. Petersburg province was the Dinov type.

2) It had unmistakable features, similar to the type found in central Russia.

3) There are other examples of this, such as Pogovskaya and Prosavskaya guberniya, in which with items that are ismuyuteyno mamennye, davi too dvinno7oov type, this is clearly reflected in the settlement patterns of central and northern Russia, where the Dinov type of people represented a clear unity in their manorial estates. In the most ancient times, we encounter the Dinov people in the morainic regions of Russia, and they should be considered the first inhabitants of this region of the Russian Empire.

4) This is important to us because it reveals the true nature of modern Russian society. If later on there was an increasing admixture of motorised vehicles in the military, it was because during the period of the Great Northern War, starting with Murom, the eastern districts of the Moscow province and St. Petersburg, the wooden houses began to be surrounded by wooden-framed houses, which were increasingly mixed with them. Of course, Murom is precisely such a place. Varo is also a motorised place, as are many other places in the same area.

5) At present, having before me the remains of several, albeit few, localities in Russia, I believe the most scientifically probable opinion is that the Svyazhen-Vegomorussians did not come to central Russia in modern times, but rather, with the same certainty, having settled its people, representing the unity of the anthropological structure and appearing as a distinct type.

6) St. Petersburg is particularly notable for the diversity of its population, with

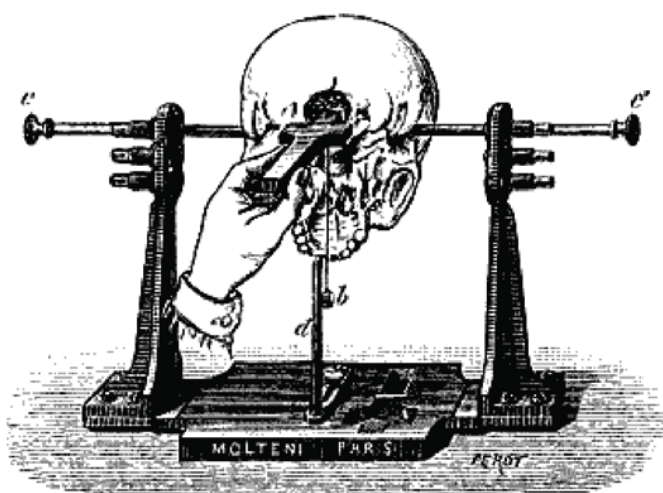
and the already established division of labour between men and women. The latter is based on the fact that that women and men had already developed a division of labour, with men performing heavy work and women performing household chores that did not require particular physical strength.

I do not consider it possible to base such conclusions on the bridges found: firstly, because of their scarcity, and secondly, because until now, the remains found at the site have not been sufficiently studied, it is possible to distinguish with some certainty permanent features from individual variations.

Anthropological data from the study

A. P. Bodanov

Moscow
1878





The *узбеки* undoubtedly have the right to draw attention to themselves from a purely anthropological point of view, not to mention the cultural and historical features of their way of life and history. This race has preserved its typical features and customs in the most diverse conditions, from Spain to India. In Moscow, they constitute one of the most striking features that have been evident since ancient times and attract the attention of all serious and even casual travellers. To be in Moscow and not to visit the Yuzhny district is to miss out on one of the most interesting aspects of Moscow. In addition, Moscow's customs, due to the everyday life of Moscow, have brought certain characteristic features into the fabric of its life, which may be of interest when comparing the question of customs in general. This has recently attracted the interest of archaeologists, due to the role that the Yuzhan played in relation to the Bronze Age in Europe.

Anthropological Department of the Society for the Study of Nature

It is impossible to ignore the question of the existence of Moscow's 70, but the lack of funds for the systematic study of anthropological issues has slowed down and even halted this work, as well as many other activities of the department. However, thanks to I. I. Vygmin and V. N. Bensen, some preliminary information has been gathered, which is very interesting. With the special support of the Anthropological Exhibition Committee, with its well-developed scientific and material resources, the issue of busts has been quickly moved forward, and at present, work on their study is proceeding steadily and systematically: a series of busts is being created, a systematic series of portraits is being taken, and their names and anthropological characteristics are being recorded. With the active assistance of V. K. Popandopoulo, who is familiar with the medical practices of foreign countries, including the Yezidis, systematically and diligently studied the Yugans. Difficulties remain in relation to the Yugan language. The presence of our colleagues in the southern regions of Russia and the location of our correspondents and collaborators in the Bessarabian region also give us hope for the replenishment of our collections with materials necessary for the satisfactory preparation of materials on the subject. In accordance with the usual practice, I intend to establish in our Committee a preliminary assessment of the issue as it is processed, based on what has already been done, and on the basis of the opinions of experts who are particularly knowledgeable in the field of anthropology. I have to present to the Committee in this preliminary report some preliminary materials which, in my opinion, may be of assistance to the Committee from those of our colleagues who, I believe, would be willing to help it.

First of all, I will focus on the data about Moscow residents that I was able to find. The most interesting in this regard is the testimony of Archpriest Rudnev (who was familiar with the lives of Moscow parishioners), reported by I. I. Vygmin.

"Early, at least until 1812," says Rudnev, "there were no parishes in the parish of St. George the Victorious, as in Grusiny, and in Mamayevka, as in Grusiny, there were no parishes." Rudnev, "the parish of St. George the Victorious in Grusiny, as well as the parishes of Vasily Kesariy, Ermoyev, and part of Spiridonov, new parishioners appeared — people who had probably lived there before, who had not lost their character, their language, or their customs. The *шляхетны* were given certain privileges, with burgomasters in *Гаве*, who

judgment and punishment among them, whom they themselves chose from among their own people. Now they are completely equal to the Russians. The Yuzhans are located near the Kaguzh and Serpukhov gates, the most important places for their activities — the mint, but there are far fewer of them here.

They have their own houses, maybe five or six, and they have been living in them for a long time. They are all Orthodox Christians and follow the rules of the church no worse than the Russians. There are relatively fewer drunkards among them than among Russians, perhaps because there are no craftsmen or labourers among them, who are particularly prone to drunkenness; there are also no thieves. The people are lively but timid. There are very few honest people among them; they do not keep their children at home or send them to school. There is no reason for this, as the Presnensky children's shelter has been opened, and its director, A. I. Vasilyeva, asked me to bring there children who are illiterate, God's word and the education of the children. No matter how hard I tried, only one widow agreed to send her child to the orphanage, but even she did not go through with it. They stubbornly refuse, despite the promises of assistance to the poor among them. Their intellectual and social interests are completely absent, and therefore they are dull-witted. There are no craftsmen among them, all are farmers and herders. Their main occupation is sheep farming, which is now in decline, perhaps due to a decrease in sheep numbers; therefore, most of them are not skilled traders, unlike missionaries and merchants who are skilled in trade; it is dangerous to trust them in this matter; they do not hesitate to deceive the household, even if it means sending a poor man out into the world. One of my parishioners in the village of Uetver⁷ МупиҢ җошадь ишыҗана, который assured me of the goodness of the master by saying that he had been there⁶ hundred days: "Ask the priest, if you like," he said, and next day the priest came with a heavy heart. He took her back, but with a concession. This is normal for them.

Despite the obvious failure of their craft, due to their mental underdevelopment, they do not want to give themselves any other way out. On non-working days, they mostly stay at home, sit on steps and benches, sometimes train dogs and play with children. In the evening, some of them sing songs and dance in cafes, restaurants and homes, entertaining young people, and often the elderly, who are apparently wealthy, merchants and nobles. They have

singing unique choirs, which include both men and women with girls, skilled and unskilled singers, for the sake of being able to sing and lead the dance. In fact, nothing bothers them: ~~they~~ live as they please, without worrying about the future. They drink and eat like ordinary people. Therefore, there are very few rich people among them, and no wealthy people at all. They help the poor; their wives do not engage in handicrafts, except for those that are absolutely necessary; they often go to the tavern to drink, even though they have wine at home. Young women and girls sing, dance, entertain rich ~~and~~ poor men, receiving (some) support from them, and sometimes becoming their wives. When they reach old age, some take up fortune-telling, but it is not a profitable occupation; only a few engage in it. They enjoy great freedom, and family life, although disorderly, is hardly worse than that of the Russians and other similar peoples. They live in their own homes; marriages are rare. Monks do not take brides. This greatly contributes to their stability in their nationality. However, according to the words of the elders, there are fewer of them now than there used to be.

In the Bible, in the book of 1837, vol. 7. XX under the heading "Missionaries in Russia," there is a letter from a missionary of the Society for the Propagation of the Christian Faith, who travelled throughout Europe with the aim of converting people. Here is what he wrote from Moscow on 23 September 1835. "One of the main reasons for my visit to Moscow was to learn more about its population, especially the one that is of interest to me. The information I gathered about the local customs aroused my curiosity, and after my arrival I set out to satisfy it. ~~They~~, and they call themselves Romany, live in Moscow for thousands of years, steeped in various forms of deception. Those who are accustomed to thinking of them as barbarians, incapable of accepting any kind of education and understanding the comforts of a settled life, will be surprised to learn when they learn that many of these people live in Moscow in luxurious and spacious mansions, travel in magnificent carriages, and are in no way inferior to Russians in either physical strength or intellectual abilities. The main reason for this strange phenomenon in Moscow is the gypsies. Since time immemorial, they have been known for their musical abilities and, apparently, have perfected their natural gifts to such an extent that even in a country where the art of singing is at its highest level, unlike in other countries of Europe and Asia, the Russian choir is considered the best of its kind. In Russia, everyone

It is known that the famous Katagani was surprised when she heard the song of one of the singers (Tanyusha), she took off her favourite dress, which her father had given her, hugged the singer and convinced her to accept her admiration. Katya realised that she herself was the first singer, but now she was the one who rightfully belonged to His Holiness. They are very talented singers, and therefore they can live comfortably and support their husbands. Many of them are very decent people and make up the improvement of their own position and the society into which they have entered. However, one should not think that all Muscovite women belong to the powerful class of talented women; on the contrary, there are many lowly and dissolute women among them; they sing in drinking establishments and at public gatherings, while their husbands earn a living by pimping and similar means. Their main place of residence is Maryina Rona, located two versts from Moscow. I went there accompanied by a hired coachman. As soon as I appeared, they poured out of their huts, surrounded me, and began to ask me questions. I greeted them in my native language, standing in my carriage. Suddenly, there was an outburst of surprise and joy; greetings rained down on me from all sides in the Romanian language. From the very first moment, they accepted me as one of their own, my they said, they travel around Turkey, China and other countries, and thought that I had come with them to see them. , they are completely similar to their counterparts in England. They are shy, mostly quiet, have bright eyes full of understanding; their voices are clear, but sometimes harsh and uncompromising. I have many questions for them, especially about their beliefs and traditions, and where they come from. They tell me that their deity is called Lev, and that they fear the evil spirit, whom they call Ben, that their ancestors are from a romantic family, but they do not know where this family is located. They sing me many songs, Russian and romantic. The Russian songs are mostly new theatrical arias, while their national songs are clearly of ancient origin and do not resemble Russian songs in either their verse or their character; they did not belong to Europe or to modern times. P often visited Mary and talked with the elders about their life, about the coming and suffering of Jesus Christ. Talking with them, I realised that they could hope to be saved in the near future.

salvation, translated into their own language; they accepted it without obvious joy. They listened to me with great attention and during my entire stay with them, I did not notice anything reprehensible in their behaviour or speech.

The Bessarabian region is particularly interesting in this regard. Unfortunately, interesting articles about the Gypsies of this region are published in local editions that are inaccessible to me, and therefore I will have to rely here on the information provided by those sources which are cited by Captain Eany in his work "Bessarabia Region," published in "Materials for the History and Statistics of Russia," 1862.

According to Koppen (1852), there were 18,738 households in the Bessarabian region. In 1858, there were 11,491 serfs, including 5,615 settled serfs and 5,876 farmhands. In the military service of the New Russian masas, they were settled in the villages of Kaire (506 men and 488 women) and Faraonove (729 men and 583 women). Young peasants are quite capable of hard work, but when they return home for the winter, they become lazy and careless. Most Bessarabian Gypsies, who are treated as outcasts, live and stand at the lowest level of development, not differing in any way from the local peoples. They flee from civilisation with fearful aversion; begging under the roofs of settled households, theft and petty fraud are their only means of subsistence. However, most of them are engaged in petty theft and, with the exception of those living in 7. The rest of the money they earn is spent mainly on drinking. The Gypsies in Bessarabia are Orthodox Christians. In terms of their way of life, they are divided into three groups: the first, called Vattras from the word Vatra (fire), live in poverty and engage in manual labour, which they are quite capable of. The second is Nin7ury (from the word Nin7ur — жоҗма), who lives a sedentary life in семҗанмах, but travels to ґеч places, where they make wooden utensils. The third group, the Vrsary (from urca, meaning bear), live in their huts, moving from village to village, making a living from hunting and herding, and sometimes resorting to deception and theft. The Yuzhan in Bessarabia are called Naeshi, which means "lazy, greedy and insatiable". Clothing is not a necessity for the Gypsies: all adult men and women usually wear rags, and boys and girls under the age of 14, especially in summer, are completely naked. In Kishinev, Orhei, and

There are unsettled villages in the Pssmom region, where nomadic tribes live. These villages were previously under the jurisdiction of a special administration, known as the motorised villages. It was then decided to assign them to the nearest military unit, but since they had not yet received orders from the local authorities of their current place of residence, it was decided to leave them there, ~~with~~ the exception of the Bessarabian Yuzhans. They live separately from the other settlements of Bessarabia, differ from them in their way of life, and represent a rare example of permanent settlement among the nomadic peoples of Russia.

The most beautiful and densely populated (83 families) of the 70 settlements is Mimegusheny, located 35 versts ~~in~~ Kishinev; it belongs to the monastery of St. Cyprian. This settlement is located on the right side of the road leading from Chisinau to Prut, at the edge of the forest. It is surrounded by unkempt fields, scattered haphazardly one after another, and at a considerable distance there are traces of my mother's devices. Dogs roam around, and dozens of dirty, half-naked children run about. When you approach, the dogs and children surround you with noise and accompany you to the very gates, or burdeev, as they are called locally. The dogs ~~and~~ the children's cries make it impossible to ~~be~~ and the burdeevs' opening is filled with the cries of children and the rustling of leaves. Despite the decades that have passed since the founding of their permanent settlements and their constant communication with the Mogadishu, they still adhere to their old customs and do not stray from the traditions inherited from earlier times and from their ancestors, ~~with~~ whom they have close ties. There, for example, men of middle age and older wear their hair on top of their heads in the Russian style, i.e. they shave it down to two fingers' width, and the rest is trimmed evenly at the sides. They shave their chins and necks, leaving a thin moustache. Young men do not cut their beards, ~~and~~ they grow down from the chin in disorderly, tangled tufts.

Married women, who are usually very modest and wear long skirts, wear large lace and paper hats of bright colours on their heads, tying ~~them~~ around their heads like a veil and leaving one strand hanging down like a tail. However, women ~~in~~ the western regions of Russia wear simpler headdresses. The flowers are more or less attractive,

Coming out from under the bandage, they reach down to the lower part of the ears, and with their ears straight under the bandage, they enter the tail of the bandage and fall with it onto their backs with an unbroken line. The old women wrap the entire 7ogova under their necks with the same ribbons, and in the same way, they form a 7ogova oval frame. From under the hood, strands of grey hair break out randomly and scatter in different directions across the face and neck. They divide the hair into two sections and tie ~~the~~ with ribbons, then let them fall onto her shoulders. The usual attire of women consists of a shirt sewn in the traditional style, without sleeves ~~on~~ a collar, with a high neckline and a large opening at the back, which is never fastened, and instead of a skirt, a woolen apron, loosely covering the lower part of the body, ~~the~~ Russian-style sash. The three front panels are fastened with matryoshka buttons, supported at the waist by wide woolen belts, constantly bright and colourful.

They build their huts very simply: they dig a square pit, seven arshins deep, and two arshins wide and long, depending on the size of the family and their wealth. Along the sides of the pit, they lay two logs, each two arshins long. On top of them, they lay another log, so that ~~the~~ are on opposite sides of the pit, and ~~the~~ are knocked down with wooden beams. On the opposite side, they leave a space that is difficult to pass through, for the door, consisting of two barely joined planks tied to a standing log with a rope and covered with a woolen blanket. The log cabin is covered with a roof and forms the walls of the hut. Logs are placed on the walls, crossed with crossbars, covered with heavy cloth and tied with ropes. Then the interior is plastered with grey clay, and the ~~outer~~ side is covered with ~~the~~, smoke ~~into~~ comes out ~~the~~ uereps exhaled like ugya tree, ~~the~~ uereps mru7u pnetenmy is drevesnykh ~~the~~ ~~prutev~~. Now the burdei 7otov. There is no smoke in the chimneys, but light passes through them, remaining in the walls and ceiling. At the same time, the ~~the~~ are filled with straw, and ~~the~~ hut is lit by the light coming in through the cracks. Some hosyaeva build tami touno burdey dgy getne7oprebyvaniya, but besoua7ov, a others simply pasbivat shater vosge simne7oburdeya and there conduct geto. Inside the hut, the cramped conditions are unimaginable: here, among ~~the~~ of household utensils, farming tools and household goods, there is also a mosa with mos7y7ami, and

teveno, and sometimes piglets. Many barns are built for livestock: large spaces surrounded by dry brushwood, scattered with straw and covered with a four-sided roof. Ask the settler why he does not build a more comfortable dwelling, similar, for example, to a modern house. "Why?" he will answer you, waving his hand, "It would be good, but it's not possible, and the house is empty."

Indeed, in Moldova and Bessarabia there were post-war settlements. After Bessarabia was annexed by Russia, most of the post offices belonged to the Kantamyn family.

In addition to Captain Eagnam's description of Bessarabian gypsies, we can cite the same author's description of Romanian gypsies, published in the *Bulletin de la Societe d'Anthropologie de Paris* in 1875.

In Romania, there are 230,000 Roma. They used to be slaves, but now they are free. They now have various occupations: they are musicians, monks, cooks, bear trainers (aurari), bear tamers (ursari); some work in the fields and gardens, others work in the woods, becoming day labourers and woodcutters. In 1864, they were given land, but few of them became farmers; most of them rent out their land. As day labourers, they are engaged in farming, but they are incapable of running a household themselves; they live in huts and keep sheep, pigs, children and dogs all together. They breed sheep and goats. They are lazy to the point of stupidity, constantly in debt for their future labour, and die as uneducated peasants. It is impossible to have children with them, unless you bribe them with money, small gifts and fear of punishment, but if you let them have children with free people, they will cheat on you. If you hire them they will complain about the work, and if you give them a day's pay, they will spend it all in one day and then become lazy and idle. Each camp has a naugnim (in Romanian, vataf; in Romanian, primar). Accustomed to slavery, a vataf cannot live without a master who rules over him and directs him. A free man stops working; in order to be able to work, he needs a master and a naugny. The naugny, on behalf of the camp, determines the conditions ~~terms~~ of servitude — a daily wage with improvements. The longer the negotiations take, the more fear they arouse, the longer the strike continues. If vataf is against it, the whole camp rebels against it and rises up against it, especially after the feast, accompanied by popes and eseni, and time goes by. The old are overruled, the new are accepted.

They are brought up.

They are not quick-witted and have a talent for certain crafts. They are never shepherds. In military service, some of them even become good sergeants. One even wanted to become a lieutenant, but he choked on a cake, unable to swallow it. In Romania, there is a young man, the son of a cook, who studied medicine became a doctor. His accent, however, remained, which consists in the fact that all consonants are pronounced ~~van~~ on inhalation and are stretched excessively.

Those who live in villages and towns are less strict and less harsh, but more gentle. They are engaged in the extraction of sap from trees. They are already mixed with the Mavmas race: at the time of their settlement, they were a large mixed race.

The Turin and Spitiri are called Turin and Spitiri. Some of the former slaves are master craftsmen, working with copper and making candlesticks; they are called Caldarari. They live in villages and are also called Mouy. But besides them, there is another group of craftsmen, the Turiniti, the Turemni and the Spoitori, who make dishes and ~~also~~ repair them. They call themselves Calamgi. There are about 5,000 of them, and they appeared in Romania only in the last century. Their most famous settlement is located in the village of Lobreni, 25 kilometres from Bucharest. They do not have real houses, but huts dug into the ground, called burdei, which are similar to those found in Pontic villages; they are a kind of troglodyte dwellings. The sprites live in their villages, but at the same time they work and send their crafts. Money, children, equipment, luggage, provisions, and tools are all stored in a cart pulled by buffalo. One or two buffaloes with their offspring are often tied to the cart. The driver distributes his goods among the members of the tribe and, with the cart on his back, goes to deliver his goods. Turciti do not cultivate the land and do not steal. They wash their dishes before eating. They put sand in them and cover it with water, then dip their feet in it, as if in a foot bath. Having grabbed a piece of wood with their hands, they begin to turn their bodies around a vertical axis, first to the right, then to the left, bending their knees as they do so. The friction is increased by the entire weight of the body.

Рсым turciti are шыҕанстий, mixed with туреҫтим. They are considered to belong to the Muslim religion, but in reality they have nothing in common with it; they have no temples, no priests, no

They are not educated, nor do they know how to read or write, so they do not need sacred books; however, although they are uneducated, they are very moral. They work hard all day long before the time of prayer and then give thanks. They are neat and orderly, while Christians are thieves and deceivers. They used to have many children, but now it is no longer fashionable. There is reason to believe that their praeputium is smaller than that of the Caucasian race, for Doctor Obenare has 12 children, according to medical records, based on the number of births and, moreover, the average of their total population of 800 souls. Praeputium is curious in its nature.

Turciti marry among themselves. Girls marry at 12–13 years of age, boys at 17–18. After the wedding, the newlyweds are carried ~~and~~ to the village on a primitive cart consisting of an axle, two wheels and a crossbar. Her husband sits on the cart, and the newlywed has seven veils in front of her, in the form of a veil, a fresh *epiploon* and a *yajnenma*. Although they are men and women, they do not take their wives with them. Men shave their beards, leaving only a small amount of hair on their chins, as is necessary to make a moustache. No one dares to touch the hair of a young girl, not even her father, because they believe that after that the girl will lose all her hair. Their music consists of *piffero* (in English, *surla*) and Moorish tambourine, on which they play Turkish arias. To make themselves heard, they give young men gifts of women's jewellery. The main part of the dance consists of men and women dancing together.

According to Keppen, the population is distributed across the provinces. Most of them live in Bessarabia — 18,738 souls of both sexes. In the Taurida province, there are 7,726; in Voronezh and Kherson provinces there are 2,500 each. In the provinces of Kursk, Moscow and Kharkov there are 1,200 each. In Kiev there are 880, in Smolensk there are 808, Pogotavskaya — 775; the provinces of Vitebsk and Kaguzskaya — no more than 600. In Orlovskaya, Rjasanskaya and Samara — no more than 500. In the provinces of Voitsma, Ematerinosavskaya, Moitshevskaya, Podoskaya, Nernovskaya and Proskavskaya — more than 400. In Vyatskaya, Nizhegorodskaya, Novgorodskaya, Pskovskaya, Saratovskaya, Tugskaya, and Peterburgskaya — more than 200. In Vigenaya, Vladimirskaia, Vologda, Vologda, Kazan, Kovno, Orenburg, Simbirsk, Tambov, and Tver — more than 100. In Orenburg and

Grodno — more than 80, in Kursk — 60, Stavropol — 42, Nilgandskaya — 6.

According to the results of the 1871 one-day census, there were 90 men, 127 women, and 13 children in Moscow.

The appearance of the Yuzhan in Europe and research on the Yuzhan language. The question of when the Yuzhan first arrived in Europe has been repeatedly raised recent years by anthropological communities and has been the subject of research by specialists. There are two opinions regarding the origin of the Yuzhan: some believe they came from Lower Egypt, while others believe they came from India. Here is what Nanyo says about the appearance of the Yuzhan in France. Brought from India by Timur (Tamerlane) in 1398, or perhaps in 1408 and 1409, ~~by~~ appeared in France in 1419. In 1427, on 27 August, 100–120 of them arrived in Paris and were placed in Saint-Denis. They are described there as follows: all of them had pierced ears and wore two silver rings in each ear. The men were very handsome, with red hair, and the women were the most beautiful and the most handsome.

Scattered in small groups from Persia to Spain, they seem to have preserved their language everywhere. They were expelled ~~fr~~France in 1560, in 1666, and in other years, and they gathered in the Pyrenees, where they still remain today. They are equally resistant to heat and cold and are not afraid of anything.

In the 7th district of Canton Bitu live the Huidns and Zigeuners, also known as the Hungars, Hongres, Honcks, and some call them the Venetians. They are distinguished by the following features: they are voluminous, short, and broad; their noses are narrow ~~at~~ the base, hooked, and flat; eyes bright and expressive; eyebrows and eyelashes very dark; complexion olive, well-proportioned, though thin; legs and arms of small size. ~~who~~, who live in Europe, are known by the following names: Bohemiens, Egyptiens, Gypsies, Gitanos, Tsiguanos, Zigari. They call themselves Romanichol, Romaneich, Roumnachal, (моуевними доѹин) Sintes, (from the banks of the Sind and Indus rivers).

Batayyar expresses the following thoughts on the subject: Greggman, comparing Hindustani with Urdu, finds a connection between them. But Hindustani is mixed and recent. According to the ~~ѣе7енде~~ basis, it was established in Delhi in 1002 7., but the widespread use of a language composed of Hindi and Persian (and, ~~ind~~ Arabic) began in the 15th century and continued into the 16th century. Hindustani is divided into three dialects: 1) Urdu and Hindoustani proper, 2) Hindi

modern, also called nayari and 3) davini, used in the south and in Germany. Therefore, the use of Hindustani for *матих-җибо* conclusions in relation to *шы7ан* is unsuccessful, as Kraus and Anne have already pointed out, having studied the Yuzhan and their language in Prussian Nivonia *Ирланд*; they come to the conclusion that the Y7ans are more original, more homogeneous, more correct and more similar to the Indus people. They have already mentioned that the comparison of the Yansmoy language with Sanskrit is more serious, and it has also been pointed out that, first of all, that Hindustani derives from Sanskrit and the languages of India that are related to it, and not the other way around; secondly, that *шы7а* separated from *опрето стова* earlier, forming Indus; thirdly, the study of the languages of India, especially those of its north-west, may shed light on the origin of *шы7ан* and on the circumstances in which it may have come about.

Potts says: Yatsan originates from the folk dialects of north-western India and, despite its obscurity, is related to Sanskrit (rather than Hindustani), a dialect related to Yatsan. According to Asmomi Sindhi and Avansmi, Yasham bears the greatest resemblance to Yasham: Yasham are not Sindhiens, who lived among the Avansmi. Mimosi published three memoirs (1872–1873) and researched the subject; he noted the similarity between the Y7ans and the Hindus in terms of language. But even earlier, in 1763, he noted the similarity between the Yaghan language and the Magabar language, which he studied in Neiden. In all likelihood, although they were the sons of Brahmins, they did not speak Sanskrit, but the Dakni language. Bammeister, librarian of the Academy of Sciences in St. Petersburg, compiled a dictionary in two volumes, 1782–1789, and gave 286 entries on two hundred languages of Europe and Asia. The words in this dictionary were collected by Pagan from a woman living in Gagauzia, and in 1777 he noted their similarity to Hindustani, which was confirmed by Bammeister.

Batagiar bases his conclusions on the origin and kinship of the Y7an with other peoples, emphasising the similarity between the Y7an and certain Djatt tribes, who migrated from India to Western Asia with Arab conquerors in the 7th–9th centuries, and not thousands brought from Syria to the territory of the Byzantine Empire in 855 by the Byzantines themselves. Batagiar asserts that the similarity between them was already noted in 1849. He argues, first, that even now this idea is plausible but not reliable, despite some new evidence, and second, that identification can be very difficult and is only possible in very rare cases.

a) It is unbelievable that at least 500,000 people currently living in Western Europe are descended from the thousands of Djatt who were exiled in 855. b) impossible, because the Djatt, who raised buffalo and other livestock, which were not typical for the 700, produced a product that was distinguished by three main characteristics: metalworking, music and dance, and in the processing of metals, using primitive methods that have been in use since ancient times. Besides, in Goeje's hypothesis, it is completely impossible to explain the name шы7ан, and it is also impossible to explain the arrival of шы7ан тоҕымо in the immediate past, in historical times. Indeed, among the Syrian Yuzhan, one can assume the existence of djatt, but only among them. Batagar believes that the Y7ans have lived in Asia Minor, the Caucasus, and the eastern islands of the Mediterranean since time immemorial. Batagar finds them there under the name of Sini from the time of Herodotus, and from the time of Homer under the name of Sinti, a name that the Yuzans themselves now give themselves, and which they preserve with the utmost secrecy. The same conclusion was reached by Nage in 1803. But neither he nor the other could substantiate it with historical and archaeological data. This opinion is still met with scepticism by scholars, especially since the Yuzhan are a very secretive people, even preached the idea that "the history of the entire Yuzhan race is in ~~his~~ language," and since 1778, they have adhered to Gregg's view ~~the~~ recent migration of the Yuzhan to Europe.

Batayyar sees confirmation and justification for his views in the name "Tsiganes" used in all European countries (Russia, Germany, Italy, and Portugal). Herodotus (V, 9), who wrote ~~the~~ the "Scythians" scattered across a vast desert territory stretching to the land of the Veneti on the Adriatic, says: "The Nithyrs, who live near Massania, call the Scythians 'Myns', ~~the~~ the Cypriots call them 'Monya' and 'Droti'." There is another name, Scythians, but it is also similar to mone and dromedary, and we find it acceptable now and in countries where the word is used, it will not be a material confirmation of the identity of the ancient Sini with the Yuzhans, but ~~an~~ an explanation of the origin of the Yuzhans, says Batayyar?

Nepal is not mentioned. Regarding the origin of the Yuzhans in a scientific sense, we have the research of Copernicus, which was awarded the prize of the Paris Anthropological Society. But even before that, Bugenbach gave a description of the 7ansmo7o uepepa. Weichbach also described the 7ansmie uepepa, about which we find mention in

Hindus attending meetings in Paris. The results of the comparison can be summarised in the following points: 1) The Hindu and Christian churches are distinguished by their large size and capacity. 2) Both containers have a uniform narrowing in the bottom and top parts. 3) The bottom width of the containers of both types is greater than that of most containers of other types. 4) The relative position of the widest part of the vertebrae is the same in both sexes. 5) The position of the sacral foramen is also the same. 6) The Hindu is not less pronounced (by 3°), but the Indian is more pronounced, bringing them closer to most orthodontic races in Europe. 7) The Hindu is more flexible, then it is a *mam шы7ansmniy orthoшешagny*, represented by a *тоъмо nemotory namʁonnost m doʁихошешagni*. 8) Most inductive coils are asymmetrical, which is not the case with inductors. 9) The height of the inductive coils is greater than their width, so the average height of the inductive coil is 0.75, and the maximum is 0.71–0.79, which is not at all determined by height. 10) The parietal bone is longer in Hindus, and the base of the skull is broader. 11) The relative position of the ear openings is more prominent in Hindus than in Yugans.

It is particularly important to note the Moscow 7ans. Having addressed the most pressing issues of particular interest to the 7ans, we must emphasise that special attention should be paid to research on Moscow residents.

1. In our opinion, the first place should be given to the question of the relationship between Russians and Tatars, which is of particular interest. It is well known that marriages between Russians and Yuzhans are not uncommon, but are there any reverse marriages, i.e. Yuzhan men marrying Russian women? What are the characteristics of children from such marriages? Is there a Yuzhan influence on their education and mental abilities? What is the typical type of such children? Is it possible to find portraits of fathers, mothers and children of different ages from such mixed families in anthropological collections? How is this particularly evident in children of Russian fathers and Chinese mothers? For medical professionals who have access to such families, such observations will not present any particular difficulty.

2. What changes in the physical and anatomical characteristics of the Muscovites occurred as a result of their sedentary lifestyle compared to their contemporary counterparts?? Are ~~by~~

tolerant to cold and heat, and do they suffer from cold and heat? Are they more sensitive? Do they have a special kind of praeputium? Are they not more gentle and tender?

3. Are there any superstitions or secret rituals that remind them of their former life? When comparing the customs of Moscow with those of other regions, which have been thoroughly researched, do any differences stand out? Which ones have been lost and which ones have been reintroduced from other languages, especially Russian?

4. Information about the everyday life of Moscow residents is superficial and insufficient. It would be useful to have a more detailed description of it.

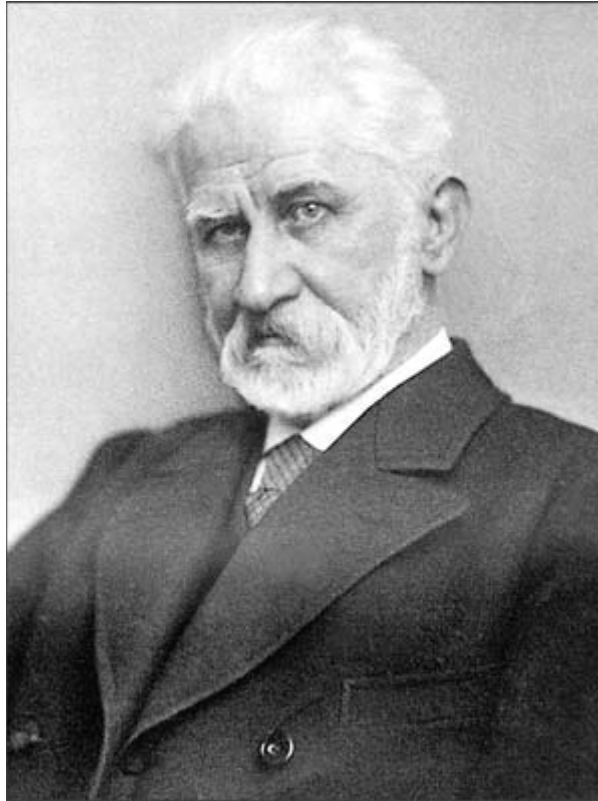
5. The actual number of cases in Moscow is apparently lower; is it possible to collect more accurate data?

It goes without saying that measurements of living people, collections of specimens, and similar anthropological requirements are essential when gathering material for our exhibition on the subject.

Anthropology and Ethnography

L. N. Anuin

"Russian Thought"
1884, December



New developments in the science of man; the growth of materials on anthropology and ethnography. — The question of the antiquity of man and his first homeland. — The theory of the existence of man in the Tertiary period. — The contemporaneity of humans with the Ice Age. — The research of Pek. — The absence of traces of humans in the area of ancient glaciation. — Evidence of human existence during the interglacial and post-glacial periods. — New discoveries of traces of Palaeolithic humans in Germany and Austria. — The life and

human remains in the Palaeolithic period; their similarity to the remains of squirrels and squirrels. — The oldest remains of the human skeleton. — Hypotheses about the origin of humans. — Possible transitional forms between humans and animals. — Tailed and hairy humans. — Is it possible for humans to have tails? —

"Krao" or mwima "girl-monkey". — Abnormalities of hairiness. — Correlation between physical and mental development. — Study of idiots and geniuses. — Anthropological study of criminals. — Research by Nomozoro and his followers; the discovery of the value of human beings. — Study of tribal customs. — The accuracy of local institutions; Enrichment of European ethnographic museums. — Study of Australians and Melanesians. — Exceptionally favourable position of the inhabitants of the Fiji Islands under British rule. — New progress in the exploration of tropical Africa. — The Kowgo tribe in the Zhosov region. — The study of American ethnography. of America; The work of the Vamygotsky geological bureau. — German explorers; the Rkocew expedition. — Study of the tribes of Eastern and Central Asia. — The area of conflict between the Aryans and the Mongols. — Research on the western Himalayas, the Girdu-Kuma and the Pamirs. — The question of the cradle of the Aryan race. — Anthropological differences on the basis of linguistic unity.

When people talk about scientific achievements of recent times, they usually mean achievements in the field of physical and chemical sciences, which are reflected in various technical discoveries and inventions. However, in addition to this field, an equally important process is being carried out in the biological sciences, which, with the advent of the theory of evolution, can be considered a new stage of development. The first to be influenced by this theory was is, although less so, botany and, of course, zoology, especially the branch of it that bears the name palaeontology and is closely related to the natural history of animals and plants. But the influence of the theory of evolution is not limited to these sciences; it is also reflected in many branches of science devoted to the study of life. The principle of gradual development is becoming more and more widespread, including the study of the physical aspects of the human body, its psychological properties, and it is now guided not only by anthropology, biology, anatomy, but also psychology, history, economics and law.

The emergence of the theory of syncretism coincided with the onset of their revival and, at least, their renewed growth. Of course, this movement was not caused by Levin's theory alone, but by many other factors that had a significant impact; However, it cannot be denied that without the guiding idea of gradual development, the analysis of many phenomena of social life would not have been carried out in such detail and would not have been accompanied by such interesting results. In the field of science, individual successes are also reflected in both science and everyday life; the progress of one area of knowledge affects the development of others, both those that are more or less similar and related to it, and sometimes even those that belong to a different category and are unrelated.

That area of knowledge about people, which is now distinguished as a special science, called anthropology and sociology, and also belongs to those who are intensely interested in the development of motor skills, which coincides with the emergence of Levin's theory. Although the first foundations of natural history were laid in the 18th century, the collection of scientific data began much earlier, in ancient times, although the terms "anthropology" and

These terms were introduced quite a long time ago (the first in the 16th century, the second in the 18th century), but what is meant by them has only recently become clear. However, since the last century, since the time of Buffon and Humboldt, natural history has begun to take on a scientific character; since the first third of the present century, since the time of Lyell, it has become possible to substantiate the science of natural history.

With the development of relations with distant countries, the accumulation of knowledge about the peoples beyond the borders of Europe, and advances in medicine, anatomy, embryology, history, archaeology, botany and materials, relevant to anthropology and stomatology. The discovery of the remains of prehistoric and modern people in the remains of the pre-modern world and, together with the remains of the so-called "pre-flood" animals that became extinct before the historical period, significantly changed the understanding of the antiquity of the human race and, at the same time, opened up new perspectives on its primitive history. The comparison of data from prehistoric archaeology with observations of the everyday life of modern tribes is based on a special branch of knowledge — the history

primitive humanity, and these observations, supplemented by historical data, form the basis of comparative psychology, which is an important branch of modern science.

As far as antiquity is concerned, there is no doubt that mammoths existed in Central Europe those distant times, when mammoths and other species of extinct animals, rhinoceroses, hippopotamuses, "penny" bears, wolves, the giant squirrel, the giant beaver with massive teeth, the musk ox, the northern lion, and other species of animals that have long been extinct or, at least, have migrated to northern and southern countries. At the same time, it is believed that the so-called "glacial" period in Europe, when not only the Alps and Pyrenees were covered with ice, but also the whole of northern Europe was covered with many glaciers, which spread along the coasts of Scandinavia, Scotland and Ireland to the plains of England, northern Germany and Russia. Thus, the conditions in Europe at that distant period the conditions of its development differed significantly from those of the modern era, and the distribution of land and sea also had distinctive features, expressed, for example, the connection between Great Britain and , the existence of land in the place of the present-day Germanic and Baltic seas, the connection between the Apennine Peninsula and Alrim, and so on. The conditions of life at that time in Europe were, of course, significantly different from today's, and he had to witness the great changes that took place in the climate of Europe and in the distribution of its seas, land, rivers, lakes, plants and animals. Everything speaks of ancient times, although it does not determine the exact age and does not indicate when it first appeared.

Earlier in the period, during the so-called third wave, Europe was relatively less affected by the pandemic, and the older we go back, the closer it was to the end of the period, the warmer it was. The latest research suggests that, although there was a temperature difference between the polar and tropical regions even then, it was not as significant as it is today, In fact, even in a temperate country like Greenland, there could have been extensive glaciers at that time. There is even reason to believe that it was precisely in temperate countries, where a third of the land was covered by ice, that

apart from that, assuming significant mathematical changes. Most likely, based on our current knowledge, it first appeared in Asia, where the Mongolian and Caucasian races coexist, and in ancient times the yellow race may have coexisted with the white race, which is now found in the Asian islands and even in the southern regions of the Asian continent. Asia is also mentioned in the most ancient legends of certain peoples: Semitic, Aryan, and Magian, who considered it a primitive "paradise" and, the very least, the homeland of their most ancient ancestors.

It has been suggested that, in order to appear in the third quarter, the conditions may be less favourable, and he would need to worry less about his diet and maintaining his weight, which is known to be difficult. Some people living in the southern regions of Europe, particularly in France, Italy, Portugal, and even give reason to think that the above opinion is not without foundation. Animal bones and teeth have been found with marks on them that could have been caused by blows from a blunt object. However, firstly, not all of the marks found on the bones can be explained by the most careful examination by experts, and secondly, the bones themselves are sometimes questionable and can be explained as having been left not by whales, but by animals. There, the marks found on the bones of some extinct mythical creatures (*Balaenotus*, *Haiitherium*) are not caused by blows from a mammoth-like weapon, but by the teeth of large animals (*Sergus serratus*, *Carcharodon megalodon*), which were found in the same deposits and are referred to as "mega-fish". Similarly, the marks on the bones of some land animals can be explained by the work of the large predators that preyed on them, and although they are covered with membranes, their appearance is rather doubtful, as it is impossible to determine whether they originated from natural dispersion, as a result of mutual collisions (for example, in fast-flowing water) and sudden changes in temperature, which still occur today, especially in hot countries.

At present, as Europe is being discussed, one thing can be said for certain: we are experiencing a period of uncertainty here. But it is not known for certain whether it appeared at the beginning of the period, the middle of it, or already at the end. The latest research on this issue

belongs to Penum in Munich (see his article "Mensch und Eiszeit" in Archiv fur Anthropologie, 1884); it is accompanied by two maps showing the distribution of ancient peoples in Europe. It is assumed that during the period of their greatest development, the Edins occupied the whole of Ireland, Scotland and most of England, descending from the Scandinavian mountains to the North Sea, and northern Germany (up to the Rhine estuary, along the northern Germanic coast to the Tatra Mountains), and from Finland spread throughout northern and central Russia, reaching the middle Dnieper, the upper Volga and the middle Volga. On the other hand, the Alpine species spread to Swabia, and the Pyrenean and Macedonian species also spread widely, there was a relatively small belt of animal distribution and vegetation at that time (north of the Alps), which included most of France, southern Germany, a large part of Austria and southern Russia. It is interesting that the oldest remains of *уеѡвета* and *бѡѡи* were found precisely in this area, that is, outside the boundaries of *ѡедеяно7о сѡѡя*, which covered all of northern Europe up to 50 degrees north latitude. Although Scandinavia, Scotland, northern Germany and northern Russia are rich in finds of ancient stone tools, they all belong to the later Stone Age, known as the Neolithic; The most ancient, Palaeolithic tools are not found here. Similarly, there are not many finds of the Neolithic period in Switzerland, on the shores of lakes and at the sites of ancient pile dwellings, but there are no traces of the most ancient stone tools here, This is probably because Switzerland, covered with mountains, did not offer the amenities or even the possibility of life for humans. The areas of ancient European civilisation and the locations of archaeological finds and artefacts are concentrated in Europe; This explains why, for example, France has many more ancient finds than Germany. The first during the Ediacaran period was about 70% (not more than $\frac{1}{20}$ of the surface) covered by Ediacaran, then in Germany, 540,000 m². The rest of the area — about 350,000 square metres was covered by a thick layer of snow.

One circumstance, namely, that the paeanic eulogy lives on beyond the limits of ancient tradition, at most on the margins of it, can be explained by the simultaneity of its emergence with the Edin period. If the emergence

ueyobema was related to the later period, it would be incomprehensible why it did not spread to the area of the ancient Edins, why it did not appear, for example, along the shores of the Swiss lakes and the plains of northern Germany, where it could, in any case, be expected to be rich in game. But the fact that it coincided with the primitive period of the Ednic period speaks for itself, as it provided the Ednic people with food and clothing. which provided him with food and clothing. The remains and traces of primitive hunting are found together with the remains of northern animals, such as musk oxen, gemmings and other northern animals. However, iSchussenried (in Swabia, south of Ulm), the remains of the hunting industry are found in the same place as the remains of the Pech and northern fire, next to the remains of the Pech and northern fire. However, in any case, this was a short-lived period, which appeared iEurope and lasted for only a short time.

It is curious, however, that many characteristic finds were made on the banks of ancient rivers aeven on their ancient moraines (i.e. on those areas of glacial deposits that are formed on the lower edge of the glaciers, where the ice melts due to the higher temperature). This means that if we live here at that time, the glaciers may already be retreating, and their lower edge may be moving north (and higher than the Apam). This retreat must have taken place slowly, gradually, or thousands of years, and, moreover, there is reason to believe that it was not without significant obstacles. Retreating and diminishing over a period of time, they may once again acquire greater development and spread over more extensive areas. Many believe that this is precisely the case, and that modern geology accepts not one single period, but several, allowing for intermediate periods, with a relatively warm and dry climate. These layers include intermediate deposits, such as sandy loam, between the main formations. There, on Lake Bodensee and in the Agassizian lakes, chanevoy u7og is found in the interval between ancient moraines; The same position is occupied by Rimdorltsi pecs with their rich layer of fossilised mnemonics. In these areas, it is evident that the ancient lands have been replaced by recent deposits, and even the vegetation has disappeared. and then the settlements reappeared.

former locations. On the other hand, it has long been known that that beyond the boundaries of typical monsoon moraines, there are places where sub-moraines and valleys meet, and the same has been observed in the ancient northern region. Here, too, at the boundaries of typical moraine moraines, 7y from them, it is possible to find traces of other, external moraines, which have lost their typicality and are, in all respects, more ancient. The same phenomenon is found in North America, where the same period also existed and, moreover, in greater development than in Europe (in the latter, the northern glaciers reached 50 degrees of latitude, and in America - up to 40-70 degrees). Here, too, beyond the limits of the typical moraines that covered the large American islands, there are (as recently discovered in Nembergen) much older, external ones, which have already lost the typical features of a moraine landscape. Inside the typical, most recent moraines (i.e. north of them and closer to the Apam), no traces of paeogenetic ueovema have ever been found, but in the space between them and the outer, more ancient moraines, they have been found, for example, in Tige, Weimar and Gera, on the northern edge of the Obedenie, and in Shussenried and Tainzen — at the foot of the Apes. All this suggests that the existence of the palaeontological species refers to the interval between two geological periods and the time after the latter of them, with the exception of the motor species, apparently, and the paeogenic euge. In its place appeared a new one, bringing with it not only greater skill in hunting, the ability to shoot and drill, but also the ability to tame animals, knowledge of agriculture, hunting and fishing. This new arrival was apparently from Yuzha, from Alrim, as evidenced by the remains of certain breeds of cultivated plants and domestic animals, the remains of which were found in a mysterious group of wooden structures dating back to the Neolithic period.

As mentioned above, the most reliable data for understanding the situation in France the conditions for motorisation were already more favourable in that distant past, apparently, than in Germany. Indeed, the ancient deposits of the Somme and Seine, the departments of the Loire and the Pyrenees, provided the most reliable materials for judging the life and circumstances of the period. Nevertheless, similar finds have been made in southern England, Belgium and southern Germany, and more recently in central Germany, Austria and

Russian borders (especially in the Kegemoy 7ubernia region). The most recent ones can be found in Fraas in the Bomstein region, in Nonentage; Gamera — in the village of Gudenus, in the district of Krems, in Lower Austria; Maumy and Vanmega — in the Pszedmost area, on the Beuve River, in Moravia, and Ossovsko — in the Masovian region, in the Kegem district. In the Bomstein Fraas region, we found many remains of mammoths and rhinoceroses, along with remains of the northern aurochs and the northern bison, as well as remains of the gosad, the aurochs, the brown bear, the lynx, the wolf, the wild boar, and others; no remains of humans have been found. Ossov's findings are interesting because they supplement the data collected by Eavish in the same area and point to a great similarity in the way of life and customs between the populations of Pesh and Frania. Namely, the finds at Maumi and Vanema are interesting in that they were made not in caves, but in an open settlement, in a forest (7gine), known for their extensive hunting grounds, where they brought their prey, held their feasts, and stored their weapons and tools.

From all the finds made so far, it is possible to form a fairly accurate picture of the life and circumstances of the people who lived in this area. They were skilled hunters who fed mainly on meat and were quite skilled in hunting, especially in hunting mammoths and other large animals. At the same time, there were also predators that managed to hunt such animals as mammoths, rhinoceroses, woolly bears, dimiys, gorillas, and lions. They were large animals, as can be judged by the fact that all the bones of the animals they hunted are found in large quantities. They also brought them the necessary tools, which they apparently knew how to use to make clothes for themselves, as evidenced by the discovery of carefully made wooden tools. They are not lacking in artistic talent: their stone tools and arrows are often decorated with regular patterns and designs, their tools sometimes show more sophisticated improvements — in the form of painted and carved images of animals. It can also be seen that they were familiar with the use of tools; some of their stone tools with handles are very similar to later ones. But they did not know how to make pottery and did not have any domestic animals. They did not even have dogs, and they cooked in the manner of some North American tribes before the arrival of

European, namely, digging a hole in the ground, lining it with branches, filling it with water and then heating the water by lowering heated stones into it. This is, of course, a very old and well-established practice, one of the oldest in the development of agriculture.

In many details of their daily life and surroundings, the inhabitants of Europe bear a striking resemblance to the modern peoples inhabiting the northern regions of America. Here and there we see similar weapons, similar tools for hunting and fishing, similar types of harpoons, spears, axes, knives and other tools, the use of fire to make tools, and artistic talent in songs and images of animals. The similarity is striking, and thanks to the findings, it is possible to understand the purpose of some of the tools, which would otherwise remain completely incomprehensible. On the other hand, the similarity suggests an idea recently put forward by Mortimer that the current scimitar-toothed tigers are direct descendants of European paegynous tigers that retreated northward with the onset of the warmer period. This assumption, requires more positive evidence, but the similarity in lifestyle can be explained by the similarity in living conditions, the surrounding nature, and basic needs. On the other hand, it is also important to have an idea of the type of paegynetic ueovema dgya to7o, in order to judge whether it was similar to the type of modern smimos.

Unfortunately, the data available for assessing the type of paleontological habitats in Europe is very limited, so it is impossible to form a definite picture on it. It is known, however, that dozens of sites have been found with the remains of pagan temples, but the antiquity of many of these bridges is questionable, in the sense that they may belong to a later, non-archaic period. If the ancient bridges were used by the inhabitants of the area for transportation and storage, it is doubtful that they would have needed their own bridges. on the other hand, in relation to the unburied dead, the dead are buried in a place suitable for the burial of the dead. However, when burying the dead in the pit, it was necessary to throw them into the pit the bottom, which sometimes contained the remains of ancient periods. Thus, not all finds of bridges can be considered to be related to the remains of ancient settlements.

the simultaneity of the former with the latter. Indeed, it is known that the remains of the former cannot be dated, and the great antiquity of the latter cannot, apparently, be doubted. However, they are very few in number, and many of them are fragmentary, making it difficult to draw conclusions about the characteristics of the organisation. The most noise has been made recently about the two lower ueÿюсти (i.e., their obÿомми), one of which was found not long ago the Nogetskaya peninsula, i n Begun, and the other in the Shimpere region Moravia. Both are relatively large in size and represent certain features of the lower structure. However, according to Virchow, the second one should be considered abnormal, as it is filled with permanent substances, while the first one, although it represents certain features of the lower type, can be found can also be found in modern dimers. In general, if we gather all the features common to the structure ðmodern races and individuals, we can imagine a more primitive type of uegoem, which we can use to compare the oldest known remains of humans.

The lack of evidence presents a vast field for speculation and conjecture, and we see that since ancient times, hypotheses have been put forward regarding the origin of the word. Some believe that it was created by God, o t h e r s say that it was created from clay, and Anaximander of Miletus believes that the first humans were formed fish-like animals. Vanini (a writer of the 17th century) speaks of atheists, according to whom the first humans were created from the flesh of monkeys, pigs and sheep, whose corpses were found in the earth. "Atheists," he continues, "believe that humans are descended from a single species of monkey, citing as evidence the similar body temperature of humans and monkeys (?). In the past century, de Maistre, in his Téguymede and conversations with an Indian linguist, developed the idea that humans originated from the sea, descended from some kind of aquatic creatures — "sea people". But already in the 18th century, we encounter the assumption that humans descended from higher apes and primates, and we find this idea in Monboddo, de la Mettrie, Bernet, Bonnet, and even Herder, Kant, and Molins de Saint-Hilaire. In the current century, Namar, in his Philosophy of Society, gives credence to a certain hypothesis, expressing himself as follows

In this way, we can see that humans are not fundamentally different from animals in any way, except for the peculiarities of their organisation, and even if we did not know that their origin is completely different, we could conclude that all the peculiarities of their organisation are nothing more than the results of changes in its habits that occurred in ancient times, and the habits that it acquired which became characteristic of all individuals of this species. Lamarck's hypothesis attracted attention at the time, and it was remembered after a long period of time, when Darwin's theory appeared. The latter, discussing the origins of organic forms and the genetic connection between related species and groups of animals, cannot help but be limited in its generalisations and conclusions, focusing on those points that bring its organisation closer to that of higher animals. The works of Lamarck himself, as well as those of Gemm, Gemm, Focht, Воувека, Кулапареда, Брома and others, largely explain the relationship between the structure of челове́к and primates, and establish on a more solid basis the position of челове́к, как [искусственно] существа, во главе ряда существующих. But a scientific explanation of this kind may not be satisfactory to those who demand a materialistic answer and a clear understanding. Curiosity prompts us to ask what exactly was the closest predator and how exactly the "creature" was formed. But it is impossible to answer this question scientifically, since it is known that none of the modern primate species can claim to be the closest relative of the ape, and, on the other hand, paleontology has not yet discovered any remains of creatures that could be considered the direct ancestors of humans. Thus, science now has some idea of how changes in organisation and human nature can be attributed to the divergence of species and the formation of species, but it cannot yet determine that the formation of the human type there is a correlation in development, and processes called by Darwin "struggle for existence" and "natural selection" are at work here. The opinion has been expressed, and even by such a distinguished scientist as V. V. Vygotsky, who himself belongs to the ranks of jealous defenders of the variability of species, that the struggle for existence and natural selection alone cannot explain the formation of many characteristics characteristic of living beings, and that, undoubtedly, there is a role here for

Other lamators, explain the motors that are not able to move.

Nevertheless, the cape, which is associated in its origin with the animal world, that is, the people who made up the transition from humans to animals, drawing on those and other animals, — this idea has remained unchanged since ancient times and continues to exist today. Since ancient times, all civilisations have had legends about the existence of strange, unusual creatures — creatures with dog-like features, tails, fur, pointed ears, pig-like snouts, hermaphrodites, etc. With the expansion of knowledge about distant countries and the peoples living in them, these legends lost their credibility and were discarded as nonsense. But such scepticism developed in the 17th century and was not without certain consequences. There, in the 17th century, Gu7o Grouiy, rejecting the existence of people covered in fur and with dog-like faces, could not, however, to believe the fable-like stories about people with tails. In the first half of the last century, the famous Ninnay believed in the existence of people with tails, "new" and "old" ones, and — dim, four-legged, mute, and hairy ones. As for the tailed people, reports about them continue to appear throughout the current century, and not only from well-known travellers, but also in scientific journals and in reports that inspire confidence.

The latest observations, however, leave no doubt that the tail (mononeuro, in the form of a nebulous outgrowth) can be found in both humans and animals. M. Bartes, who recently compiled all the available information on caudal anomalies in humans, was able to establish even a mass classification of these formations, dividing them into "true" and "real" tails, and the latter into "attached" and "free". By false tails, he means various tumours and growths that sometimes resemble tails, but are not identical to the latter in terms of their location and development. True tails are formed by the protrusion of the vertebral column — the tail vertebrae, which are normally very well developed in humans and represent a small, so-called "tail", hidden between the soft parts, but in some cases they may be more developed and clearly distinguishable from the surrounding parts. In most cases, the prominence of the tail depends, apparently, on the thickness of the skin and the straightness of its position, but

Perhaps, in addition to this, there is also a certain uncertainty and hesitation, although it has not yet been possible to confirm this with observations. The explanation for such formations is provided by the history of embryonic development. It shows that during a certain period of intrauterine life, the foetus is also equipped with a tail, that is, a protruding monopodial spine, like the offspring of other mammals, with the difference that in most mammals the tail disappears as the offspring grows, but in some individuals, it stops growing, becomes surrounded by the developing body parts and remains hidden between them, like a hidden organ. But it is possible to imagine that the cessation of development occurs later, usually when the tail vertebrae have already undergone significant development. In the press, we see a more or less noticeable abnormal formation, which must be recognised as homogeneous with the actual tail. Formations of this kind represent individual conditions and structural abnormalities similar to many other deformities found in humans. However, based on the reports of travellers, Barthe believes that in some countries, such as the Malay Archipelago and some parts of tropical America, this anomaly is encountered more often than in Europe, and since some anomalies can be transmitted through inheritance, he even considers it possible that there are entire families, clans, and even peoples in which such an anomaly may be widespread. However, this opinion can hardly be considered sufficiently probable, since the existing information about tailed people is rather confusing and contradictory. In any case, the existence of such an anomaly does not contribute to clarifying the question of the relationship between humans and the animal world. It is known that it is built like a mammal, in particular a primate, and that its embryonic development is similar to that of a mammal. This has been known for a long time and can be demonstrated with equal certainty in any organ, just as we know that any organ can exhibit abnormalities in its structure, underdevelopment, or, conversely, excessive growth. Let us note, however, that the tail is already rudimentary in many animals, and that higher primates are distinguished by the same absence of a tail, but also by their hands.

Last year, a female monkey named Krao was exhibited at the London Zoo. "girl-monkey" named Krao, whom the entrepreneur Farini advertised in his advertisements as having a missing middle finger.

It was found in a transitional series between humans and apes (Krao –the Missing Link, living proof of Darwin's theory of the Descent of Man). This creature was originally from the Naos tribe (in Indomitaë) looked like a well-built, intelligent girl. She had seven ~~eight~~ teeth, large, shiny teeth, a straight nose, rosy cheeks, and a dark complexion, as ~~her~~ skin ~~had~~ been tanned by the sun. 7 thick, straight eyebrows, which descended to her eyebrows, and on her cheeks there was a kind of mole; The rest of the body ~~was~~ covered with soft, dark down, and on the legs and arms the hair reached 1–2 inches in length. In addition, Farini claims that Krao has a short tail, and this information has been repeated in many publications, with the addition that the girls have one or two short tail bones. However, all of Barthe's efforts to obtain more reliable information on this subject were in vain, and it seems that the "tail" was invented by Farini to arouse more interest in the public. She was quite understandable and easy to get along with, her character was open and trusting, and she was very proud of her talents and achievements. Obviously, the girl represents that anomaly, that her body is impossibly beautiful, and that her beauty is striking, and at the same time, she had hair, even ~~the~~ the form of dark down, all over her body. To use a specialised term, it would be called "hypertrichosis universalis", that is, abnormal, excessive hair growth, similar to what has been encountered repeatedly before. The most characteristic example of this anomaly is a Burmese family, where hairiness is passed down from mother to daughter and from daughter to granddaughter. The same feature is demonstrated by one prominent citizen, Adrian Evtikhiev, who lived in Moscow and various cities in Western Europe, as well as one man who was considered to be Evtikhiev's son. It is also known that a similar anomaly was passed down through several generations of an Italian family in the 17th century, and that it was inherited by an American dancer, Onya Pastrana, and others. This abnormal growth inevitably invites comparison with animals, but it is hardly possible to explain it as atavism and a return to the ancestral type. The development of these organs in such cases is particularly noticeable in the case of the nose, while in the closest relatives of these animals, the nose is not covered with hair, similar to the nose and feet. On the other hand, embryogenesis shows that during a certain period of gestation

Life is sometimes covered with fluff, which eventually disappears, giving way to water, which flows down to the bottom. The down breaks and covers the whole body, except for the nose, resembling "hypertrichosis universalis" in this respect. From this, it is possible to assume that the observed anomaly represents a halt in the known stage of facial development, and, therefore, the accelerated development of the lower part of the face, which is transient and less pronounced, but normal in all known stages of embryonic development. It is also interesting that all the above-mentioned cases of excessive weight gain are accompanied by abnormalities in the development of the limbs, namely their deficiency (especially the lower limbs) in one or both legs. This clearly indicates the pathological nature of the anomaly, and a more detailed study of the motor system can be expected when observations of similar subjects are confirmed.

The same stupidity can be observed in some idiots, but it is impossible to understand since idiots are distinguished, for the most part, by their disposition to be called animals with abnormalities. True, one type of idiocy, myopia, is associated with unusually slow development of the eye and retina, but in other respects myopes do not present any significant deviations from the norm in the structure of the eye. On the other hand, a person may have many and even quite significant abnormalities and nevertheless remain a normal person in terms of physical and mental characteristics. Nevertheless, it cannot be denied that it is more or less accepted by everyone there is a known correlation between physical and mental development, and that the latter is reflected in the former, and in particular, the former has an impact on the latter. Lower races, which are represented by differences in the structure of the body, muscles, bones, etc., also differ in the degree of development of their mental nature. Known damage and underdevelopment of the brain inevitably affect mental functions. The weight of the brain and the capacity of the skull, all other conditions being equal, correspond to the development of mental abilities. The existence of this correlation is, of course, beyond doubt, but the precise determination of its degree and details belongs to the future. Here it is important to determine the limits of individual abilities and then to find a balance in the application of very low and very high standards.

stages of mental development, that is, on the one hand, idiots, and on the other, people who are outstanding and talented. There are already quite a few observations on the first category, but less on the second, and, moreover, not all of them are sufficiently authentic and detailed. In recent years, however, the material has begun to accumulate, and we now have not only the results of the deliberations of many minds, but also detailed descriptions of them (and their works) belonging to outstanding people. Let us consider, for example, the works of Rasp, Petrarca, Kant, Shigera, the works of Gauss, some foreign writers, etc. Of course, the available data is insufficient, but as it accumulates, it may lead to interesting generalisations.

Recently, attention has been drawn to the issue of criminal liability. This is a logical conclusion based on observations that criminals do not always act alone, but sometimes use accomplices, and that criminals of known types have certain characteristics, not only in their mental state, but also in the peculiarities of their physical organisation. Under the influence of this idea, it is necessary to study more fully the life of criminals, the development of their talents, their individuality, the conditions of their upbringing, trying to determine their characteristics, types, variations, etc., one can more fully understand the nature of crime. The most significant material in this field was collected by the renowned psychiatrist Lombroso, whose work "Uomo delinquente" has been published in three editions over a relatively short period of time. The latest of these is a thick volume of 600 pages and is divided into three parts. The first is devoted to the origins of crime, in which the author examines the manifestation of criminality in animals and demons, and the moral degeneration and criminality of children. The second part is entitled: "Pathological anatomy and anthropometry of crime"; it presents the results of a study of 350 criminals, observations of the development of their muscles and other organs, conclusions from measurements of 3,839 criminals, observations of their life and the establishment of its types. The third chapter is entitled: "Biology and psychology of the Born Criminal"; in it, the author discusses the tattoos of criminals, the development of their sensitivity — both physical and emotional, their suicides, attachments, and passions, as well as

решидиве and on the morality of criminals, on their реѹи7иосность, on their mental development, passions, ѹитературе, associations, uncontrollable m crime, etc.

In the result of research, Nombroso came to the conclusion that that criminals are distinguished by unique anthropological characteristics, that criminals can be likened to the mentally ill, to the brutally cruel, they exhibit many traits in their behaviour and mental state that are consistent with established theories. In terms of their physical organisation, criminals are distinguished by their large capacity for pain, their strong build, the pronounced development of their eyebrows, large ears and noses, and a large mouth. Psychologically, ~~they~~ are characterised by moral insensitivity, a lack of conscience, recklessness, instability of passions, an intense development of feelings of self-importance, a tendency towards mania and cruel cruelty, etc. In all these characteristics, Nombroso sees a manifestation of a return to a former, lower type — atavism; animal instincts, suppressed by education, environment, fear of punishment, ~~in~~ some cases ~~сѹууах~~ again воспресают and break through to the surface.

"Criminals," says Peym in his History of Crime in England, "are essentially outlaws who live among us and have preserved, or rather, adopted the customs of that time, the vast majority of the inhabitants of the same country had already assimilated new ways of life."

The research begun by Nombroso was continued by Namassan, Fesh, Ten-Kate and Pavlovsky, Lorde, Manuvier, Benedikt, 37er, Ferry and others. In summary, it can be said that criminals do indeed often have many anatomical, linguistic and psychological characteristics in common, but, firstly, ~~nd~~ all criminals have these characteristics, and secondly, many characteristics do not represent any significant deviation from the norm. do not present any significant deviations ~~fn~~ the norm, and, secondly, many of the characteristics attributed to criminals are often found in people who are, at least, not convicted. In fact, this is to be expected, given that crimes are very diverse and that the causes of crime, which are somewhat isolated, cannot be considered stable. "There is no crime," says Peym, "except for those

actions that he himself declares criminal and that he himself commits," and "there is no action — he continues — that could not be criminal if the government of that country itself issued it, in order to impose it." On the other hand, one cannot agree with 7. Триум (see *СМажоуетние преступними*. М., 1884 7., p. 168), that the criminal part of society cannot be reduced to a single group of normal people. "On the contrary, the lower classes of society, consumed by extreme poverty, and the upper classes, often afflicted by all the vices of wealth and a dissolute lifestyle, embody degenerate qualities in varying degrees of degeneration and ~~wh~~all the accompanying moral and ethical consequences. Many of these individuals never end up in prison, and some of them, as Moret points out, and probably from their own experience, — perform important social functions. A thorough study of the varieties of poverty, which, according to Dr. Tuma, represents a state worse than any state of poverty, would probably show even the non-criminal part of society, due to their physical and psychological characteristics, closely resemble the characteristics of criminals described by Nombroso. Another point that deserves attention is that one must be cautious in applying the theory of atavism to crime and subsuming it under the concept of insanity. Undoubtedly, there are mentally ill criminals among criminals, but they constitute a special group of mentally ill criminals; the rest do not fit into this category. As for atavism, it should be taken into account that the characteristics of the lower races are the result of their lower development, then the characteristics of criminals may represent the result of the influence of such factors as poverty, planned sexual deviance, extreme poverty~~and~~ on.

In general, when prosecuting criminals, it is important to distinguish between different types of crimes, such as those established by Maudsley, Puglia, Ferri, and others. The new positive approach to criminal law generally accepts four categories. The first category includes criminal lunatics, pseudo-lunatics, and mattoids: they usually commit the most horrific violent crimes and, moreover, with remarkable cold-bloodedness. The second category includes natural-born criminals (*delinquenti nati*) and

incorrigible criminals. They are cruel, rough, devoid of moral ideas and capable of cruelty; they do not distinguish murder and theft from honest trade. The third category includes habitual criminals. Although they are not considered to be special cases, they usually begin their criminal careers in childhood, continue them throughout their lives and, as a result, acquire a chronic habit of crime. All three categories, which, according to Professor Ferri, relate to the field of criminal anthropology, make up approximately 40% of all criminals. The remaining 60% are accounted for by criminals who, according to the theory, do not have specific, identifiable anthropological characteristics of criminality.

Unfortunately, investigators have to study the anatomical features of criminals, their habits and tendencies, for example, their history, character and all the circumstances of their lives prior to the crime are rarely known. If necessary, it is necessary to limit oneself to external categories, such as murderers and thieves, although both categories may include criminals of very different types. However, if the selected material is sufficiently characteristic, then research of this kind may still be of considerable interest. This includes the latest research by Dr Bazhenov (from Moscow), who recently published a report in the Paris Anthropological Society the results of his study of busts of famous murderers and self-murderers. In Parisian museums, in the Jardin des Plantes, in the Orsay Museum and the Brom Museum, there are quite a few such busts, modelled ~~life~~ ^{life}. Having selected from among them those that are most authentic and about which I have reliable information, Bazhenov created a series of 55 busts of murderers and another series of 19 busts of self-murderers. He was able to supplement his observations with measurements of living people, namely twenty-five members of the Paris Anthropological Society, as well as busts of the inhabitants namely those of the inhabitants of the New Hebrides. Bazhenov carried out his measurements using an Anthemometer, with which ~~d~~ ^determined the radii extending from the centre of the object to the points of the longitudinal circumference of the circle (on average), starting from the bow-stern seam and using a satyr drill, spaced 5 degrees apart. Comparing the radii of uniform radii in all four series of holes, 7. Bazhenov mo7

Make sure that the radii are significantly larger than those of the same people, and if not, then in the worst case scenario, and especially in the opposite case: here the murderous radii exceed the radii of the same people. This difference is particularly noticeable when comparing graphs based on empirical data for the radii of the series. The model clearly shows the predominance of gaba in the people who stood out and the predominance of satyma, although less pronounced, in the murderers. The largest radius (144.3 mm) in the same individuals is in the middle of the occipital bone (approximately at the top of the skull, i.e. in the middle of the occipital bone — in living beings), then the largest radius in the skull (140 mm) is in the middle of the parietal (stirrup-shaped) suture and, approximately, in the mammary gland. In anthropological studies (the radii of the motors are, of course, smaller чем у самецуеуных хюдей) the largest radius is in the upper part of the мости, approximately one third of the distance from the венечной seam (бре7мы), and in new-7ebriduev (134 mm) it is in the same place as in the killer. All data are derived from averages, and variations are found in individual specimens; Nevertheless, 75% of the individuals studied show a significant predominance of the left side, while in the murderers, the predominance is only 5%. G. Bazhenov measured the same thing in self-taught people and concluded that it is possible to determine the degree of development and advancement of these and other qualities. It should be noted that at that time, 70% of the subjects had a goniometer reading of 80 degrees or more, and 30% had a reading of 75 degrees or more. — and 14.5% have a blood pressure of 80 degrees, 53% have a blood pressure of 75 to 80 degrees, 27% have a blood pressure of 70 to 75 degrees and 5.5% — less than 70 degrees. Thus, criminals-murderers are characterised, mainly, by a small development of the upper part of the body, and to a lesser extent — by the lower part of the body; to which should be added the pronounced development of the lower jaw. All these individuals, as Manuvry rightly points out, cannot be considered abnormal or pathological, and certainly cannot be considered dangerous. "Killers," Manuvier continues, "are individuals who have a motor, are the substrate for social instincts, the highest instincts, developed by the mind to balance the instincts of self-preservation. There are many such individuals in all strata of society, but most of them are protected from crime by their material position, upbringing, and environmental influences.

opposite themes, which usually lead to murder. Thus, people with serious, even criminal tendencies, with morally corrupt, criminal organisations, may not fall into the category of criminals, but, on the other hand, normal people can sometimes become criminals under the influence of passion, anger, greed, etc.

The main subjects of anthropology are, first of all, normal, non-normal varieties of the human species, breeds and races, but also the main subject of study and classification are the various tribes and peoples. Recently, the study of races and peoples, their types, way of life, languages, and social structure has been advancing with great intensity. Special expeditions are being organised to distant countries; individual travellers are being sent out, equipped with anthropological and ethnographic observations; collecting letters, portraits, maps, everyday objects and furnishings, works of art and antiquities. The research is conducted in two ways: on the one hand, on site, by collecting data in the environment of the subjects themselves, and on the other hand, by comparative research in European museums and laboratories of those materials, which are delivered there by expeditions and individual travellers. Now that the collection of materials is no longer possible, the spread of European missionaries and European culture, the type and way of life of many peoples is undergoing rapid changes and losing its characteristic features. There are no tribes, for example, in Poland, America, Siberia, which have already disappeared, which have died out relatively recently, in the last 70 years, to be found, Europeans and, for the most part, the result of their persecution and the harm they have caused, such as rape, slavery and other unpleasant conditions. Many of them have already been influenced by European modernists, have entered into direct and indirect relations with them, and with each passing day are losing the essence of their own type. They are losing many of their customs and industries, adopting European ideas, costumes, customs, religion and morals. In order to find truly pure, unspoiled places, one has to go further and further away, to the mountains, to the forests, to the deserts, to remote islands, and even then you have to hurry, because European influence has not yet penetrated there sufficiently, and the local characteristics are not yet subject to European levelling. It will take decades, centuries

Yes, and there will be no more dimarey, the materials for history of the ueuoveuecmo7o type and myu7yry will disappear, and everywhere will be permeated with external forms of Europeanism, which will suppress and overwhelm the mass of original features.

The countries of Europe are aware of this and are therefore making every effort to collect as much material as possible. The importance of anthropological and ethnographic museums has long been recognised by certain circles, as evidenced, for example, by efforts to collect anthropological artefacts — Bumenbach (the past century) and efforts to create a ston7rauecmo7o museum in Paris — Momart and in Neynuи7e — Kuemma (in the early 20th century). The successful implementation of these attempts, however, has been limited to recent times, thanks to the growth of public awareness and the sympathy of governments and society towards their aspirations. Military missions sent by foreign governments, the collection of artefacts by national and private museums, the increase in travel to distant countries, the establishment of local centres for scientific research in the United States, India, Japan, the Malay Archipelago, Australia, etc., — all this made it possible to collect materials that would have been impossible to obtain in the past, given the means available at the time and the lack of information available at the time. which would have been impossible in the past, given the limitations of the means and resources available at the time and the lack of reliable support and cooperation. The latest anthropological and historical museums in London, Berlin, Paris, Copenhagen, Venice, Florence, Washington, contain a wealth of material for research, corresponding to rich literature on anthropology, which has been written over the last 10–15 years.

Data collected by local institutions, communities and researchers, who have the opportunity to study the characteristics of the subjects in greater detail and depth, are of particular importance. For example, there are observations collected by Austrian "missionaries," a newly established institute, by missionaries and agents of the German company Godelroy, which maintains trade relations with the islands of Meganesia and Mimponesia, to accurately and reliably convey the information they have about the Australian and Polynesian peoples. There, the branches of the "Asian community", which had a major presence in Kamut, collected a wealth of data on India, Singapore and China; Batavian unity

The society has collected a lot of material for the study of the Magasmo Archipelago; the society for the study of East Asia Nedo (3rd) — for the study of Japan; The State Bureau in Washington — for research on American Indians. Very valuable materials are collected, for example, by expeditions sent from Europe, such as the German expedition Noan7o, the Latin American missions of Pinara, Wiener, de Essama, and others America, the German missions of Finch to Mesopotamia, Bastian to Peru, the latest Robsen to former Russian America, and others. Let us also mention the Russian travellers to Asia: Przhevalsky, Potanin, Pogamov and others, who travelled through the continent from north to south, meeting the Anguans and Germans who were exploring it from south to north.

Of all the countries in the world, Australia and its neighbours New Guinea and the islands of Melanesia have preserved the most authentic type and way of life of their primitive inhabitants. New Guinea, as we know, has only recently begun to attract European missionaries and settlers (from Australia), who, however, have settled mainly on the southern and eastern coasts and have very little knowledge of the interior of the island. Meanwhile, New Guinea is equal in size to France, and thorough exploration of it will undoubtedly require many years. Europeans have long been established Australia, and therefore the continent is relatively well known, although there are still areas within it that have not been explored by Europeans. The primitive inhabitants of Australia, however, never existed, apparently, at present, with the fragmentation and dispersion of the tribes, their numbers do not exceed a few hundred souls, and they are likely to become extinct soon. Meanwhile, the type, characteristics, and features of this race are quite primitive and distinctive, and its study is of considerable interest to anthropology and ethnography. Therefore, one cannot but appreciate the latest works on the collection and processing of data on the various groups of Australian aborigines. Among these works, the following are particularly noteworthy: Smith's work on the Tusi of Victoria (two large volumes, published at government expense); Tangina's work on the life, literature and language of the Tusi of South Australia; Pangera on the languages, social structure and customs of some Australian tribes (in the Journal of the Anthropological Institute of Great Britain, 1884), etc. The richest materials on the 7 groups of islands of Meganesia and Mipronesia have been collected recently by

The initiative was launched by the Godeffroy House in Hamburg and processed in various publications by the museum of the same name, located in Hamburg. A series of monographs on individual islands and groups of islands, including their inhabitants, appeared in the *Journal des Musées Godeffroy*; Then the same museum published a detailed map of its collections with numerous drawings, maps, descriptions of customs, household items, etc., and a collection of portraits of the inhabitants. This applies to *Mélanésie*, and on many of its islands, such as New Britain, where cannibalism is still practised, as can be seen from the latest observations of Powell (Powell: *Unter den Kannibalen von Neu-Britannien*, German translation by Schruter, 1884). In fact, cannibalism is also found, albeit rarely, among the tribes of Australia, and is equally widespread among some primitive tribes of the Malay Archipelago, especially the Dayaks of Borneo (C. Bock: *Unter den Kannibalen auf Borneo*, 1882). It is curious that at that time, in many islands of the Pacific (and in Australia), cannibalism apparently died out with the arrival of Europeans, while in the Philippines it remained more persistent. In fact, most of the Melanesian people did not experience European colonialism; they are a peaceful, peaceful race that has managed to remain more isolated. On the islands of New Caledonia and Fiji, it came under European influence, the former case under French rule, and in the second case, under the rule of England, but even there the conditions of its existence are quite favourable. Nowadays, all Christians are particularly active, and every village has a church. They are diligently engaged in farming, raising livestock (and flocks), and their well-being under Anglian rule has been steadily improving recently. This is explained by the favourable conditions, namely the fact that the Fiji Islands have managed to obtain the support of Governor Arthur Gordon, a well-known figure in Australia, who was formerly a member of parliament. Gordon, familiar with local conditions, traditional customs, and the rights of the people, introduced a new system of taxation. He introduced a communal tax, distributed not among individuals but among communities, and in the form of a natural collection of products rather than money. The annual amount of the tax is determined in sterling pounds by agreement between the supreme "self-governing council" and the governor, and then distributed among the twelve provinces that make up the monarchy, with the distribution being carried out for each province on the basis of

The decade has been devoted to Alrimy, a remote continent that has long attracted fearless explorers. All Western European nations have participated in its exploration, but we are probably more interested than others, at least in terms of the anthropology and history of the country. Research by Friu, Hartmann, Bastian, Famenstein, Güseldt, Peugeot-Näsche, Lon-Lemena, Schweinert, Rogga, Nachtigall, Buchholz, Nena, Poe, Weber, Wiseman and others are familiar to us with the type and way of life of many Germanic peoples, their distribution and mutual kinship. Germany's latest monographic policy has prompted us to take a closer look at Alrima, and, undoubtedly, , for example, the basis for the German mission in Cameroon is the same as that for, among other things, the scientific research the foundation of the Ninuo mission on the coast of Noan, accompanied by the well-known work "Die Loango-Expedition". The uprising of the Madhi in Sudan gave rise to the emergence of new ideas about the people living there and their mutual relations; Strange's tireless efforts to open up the Congo to Europeans, among other things, led to the discovery of the Congo Basin. Seven years ago, European traders did not venture beyond the mouth of the Congo, and there were no European missionaries or visitors anywhere ~~any~~ the entire length of the river. Now it is accessible for 1,100 kilometres ~~has~~ three missionary stations, two large ports —Vivi and Neopogiv — and 21 smaller European stations. In addition, the entire length of the Niar River has been explored, and a direct road has been built between its mouth and St. Paul on the Congo. A favourable condition for St. Paul is the fact that ~~there~~ are no such extensive non-Christian monarchies in the Koncho basin as the state of Muta-Pnvo (opened by Pose) and the non-Christian kingdoms further north. The population is divided into separate small tribes, each standing apart and independent of the others. This helped St. Paul to establish himself here, bypassing the obstacles and difficulties posed by some tribes with the help of others. The country is quite densely populated, and ~~and~~ preliminary estimates, the total population of the Congo Basin is about 40 million, which is approximately 22 inhabitants per square kilometre (in Europe as a whole — 32 inhabitants, in European Russia — 14, in Sweden — 10).

The latest survey of the Conossomo basin in the Johnston area in e7o

The Kon7o River; a journey from its mouth to Bo7obo, with many illustrations. These names do not refer to the people themselves, but to a group of Bantu peoples inhabiting southwestern Alimya (Ova7erepo, Malry), the Eambesi basin, the region of Lake Tanganyika and Nyassa, the western shores of Lake Victoria-Nyassa and the upper Kon7o. In anthropological and historical terms, the race is quite distinct from the present-day Neath, Nubians and Hamites of the north, as well as from the Sototots and Bushmen of the south. In Upper Congo, there is a rather primitive tribe called the Wa-Twa, which, judging by descriptions, is quite primitive and could be considered a branch of the southern Sotot and Bushmen. However, the latter two tribes are distinguished by their ferocity and, moreover, are characterised by a completely original structure of the yassama, so the yassama wa-twa apparently belongs to the Bantu group. On the other hand, the usual growth of hair is also observed among the Bantu tribes in the Konzo region, they deliberately remove their eyebrows and eyelashes, leaving only the hair on the head and upper body. In the lower Kon7o, the type of population is more diverse — the people are thin, dark-skinned, beardless, with thick teeth, a receding chin and a thick, woolly beard on the chin, which seems to indicate a mixture with a non-Christian race. But the higher up the Kon7o, the more massive the type of population becomes, characterised by proportionality of stature, small hands and feet, more slender limbs, a high nose, prominent eyebrows, more abundant hair on the head, neck and upper body, and a lighter, more reddish hair colour. The greatest influence of Europeans is felt by those living near the mouth of the river, which provides the greatest income, sailors and workers in Europe, and in the motorway, every man understands the port language (it is known that the most common European language in the tropical Alrim is the language of the smith). Less influence is felt by bamono, bayans and other names, all devoted to letishism, obsessed with modesty betraying the cruel masni of imaginary moduns, guilty of the death of to7o and dru7o 7иша, according to their "nganga" and снахаре7. T h r o u g h o u t the lower Kon7o, му7т [а77оса reigns supreme, and in every village you can find 7е7мую buildings with standing men and women wooden [и7уры, intended to represent male and female figures, distinguished by their disproportionately large heads. Ёжонстон,

However, he assures us that this is not connected with any particular rituals, and that in places where customs are more corrupt, this is no longer encountered. This custom is apparently connected with the institution of "nkimba" — a special group of people who are mostly 12–15 years old, form a special community and are distinguished by the fact that they cover themselves with a white cloth and wear a long skirt made of grass. In other places, nkimba are replaced by eunuchs, who apparently combine the worship of ~~la~~roca with the worship of the moon. The clothing of the ngen is ~~v~~primitive, and is replaced by the sprinkling of the body — white, yellow, brown and red stripes, and instead — improvement of the body through tattoos and piercings. The diet is predominantly plant-based: bananas, manioc, corn, and potatoes. They also catch fish, which they catch with nets, and one of them processes and sells to other people who live further away ~~in~~ the river. They sometimes eat wild animals and birds, sometimes even hippopotamuses, but they mainly feed on the meat of domestic animals — cows, pigs, dogs, sheep, and, less often, goats; large-scale hunting is unknown. It is curious that while all domestic animals are undoubtedly of Asian origin, all cultivated plants originate from America. It is not even clear what they feed on in the dark before dawn. ~~The~~ houses have a four-sided shape, with a porch and a large veranda; inside there are original tables and seats, wooden stands for pillows (cushions) and clay vessels. The tools are mostly iron, sometimes with copper fittings; among the musical instruments there is a drum, a roza antion and one stringed instrument; the tusemy generally play the musy and the pjasmy.

As for America, recently there has been intense activity aimed at preserving primitive peoples and cultures around the world. Following the publication of Banpola's extensive work, the activities of the Washington office — a special government agency of the United States for the study of the country's indigenous peoples and antiquities. With limited resources, the bureau, located in Pawell, has managed to publish a number of original and very interesting works in a short period of time. Let us mention, for example, the work of Mageri: On the language of gestures among North American Indians compared with the same language of other peoples and the deaf and dumb. This is an extensive work, illustrated with numerous drawings, from which

I would like to draw attention to a new area of research by psychologists and, in particular, ~~on~~ historians, and to the same subject of research by other nations, such as Australians, the Magenese, etc. A very interesting overview is presented by Pray — ~~the~~ burial rites ~~the~~ North American Indians, accompanied by numerous drawings and references to similar rites of other peoples. We are indebted to Guden for his study of the hieroglyphs of the Maya (~~in~~ Central America), to Powers for his extensive monograph ~~the~~ peoples of California, and Gibbs — the same monograph ~~on~~ the peoples of former Russian America, north-western Oregon and western Washington territory. The recently published second annual report of the Bureau of Ethnology also mentions several very interesting works, such as: Stevenson — an illustrated catalogue of ethnographic objects acquired for the National Museum in Washington, New Mexico and Arizona; Kushina — on the Zuni people and especially on their amulets and letishas; 7-zh Smith — mily and penious representations of iromes. Extensive research on primitive peoples and prehistoric antiquities is a l s o being conducted in South America — in Brazil (work by the institute in Rio de Janeiro), in the Argentine Republic and in Niña. Medina's extensive work Los Aborijnes de Chile was recently published, providing a detailed description of the life of the Araucanians, as well as their customs and local antiquities. Based on the discovery of mastodon remains in the Taya Taya Valley, the author suggests that perhaps a prehistoric settlement existed here in the past. However, it seems that this assumption is unfounded, as the attribution of imaginary sarubos to the material found by Busnos-Airesa, and some similar dubious finds in the United States. There is no doubt that America was inhabited by humans a very long time ago, but it is difficult to determine the exact period. The antiquity of the indigenous peoples can be judged by the discovery of large settlements and hieroglyphs in such areas as, for example, the Atama desert, the Amazon, the Orinoco and Madeira rivers, where, since the time of the Spanish conquistadors, all legends about the former existence of civilization here have been lost, and the country has become deserted, and its inhabitants have become wild animals.

In addition to local studies and archaeology, America has recently attracted many foreign and German researchers. In Germany (specifically in Berlin), it was published in

Features that are not typical of extensive and comprehensive monographs, such as those by Reiss and Stübler: Monigini Amon in Peru (the entire collection, excluding issues, will cost 420 maroms, or 210 roubles); Maye: Sculptural images in Copan and Quirua, with 20 illustrations in folio; Northwest coast of America. The latest results of scientific research (one issue above, there will be two in total — 50 roubles each). This latest publication is issued by the scientific department of the museum and contains, mainly the results of the expedition to Mobsen, which was equipped to collect household items from the western regions. On the initiative of the director of the aforementioned department, Professor Bastian, a group of people was formed in Berlin who expressed their willingness to provide material assistance to the museum in acquiring valuable artefacts. Finally, a "support committee" was formed of all the donors, including Richter, and this committee provided the necessary funds for the purchase of 6,000 items for the British Columbia and Asia expedition. The result was the acquisition of more than 6,000 items for the Bergins Museum. Pobsen himself was not wealthy, and his garden was modest, but he was the only one capable of fulfilling his dream. Born in the north and surrounded by the sea, he has been accustomed to all kinds of weather since childhood, and therefore he could spend days in a kayak off the coast of British Columbia and endure the hardship of a 180-day journey in a sled across the Agassiz Peninsula. The result of this journey was an extensive collection of primitive industrial and artistic objects, including many interesting items such as bridges, trees, ramparts, clothing, weapons, tools, dishes, etc., and excellently illustrating the way of life of the peoples who lived there, as well as the primitive culture of that time. The results of Pomsen's research have recently been popularly edited by Vogt and published in a small volume, with many — admittedly rather crude, but nevertheless very interesting — illustrations. Mobsen himself, meanwhile, has already set off on a new expedition, this time to the east, across Europe and Asia, to the Amur region. And so, at that time, Russian museums had a collection of rare and valuable items, and in Berlin, there was probably a large number of stone artefacts and stone tools, and will serve as very important material for fruitful comparative studies and research.

However, with regard to northern and central Asia, we can note that Russian research has been slow to catch up. However, the most recent research was not conducted by Russians, but by the Nordenskiöld expedition. Although foreigners (such as Sommier, Finch, Velaev) and other Siberian foreigners have also made contributions, we can nevertheless rely on the research of Potanin, Pogamova, Drinova, Vitmovsko7o, Adrianova, and others. Potanina, Pogamova, Drinova, Vitmovskaya, Adrianova, on the research of Przewalski in Tibet, Ivanova in the Pamirs, and some others. We have collected information about ancient monuments in Eastern Siberia, about some groups of Siberian peoples, about the spread of stone images ("stone women") in Southern Siberia, Mongolia and Turkmenistan, the type of settlements in Turkestan and the Semirechensk region, the way of life of various Siberian indigenous peoples and Siberian Russians, etc. The inhabitants of the eastern Amur region: the Sakha, the Ainu, Tungus, were the subject of detailed research by the academician Schrenk, based, of course, on the results of his travels, which he completed 30 years ago, in 1854–57. The published volume contains the results of anthropological research, while the results of linguistic research are to be processed in the next volume. The content of Schrenk's work is presented in detail and with some additions in the review of the work —Merezhkovsky (Mur. Minist. Narod. Prosveshcheniya, 1884, September), the author refers to all the latest literature, including the recent studies by Professor Bodanov and others. As for the Ainu (the indigenous people of the island of Yessu and the southern part of Sakhalin), all the data on them available before 1876 was compiled in the work of S. Anuin (The Ainu People, Moscow. Mosm. Obn. Nubit. Estetsvosn., Antropog. i 3tonaplani, M., 1876), which supplemented them with the discovery of ancient tools, objects of worship, etc. In recent times, a number of new data have been presented by 77. Eibogdom, Copernicus and Sheube, as well as Pogamov, who, however, did not publish his observations, but delivered to the academy 37 unique specimens from Sakhalin Island, which were studied by Merezhkovsky. In terms of form (dohinokhelno7o), as well as in terms of structure and snauitelnaya vogosatosti teha, they clearly stand out from a number of current North Asian peoples and, perhaps, through the primitive Nimeys of the islands, connected not only with certain races of South Asia and even Meganesia. Undoubtedly, they

The oldest inhabitants of the Pponcmo7o archipelago, which was subsequently conquered and almost exterminated by the Asian mainland, pushed northward by them, and absorbed into their culture.

The peoples of Central Asia, in particular Mongolia and Tibet, have been the subject of study ~~for~~ the past 70 years. Przewalski and Potanin. The former introduced us to the way of life of the eastern Mongols and some of the peoples of Tibet (the Tanguts and Dads); the second collected a wealth of material on the mutual relations, customs and folk literature of the peoples of north-western Mongolia. Unfortunately, 7.Przezowski paid attention in his travels ~~to~~ the geography and natural products of the countries he visited, but he was not interested in them from the point of view of their external way of life. He did not even take photographs, and the portraits accompanying his third journey are mostly mediocre pencil drawings, sometimes even resembling sketches. The types of people he describes are quite lifeless; their inner, spiritual life is completely absent. G. Potanin, on the contrary, paid attention to the study of everyday life, legends, beliefs, the social structure of the Mongolian and Turkic peoples, and collected a lot of interesting material in this regard; For example, let us mention his detailed description of all the details and circumstances of shamanism. His insufficient familiarity with the Mongolian language and Buddhism is, admittedly, not entirely favourable to the work, but nevertheless, the authenticity of much of the data he collected is beyond doubt. G. Potanin also collected a series of photographs (unfortunately, unpublished), but he also paid attention ~~the~~ anthropology of the places he visited. In this regard, the most valuable data are contained in the brief historical notes on the former Kugdzhinsmo region, compiled (based on the proposal of General Kopamovsky) by Maevsky and Poyarov. In addition to the everyday life of the Taranu, Mitayev, Dunane, Sibo (Manchu), Mirzov, Mamymov (Uakhars, Toroyts, etc.), mash7arpich sartov and al7anev, they were used to measure the height of all ethnic groups (more than 30 individuals of each ethnic group) and noted: ω vet moji, vogos, 7gas, features ~~the~~ forms of the people, etc. Such work is of great importance ~~for~~ anthropology and constitutes a substantial addition to the albums of portrait photographs, commissioned by General Kaulman and General Kopamov,

osnamomegniya with types of Central Asian ethnic groups.

In Central Asia, specifically in the area between the Himalayas and Turkestan, there are, as far as we know, two types of races, the Mongolian and the so-called Mavmas, in particular the Aryan. In Turkestan, we see, alongside the Uighur and Turkic peoples, representatives of the Iranian peoples, the Tajiks, the Hui, Altai, and others, who migrated there from the south and south-west. The settlement of all these peoples is relatively recent and, in the intermediate period, in the area of the western Himalayas, Hindu Kush and Pamir, it has begun to move in recent times. An important contribution to the study of these countries is the work of Biddulge: *The Tribes of the Hindoo-Koosh*, published in 1880 in Kabul. This work was followed by V. Uifalvy's *Aus den Westlichen Himalaja* (L., 1884) and Ivanov's *Neueste Reise nach Pamir* (Isv. Geogr. Obj. 1884 7., issue 3 and Petermann's. *Geograph. Mittheilungen* 1884), which largely supplemented the information previously collected about this country — by Severov on the one hand, and Wood and Forsyth on the other. The indigenous people of the Pamirs are the Mirzhis, a monogamous people with broad shoulders, but with more developed muscles than other monogamous peoples, beards and moustaches. The second ethnic group lives in the western part of the Pamirs and belongs to the Aryan race, namely the Tajiks. Living in caves, oppressed by powerful khans and beys, they nevertheless retained all the essential characteristics of a superior race. They have regular features, open eyes, thick eyebrows and beards, and often blond hair. On the other hand, they are not rough and quarrelsome, but peaceful, and the people are sedentary, deeply attached to their land, working their fertile soil with extraordinary diligence. Their poor huts represent a series of household appliances, well-equipped and well-maintained, exuding cosiness, a certain charm, a sense of comfort and security. The Tajiks are skilled craftsmen, and they make everything they need for their daily lives themselves. Their social life is also different from that of the rest of the world. They do not have slaves or hired workers, unlike the world, where husbands do not work on the farm, but help their wives, who work harder than their husbands. The songs of the coastal Tajiks are characteristic and melodious, pleasant to the ear and, to a certain extent, reminiscent of Italian songs.

Pamir is associated with the "heart of the world" and "the origin of the human race"; later, it came to be seen as the origin of the Aryans.

races. But, obviously, that country cannot be the original homeland of the Aryans and Kaliristan, given the presence of the Murasvi people and, I am sure, the presence of the Scythians prompted some to see it as the ancestral homeland of the Indo-Europeans. The latest research suggests that Pamir and Kalyristan resemble the Caucasus and that they served as a refuge for the ~~ant~~ type of peoples who retreated before the onslaught of barbarian hordes, which were gradually conquered by Bactrian, the kingdom of Kabuga and other neighbouring countries. The Aryans settled in the homeland between the Bahaš and Aga-Tay mountains, on the shores of the Arabian Sea, and in the valleys neighbouring the Pamir, Karate, Kistan, etc. Karate, Koshistan, etc. While differing in details, all agree that that the Aryans originated in Asia, but, on the other hand, many believe that it is now difficult to find pure Aryans in Asia, as they have mixed there with Mongols, Turks, primitive peoples of India, etc., and that a more accurate idea of the ancient type of Aryans can be given by European peoples, especially the descendants of the Medes, Germans, and Slavs. In recent times, however, opponents of the accepted view have appeared and begun to assert that the original homeland of the Aryans was not ~~A~~ Asia, but in Europe. One of the first to express this opinion was the well-known archaeologist Mindenstadt, followed by Posch, who identified the Aryan type with a people who, in his opinion, had become isolated in the region of present-day Belarus, and more recently by Schrader and Penman. Schrader believes that the Aryan people stood out from the most ancient European population precisely because of this, and admits that the inhabitants of the pile dwellings of Switzerland were already Aryans. Penman sees the ancestral homeland of the Aryans in northern Europe, specifically in Scandinavia, from where the various Aryan peoples supposedly spread out.

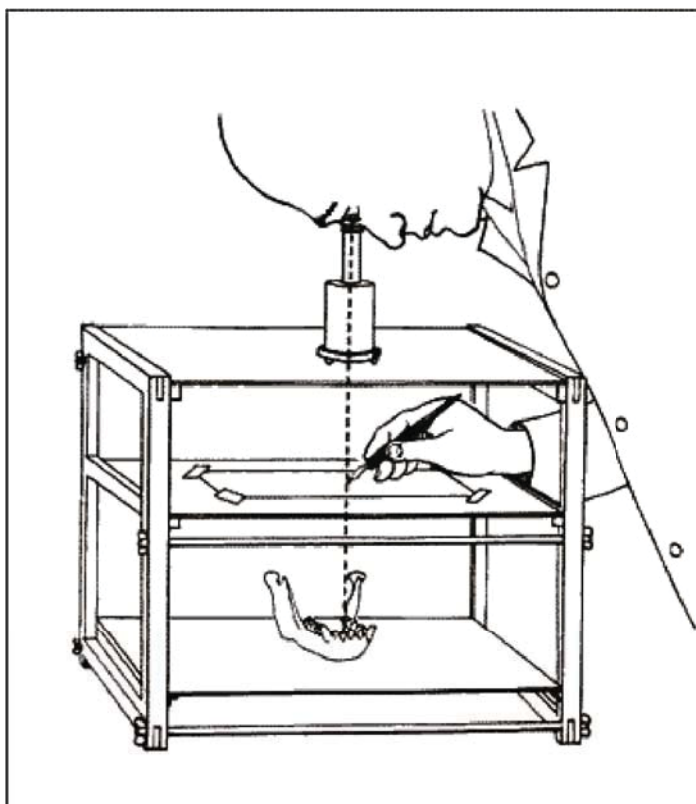
New studies, however, leave no doubt that, despite the similarity of language and genetic kinship, the Aryan race is not unified in anthropological terms ~~and~~ encompasses a very diverse range of types. This diversity is already evident between the Hindus and the Iranians, and not only between the populations of India and Iran proper, which have probably experienced a significant admixture of other races, but also between the more primitive peoples of the same tribes, such as the Mamovs, for example, the Sakhposhi (Malirs) on the one hand and the Zagua on the other, separated by the massive Hindu Kush mountain range. The former, according to

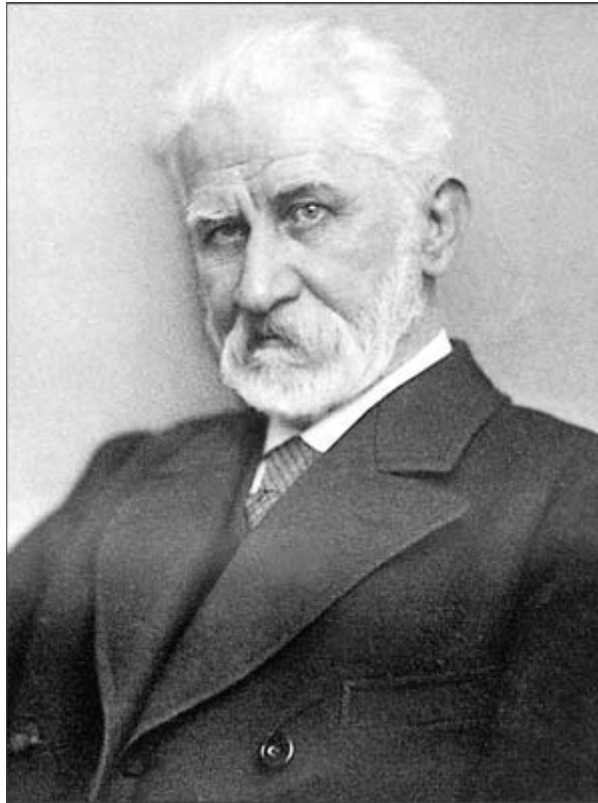
According to Viľaľvi's research, they have adynamic (dynamic) ~~and~~ dynamic properties; the latter are characteristic brachycephalic and embody the typical features of the Bondin people. Similar anthropological differences are also found among the Aryan peoples of Europe. Alongside the Brachialic tribes, the Mamovs, for example, inhabit central France (Auvergne), northern Italy, Tyrol, and other countries, we also find brachycephalic peoples among the southern peoples of Germany, Scandinavia, and Russia. The brachycephalic type already existed in Europe in the Neolithic period; On the other hand, brachycephalic features predominate among the oldest skulls found to date, as well as among the skulls of ancient Germanic and Slavic peoples. A similar pattern exists in the distribution of blondes and brunettes: in northern Central Europe, blondes predominate, in the south, brunettes, and in terms of height, as was noted by the Romans, who were surprised by the height of the Germans, and this can be confirmed even now by comparing the height of people in different regions of France, Germany, Austria, and Italy. At present, there can be no doubt that anthropological races are completely different, and that representatives of the same type can speak completely different languages, and vice versa — representatives of very different races can speak the same language. In anthropological terms, the inhabitants of southern and north-eastern France, southern and northern Italy, and southern and northern Slavic countries belong to different races, and even within the same region, for example, Bavaria, Switzerland, Tyrol, and north-western Germany, it is possible to observe the same races. The explanation for this and the existence of those successive settlements which it is based on, is a matter of future consideration and can be achieved through the joint efforts of anthropologists in the countries of Europe.

Веѣиторуссы

Љ. N. Anuin

Brockhaus and Fröwe. T. X. SP6.
1892





The name "Beimaya Russia" is of artificial origin; it was apparently coined by the clergy and, in general, by the lower classes, and entered into official use in the 16th century. It seems to have first appeared in "Apostle," the first book printed in Moscow in 1556, under John Vasilyevich Grozny, and then in "Nine Venuations" by Theodore Ioannovich in 1584. The original meaning of the word was apparently rhetorical, emphasising its importance. its artificiality is also evident in the fact that the former names "Rus" and "Rusya" were replaced in it by the Byzantine name —

"Russia." The terms "Вехимая" and "Бехая Руссия" were used in Moscow and sometimes even in the west as early as the 15th century. However, the term "Begaimaya Russia" became more clearly defined and widespread during the reign of Tsar Mikhail, with the unification of Muscovy in 1654. he began to call himself the autocrat

"All of Russia and Muscovy," adding the title to his name in 1655, after the death of Vitya, the expression "and Russia." Since then, the distinction between "Vegim" and "Magoposians"

has become accepted in common literature and society, but specifically in this form, and not in the form "Mago-Russians" ~~а~~

"veṡinomorsy". These latter terms have been used relatively recently, since the 1950s and 1960s, due to the abandonment of the artificial and high-sounding name "Russians", and following the example of Kostomarov, who used the names "Northern" and "Southern Russians". ~~That~~

"Vegimo" and "Mago-Russians". The name " " "southern Russians", introduced, incidentally, not by Kostomarov, but by writers of southern Russian origin, obviously had the effect of eliminating the concept of

"mosti" and "vemioſti", introduce more specific definitions based on the spread of 7eo7ra[iuecmo7o. This was joined by the idea, developed by Mamtsimovich, Kostomarov and others, that the present-day Russians are direct descendants, both by blood and by language, ancient South Russian tribes, while the Novgorod tribes (~~and~~ Kostomarov) were a branch of the South Russian tribe, separated from it by some unknown circumstances and migrating north, but the remaining Veliky Rus people — the Tverians, susdagii, mosmovi, — although they remained Russian by origin, faith, and language, they differed from other Russian tribes in their folk language, way of life, customs, traditions, social and political structure, under the influence of different geographical conditions, different historical destinies, as well as other factors that became part of their composition. This view is particularly prevalent among certain writers who strive to prove that the "mosmans" — ~~not~~ even Russians or Slavs, but Lithuanians and Tatars who had assimilated a non-Slavic admixture and a corrupted Slavic language. This theory, developed especially by Yuhinsky and his followers, was met with resistance from many, not only non-Russians, but ~~also~~ by major and minor researchers, and was understood by all, but was not supported by scientific, rather political tendencies. Nevertheless, the idea that the Magorussians (Mam and Belorussians) represent a more primitive branch of the Russian people in anthropological and historical terms than the Magorussians, who migrated further north and east and mixed with other peoples, have not been widely discussed by Western and South Russian writers, but also among the educated Russian community in general.

The term "veĭnomorsy" can represent 7eo7raĭuecmoe, anthropological, stronological, and historical meaning, depending on what is meant by it and what meaning is given to it. In a theological sense, the name "Holy Russia" should be considered equivalent to the ancient "Muscovy" of foreigners, for example, as stated by Nadezhdin, — within the boundaries of the Muscovite principality, in 1462, upon the death of Vasily Vasilyevich Temnoy, it already stretched from Yegua Ōstyū and from Kagyū to Byatmi, we must add to this territory the then Tver principality, the region of Psōva, the five Novgorod regions, the eastern part of the ancient Smolensk region, the northern regions along the Oka, between Vesna and Vona, and the Ryazan region. We believe that such a broad definition of Great Russia can hardly have any meaning present. On the one hand, even on the territory of 15th-century Russia, alongside the Russians, there lived (and still live) Belarusians and Lithuanians; On the other hand, the Venyamors have long since crossed the borders of the Muscovite state of the 15th century, spreading along the Kama River and its tributaries, along the lower Volga, and in the basin of the Volga, and in the Novorossiysk region, Siberia, the Caucasus, etc. The Belorussians represent a significant force in a political sense, a people who have developed their own distinct language and unique way of life and customs. In the past, and not so long ago (in the 1930s of the current century), some, even "educated" Belarusians, saw (according to Benevina) in the villages a mixture of Mari, Tatars, Poles, and Gagauz, and their speech was somewhat corrupted, with a mixture of Polish and Tatar words (Greu in 1827 7. even asserts that the Magorussian dialect "can be called the dialect of the Pogsm). On the contrary, writers of Old Russian origin tried to prove that Old Russian was not only equivalent to Old Russian, but even older and more primitive than it, as the language of Kievan Rus, and that the Old Russian language should be considered a new form that emerged under the influence of foreign (Latin) influence, and (as the writer Ozonovsky claimed in 1880), but rather the Muscovite (Moscow) language, which "appropriated" the ancient Russian language, giving it a new, modern form, on an old and subdued foundation and proceeding from a mixture of Muscovite, Ruthenian and

I am convinced that, having developed my own style, I have found my place in literature. All these statements must now be recognised as unfounded. The Magorussian language is undoubtedly an independent branch of the Russian language, which has preserved even some of the most ancient features of the ancient language, which is very similar to Russian and, in every respect, equal to it and more distinct, such as, for example, the Belarusian dialect, which some consider to be related to the Russian language, although the latest research considers it to be independent, on a par with the Russian and Macedonian languages. But, ~~the~~ on the other hand, the Russian language cannot be considered a mixture of the Magorussian and the Yermovno-Savvan, and its formation, its main features, can be attributed to the same period as the divergence of the original Russian language into its main branches. The study of the most ancient South Russian monuments of the 12th–15th centuries even suggests (according to Sobolevsky) ~~that~~

"The ancient Mievskey 7ovor was very Russian," and "the current Russian population of the areas closest to Kiev, and the entire country east of the Dnieper — are immigrants who came here in the 15th century from the West, from Podolia, Volhynia, and Galicia." This was later confirmed by Pozdovin and Navrovsky; but the whole thing continues to be disputed by South Russian researchers.

77. Miteim, Antonov, and others. Whatever the case may be, it can be considered established that the new language, which Kostomarov considers to be related to Magoruss, is undoubtedly Magorussian and represents one of the most recent subdivisions. Two or three of these subdivisions are now accepted (with the exception of the Belarusian), although different researchers differ in the details. The most obvious difference is between the northern and southern subdivisions; but the northern subdivision can be divided into two: a) the northern proper, and Novgorod (in Novgorod, St. Petersburg, Oryol, Vologda, Arkhangelsk, Vyatka, Perm provinces, in Siberia, as well as in Moscow and Tver, where it borders on the Belarusian dialect, and in Kostroma, where it borders on the eastern dialect); b) eastern, and neighbouring (in the provinces of Vladimir, Kazan, Simbirsk, part of Penza, Saratov, Orenburg). Researchers distinguish, however, the eastern variety of the northern dialect as a separate, middle dialect, intermediate between the northern and southern dialects.

Later, that is, the southern part of the region is called the Ryasansky and is divided into two parts: the eastern part, and, strictly speaking, the Ryasansky (in the provinces of Ryasanskoe, Tambovskoje, and parts of Penzenskoje and Saratovskoje) and western (in the provinces of Tugskoje, Orlovskoje, Kursk, including Voronezh and Kharkiv, where the Vengorussians live next to the Magorussians, and in the provinces of Smolensk and Kuyazh, where they live next to the Begorussians). The western South-West Russian dialect also includes the Moscow dialect, which, however, has not been studied (e.g. Shikhmato), are distinguished a special dialect that has developed from the combination of the northern Volgorussian dialect with the southern Volgorussian dialect and stands, in terms of its main features, closer to the latter. Thus, the people speak the Moscow dialect specifically in Moscow and its immediate surroundings; but it has spread throughout Russia in a clearly formed manner. The rest of the Moscow dialect should be attributed to the western and eastern dialects of the southern West Russian dialect, and in the north — to the eastern subdialect of the northern West Russian dialect.

The separation of the sub-regions and languages should be followed by the separation of the language from the Russian language, i.e. after the 13th century and, probably, over the course of many centuries, although the first traces of them may be found in the language of the Russian nobility, as recorded in the Novgorod Chronicle. Earlier, a new dialect must have emerged, which we encounter in some of the most ancient written monuments, although it, spreading to the north and north-east, it must have changed, at least its basic composition, absorbing many foreign, foreign words. The formation of the eastern North Russian dialect probably involved the participation of the Privi (Belorussians), who mixed with the Novgorodians, while the formation of the southern North Russian dialect — the same thing happened. Whatever the case, all the sub-regions and dialects remain Russian; the influence of the Latin alphabet is evident in some borrowed words and appears to be insignificant in morphology and phonetics, although, with regard to the latter, it is assumed by some researchers.

The moral and ethical nature of the situation seems even more strange, considering that the situation is based on initially foreign, strange names, which,

Undoubtedly, it played a role in the formation of the Russian nation. Looking at Russian history, in the 10th century, we see that the entire region of the later Rostov-Susda family, the possible Russian state, was divided into small principalities. Novgorod appears on the map as the northernmost principality. But if we turn to the 7eo7ra[jue]lom, namely the Horvatičnomen (especially the names of places), then, according to Nadezhdin, we can see that even in the Slavic regions, along the Dnieper, Seim and Vesna, there are a lot of foreign, Latin names that are most similar to the existing names. The Horodnia nomenclature in the upper reaches of the Bysy, the Dnieper and the Pripyat to the Dnieper; but the further away from the centre, the more foreign admixture there is in the names, and it is precisely in the east that we find Turkish names, in the west — Tatar names, in the north and east — Linc names. North of Smolensk and on the Dnieper-Omsk watershed, Linc names already predominate, and there, probably, was the time when the Linsians moved closer to the Dnieper itself from the north and east. But it was probably before the 6th century, and then in the 6th century. Prompius already mentions the Savyans in the north of the Azov Sea, and there is reason to assume that the Novgorod Savyans came to Imeny ~~at~~ least a hundred years before the beginning of Russian history.

Thus, the Russian settlers, spreading out across the upper reaches of the Vistula, Lone and Pripyat rivers, had to establish themselves in areas that were initially unsettled by Germanic tribes. , the newcomers, the Mriui and the Vyati, had to settle in the region previously occupied by the Lincini peoples. The question arises: did the Slavs not drown in the sea of the Slavic peoples and did they lose all their Slavic names? How could the Slavs only maintain their political dominance, but also preserve their language, their way of life, and become historical figures, new peoples, neighbours, and the Russian people? The explanation is simple: first of all, we must take into account that the southern Slavic-Russian tribes, scattered along the Dnieper and the Dnieper, should, judging by the good nomenclature, have settled in places where their Turkic neighbours had previously lived. This is especially true (and ancient), as it is known that they constantly had to fight with the Turkic tribes, with their mobs, torma, berendeys and peune7as, who, with the advent of the pogovtsy, even became part of the nobility, formed armed raids on Russia and Sule, and were at the forefront of the opposition against

Afterwards, they enter into close relations with the locals, become related to them, etc. However, even at that time, the population of the Kyiv region began to assimilate with neighbouring Turkic tribes, and later, in the Spokh and Yaporizhzhya regions, the southern Russian population absorbed a significant amount of foreign settlement. Nevertheless, despite the inevitable admixture, the Russians retained their distinctive, Russian language, although perhaps changing it in pronunciation under the influence of later Mongols from the west, namely the Primapatiya. Thus, the southern Russians, despite the Turkic and other admixtures, were able to preserve their language and nationality, as was possible for those Russian tribes that moved north and northeast, because they had to live here with more peaceful and friendly tribes.

However, there is a significant difference between the Russian cities of Yuzhny and Severny. In the south, their settlement did not extend far, and the area east of the Dnieper was settled by the Tatars in the 17th century. They encountered uninhabited territory here and had to deal with the local population. The situation was different in the north, where they had to settle in a vast territory, stretching far to the east and west, in areas occupied by powerful tribes. And yet, it is impossible to say that the Germanic tribes, in accordance with the custom of settling among them, were completely destroyed. These are not the Fenni that Tāiit speaks of, who are satisfied with their northern lifestyle and place all their hopes for sustenance in the fields with their mothers and fathers. The remains of the most ancient мугуты, however, have been found in the Omsk region, Central Бокши, Byatmi in Kama, and are quite common in many places; but they date from a much earlier period, when the settlement was still in its infancy. In the following period, the same tribes already had iron weapons and bronze tools, which they had acquired (in the east under the influence of the Scythians, and in the East — by the Turks) the art of warfare and warfare, and, judging by the findings in some, undoubtedly ancient, monuments, they also had trade relations. The culture of the newcomers barely surpassed the local one at that time, and therefore the success of the Scythian monarchy can hardly be explained by the superiority of the Scythian military at that time. There is also no reason to assume that the Slavs exterminated the Goths; on the contrary, all evidence points to the fact that the Slavs were exterminated.

predominantly peaceful. We can hardly think that they will die out on their own, just as the primitive tribes of Australia and Polynesia are now dying out, and some tribes of Siberia have already died out. In the verses of the song, the arrival of the strangers and the destruction of the tribe were inevitable, the latter had to unconditionally submit to the former and completely change their way of life, especially under the harmful influence of the opposing parties. But there was no such conflict in the future between the Lins and the Savyans, the peculiarities of the lives of both groups did not preclude the possibility of peaceful coexistence and joint participation in public life.

The explanations for what happened during the dispersal of the Votyaks on Russian territory can be confirmed to a certain extent by data from the latest Russian monograph, which took place in recent history, for example, the migration of the Eavogouya, and, of course, the migration of the Russians among the Votyaks, Upermi, Permyaks and Votyaks. We say "to a certain extent" because in recent times the Russians have stood in their own right far above the foreign peoples, united by unity and faith, while the other peoples are divided and scattered. We can see that, even at the dawn of Russian history, the advantage was on the side of the Slavs, whose leaders and rulers were often warlike and enterprising Varangians (Normans). whom we encounter, for example, in the Susda family, in the so-called Merian mums, before the establishment of Russian rule here. They are expressed in the usual cremation, in the presence of Norman weapons and characteristic features of the graves (9th–10th and early 11th centuries), for example, the so-called composite graves, etc. However, it must be assumed that this monisation did not occur on a mass scale, manifested itself mainly in the foundations of small settlements and towns. There is reason to believe that among the Merya, for example, in connection with their participation in the Varangian raids, there was already a significant Slavic element, whose territory had already been conquered by the Varangians, although it continued to bear the name of Meria, similar to what happened later with Vyatma, Perm and Siberia retained their traditional names, although they had already become Russian provinces with a predominantly Russian population. The success of the Scythian monarchy may have been facilitated by the fact that the local population was apparently not scattered among the forests, but lived in relative peace and

non-aggressive. When the enemy forces are too strong to resist, they can retreat further to the east, as we have seen, for example, in recent times with the Votyaks, Udmurts, Votyaks and Mordvins. Earlier, the Yuryans also fled from the Russians. In the 16th century, they were already in Vrapom, so judging by some historical data and the nomenclature, they must have lived within the borders of the present-day Vologda Oblast and perhaps even further south: it is known that in the 9th century they settled in the Carpathians and founded the V7orpome (Magyar) state; on the other hand, Europeus assumes the Hungarian origin of the names of some rivers even in the Moscow region and further south, for example, the V7ra River. To this we must add that the names probably broke down into many groups and dialects, such as the present-day dialects, which are divided into six dialects, and the Votyaks, who are divided into two main groups, ~~and~~ even within these groups, the Votyaks of one locality have difficulty understanding those of another. In view of their scatteredness and diversity, Russian monists are distinguished by their comparative homogeneity, unity in language, and then in faith, which served as an important unifying factor and ~~also~~ ^{also} to foreigners. The latter, accepting the Russian faith, language and customs, became Russians themselves and helped the former to Russify their contemporaries.

We are convinced that the monsoon season should continue, in most cases gradually, in groups and waves, as we see in the following examples, in the North and in the East. But we should not rule out the possibility, in some cases, of more intense, mass migration, as confirmed by analogous examples from historical sources. Without even mentioning the mass migration of the Magyars in the 17th century to the right bank of the Dnieper and to the present-day Kharkiv region, we can cite, for example, the rapid growth of Perm under the Stroganovs and the subsequent mass movement of Russians from Livonia, Vyatka and Perm to Siberia. The example of the Stroganovs shows that it is worthwhile for enterprising and wealthy people to settle in new, fertile and profitable places, ~~nam m nim~~ ^{already nauinaŷi stematsya peresetsenu,} ~~в надежде на простор,~~ ^{вы7одный промысеŷ i pomrovitestvo mreimoy vŷasti.} It was precisely this Russian army that appeared within the borders of the Merian family, with the establishment of the Monomakh clan in Vladimir and Susda. The invasion of the Tatars,

Kiev, which had been reduced to a secondary role, the Pereslavl-Kremlevsky principality and the Niprovo principality, accompanied by a shift in the political centres from Niprovo and Novgorod-Seversky to Murom and Ryazan, and from Kiev — to Vladimir. This contributed to the rise of the Vladimir clan, the centre of which then moved to Moscow, i.e. to the west and south, towards the western and southern settlements, which were coming here with new energy. This attracted the former explorers, who imagined themselves that the southern Russian population, after the Tatar invasion, moved en masse to the north, where they found a more peaceful existence and more reliable security. In recent times, this theory has been questioned and even completely rejected by others; They argue that the southern Russian population was exterminated and fled to the east, and that there is no evidence to support the theory of a mass migration to the north. The truth, it seems, lies somewhere in between these two extremes. There does not seem to have been a mass movement; nevertheless, the most powerful and their retinues appeared in the north from the south, and their passage, together with the destruction and devastation of their villages and the spread of the south, must have had the effect of crossing to the north of many people of high rank, clergy, nobles and ordinary people. But here they encountered a number of tribes that had already been conquered by the Varangians, Novgorodians, Kievans, and Emigrants, as well as foreign tribes that had settled there. Here, a new ethnicity was already forming, in which mixed Slavic and Latin elements were merging into something new and unique. Therefore, it remained to accept and promote, consciously and unconsciously, the establishment and expansion of the new state and the unification of the Russian people (veynormorusm7o) people, in the vast territory of Central, Northern and Eastern Russia (and also, through the Don Cossacks, the Steppe and Southern regions).

This education of the people and the union of different elements took place through the gradual mixing of the two cultures and, where necessary, through the direct gradually Russifying the latter, if necessary, it was necessary to exert a certain influence on the change of the original type, represented in its existence and the Russian-Slavic names before its establishment in the territory of the Lins. Unfortunately, the clarification of the issue is connected with significant difficulties and requires

The basis for this is the type of modern lenses frames, and, if possible, the fact that the most accurate description of the names in their original form mixture. But such a foundation presupposes mass observations and their detailed elaboration, which is impossible without a thorough study of the subject; At the same time, it is necessary to clarify the type of ancient Slavic and Latin peoples, for which there is a wealth of material. However, it should be noted that this material is completely absent; they exist in the form of those bridges and ramparts, and sometimes even the remains of fortifications, which are found in numerous, scattered Russian villages and monasteries. The materials have already been described in the works of Professor Bogdanov and others; but much remains to be done to clarify the characteristics of different localities and tribes and to compare them with the corresponding anthropological characteristics of the modern population. At present, we have neither detailed maps showing the distribution of ancient settlements, villages, etc., nor publications in which all known data on the excavated mounds would be compiled and analysed, and all the established features of the various burial and grave mounds and ancient mounds would be clarified. A few generalisations made in relation to these archaeological monuments sometimes obscure the issue and give it a distorted interpretation. For example, some scholars consider all prehistoric antiquities of central and northern Russia to be Russian, but this is completely unfounded. On the contrary, some Russian scholars have been able to conclude that that all the remains belong to our own ancestors, while others even attribute them to the Slavs and the peoples of Siberia. Little by little, however, the situation in this area is becoming clearer, although it is still unclear in some respects. On the one hand, the remains of the most ancient culture of the Mansi and the Mansi people are beginning to be identified, with bronze artefacts found from Vrapa, Perm, Vyatka to Murom, Moscow and Prigozhye, and apparently belonging to the most ancient population, which seems to have been nomadic. Then there are the mozhny (not murzany), containing the remains of the late Spokha, but not the earlier Spokha settlements. We do not find real мур7анов (мо7иуьных насип) in the original area of [иннов, for example, in the present-day Perm region (sa

With the destruction of the steppe settlements, 7de myp7аны were piled up, obviously, by Turkish mounds), in Vyatka, the greater part of Vologda and Arkhangelsk, in the Pribaltic regions. On the other hand, we also find in the regions of Central Russia moğini, apparently (judging by the finds) dating from the 6th–8th centuries and most likely belonging to the Lins. These include, for example, the recently excavated Kurmanský burial mound (in the Kasimov district of the Ryazan region, excavated by F. Varov) and the Nyuinsky mound in the Vitebsk region (excavated by Romanov and Sisov). Namely, we have mints with Arabic dirhams and Byzantine and other coins, which are difficult to date precisely and apparently relate (within the limits of Central and Northern Russia), from the 9th to 11th centuries. Undoubtedly, these coins were brought to Southern and Central Russia by various peoples starting from the 9th century, and perhaps even earlier. Some mounds with finds from the 4th century BC are known, and there are also later ones — mounds from the 4th century AD and later, i.e. Sarmatian. Sarmatian; but then there are murmans that are undoubtedly Scythian, specifically in southwestern Russia, in the region where all the names are Scythian. It is even possible to identify certain features of the Murmans, the ancient peoples, the northern peoples, the Smolensk peoples, sometimes with traces of Norman influence (especially in the rich, numerous Murmans). There can be no doubt that the Slavs, spreading north and east during the period of their migration, must have brought with them the custom of building mounds; and indeed, we see numerous groups of ancient burial mounds in the lands of the Scythians, the Cimmerians, the Radimians, and the Vatiens. The mounds are usually located along the rivers, and the rivers were undoubtedly the main routes of migration; we know, for example, that in Obonezhye and Eavogouye, the Slavs settled along the Liva, Svir, Ona, pushing back the Finns to the White Sea, to the upper reaches of the Oyat River, to the 7guyu Beosepina, to Nado, etc. Thus, there can be little doubt that most of the inhabitants of the region were originally Slavs, before their conversion to Christianity, belong to the Savyans, although it is possible that under the influence of the Savyans and their neighbours, the Lins also began to pile up mounds over their dead in the later period. In the Nizhny Novgorod region, for example, mounds belonging undoubtedly to Mordovian tribes (near the village of Bog. Timerevo) have been excavated, but they date from the late period, not earlier than the 12th or even 13th century. Some support for this view can be found in this context (dya

definitions of kinship and lineage) comparison of the remains of people buried in mounds; but, unfortunately, they have not been given much attention in recent times. Moreover, it should not be forgotten that bones and teeth can give an idea of race and breed, but not of name and nationality; Meanwhile, within the same tribe, there may be different racial characteristics and, conversely, the same racial characteristics may be found among representatives of different ethnic groups and nationalities. In addition, a known racial type may be subject to gradual change, due to the gradual degeneration of those and other traits in the offspring, and due to the significant increase in the number of offspring of one type compared to the offspring of another, and, of course, due to the gradual mixing of one type with another, over many generations. In Germany, for example, it has been established that in ancient mounds (Hunengraber) there was a high-ranking population, with a predominantly female admixture, tam nas. doinhotelag, Ipom uerepa. These mounds, obviously, contain the remains of ancient Germanic people; meanwhile, the modern German population has a predominantly long and broad head shape, brachycephalic, and dolichocephalic is found only sporadically, in areas such as the coast of the Baltic Sea, Sweden, etc. Obviously, the type of uerepa of the present Germans is not the same as that of the ancient Germans, and the characteristic ancient blondness of the Germanic people is now found in a minority of the population, while the majority are brown-haired, with a significant admixture of brunettes. We see a similar phenomenon in the territory of Russia. The most ancient tribes, both Scythian and Sarmatian, as well as the Scythian tribes, show a predominance of brachycephaly, while in the modern Russian population brachycephaly predominates. And since this applies equally to the southern Russian and northern Russian populations, it seems that among modern Russians there are even more pronounced degrees of brachycephaly than among the Venerians. This is now the prevailing brachycephaly, and in terms of the filling of the mounds, it is dolichocephaly, which is the result of certain factors (e.g. Taranom7o) to come to the conclusion that the mounds uerepa are not caryants, but probably belong to the linnam. However, this conclusion cannot be considered conclusive; it is known that modern peoples, both Western (Mores, Tavasts, Systy) and Eastern (Mordvins and others), also represent

The predominance of Brahmins, Mam and most of the prison peoples. If we assume that the ancient peoples differed in type from the present ones, then we can say the same thing about the present ones. There are no grounds for assuming that the ancient Murdva people were not Lins, but Uighurs, that is, Yuris, and therefore Europeans. Modern Votyaks and Ostiaks (descendants of the Yuris) actually exercise the dominance of the Dogon, and in this respect they are quite different from their neighbours, the Samoyeds, as well as from the Prussians, Poles and Pomeranians. It is highly probable that those wooden boats, which were found in the area, were used for this purpose. Foreigners, together with the ideas of Mavno7o, should be attributed precisely to Y7re, which in ancient times was widespread in northern Russia; but we have no reason to attribute to the Yur people the wooden vessels which were found in the 10th–11th centuries in areas inhabited by the Scythians and with traces of Scythian-Varangian culture. The question of the yurt, or rather, its type, would be, in general, be the subject of serious research, but it is undoubtedly one of the oldest types in Northern Russia, essentially different from the types of all neighbouring modern peoples.

However, the fact that Russian scholars represent the predominance of utopias may contradict the circumstance that the Don Cossacks are a rare exception among modern Cossacks, as the Poles, Ukrainians, Czechs, Serbs, all of which are characterised, apparently, by the predominance of brachypelagial. It is reasonable to assume that the change in the form of Germanic is due to mixing with Slavic elements, which have entered the current population of Germany in significant numbers. However, it is questionable whether all modern Slavs actually believe in the supremacy of brachycephaly. Modern Slavs seem to be predominantly brachycephalic: in this regard, it is worth mentioning, first of all, the fact that Slavic names, obtained and undoubtedly authenticated by Dr. Radamov during the recent Russo-Turkish war and delivered to the Moscow Anthropological Museum, are, on the one hand, contradictory, and on the other hand, confirm observations of modern Boers who visited Crimea, which, according to measurements taken on living individuals,

7. Ginyuova, omasas tamzhe puti vse doginokhoetagami. If that is the case, then we now have one common language with a predominance of Don Cossack dialects. True, the dialects are derived ~~from~~ the dialects of the Tatar people, who are of Turkic origin; but the Vozhchik Bogars have mixed ~~to~~ such an extent with the Danube Slavs that they have completely lost their nationality and assimilated the dominant Slavic majority. On the other hand, all the Turks known to us are characterised by their nomadic lifestyle, and the same type is represented by some ancient Turkic peoples (e.g. in Europe), which suggests that the ancient peoples were also nomadic and, consequently, could not prevent the emergence of sedentary lifestyles ~~among~~ their descendants. It is possible, in any case, ~~that~~ among the ancient Slavic tribes there ~~were~~ both light-haired and dark-haired people, and there are still some today — some with a predominance of blond hair (Poles), ~~and~~ others with dark hair (southern Slavs), some tall, others short, etc. However, the same can be said about the names of the people, even more so, because even now we encounter tall people with names (морехы, ссты, хивы), some of which are very common (хопары, пермяти), some of which are predominantly dark-haired (сстов, хопарей), and some of which are predominantly dark-skinned (the majority of eastern peoples). It is impossible to deny that among the linguistic groups there may have been ~~in~~ ancient times, and it seems that this is confirmed by those ~~in~~ uerepa, found in some villages in the Middle Volga region, east of the area of settlement in the 9th–11th centuries. However, this is insufficient to deny the affiliation of the mass of mounds in the western part of European Russia, with their distinctive mounds and their everyday objects, with the Svyazans, namely the Svyazans.

But if we assume that the ancient Russians were tall and, judging again by the murnan finds ~~were~~ of high stature, then how can we explain the change in the type of brachycephalic and, in most cases, less prominent? At ~~this point~~ we can only speculate about the more and less likely possibilities. One can assume, for example, a gradual mixing of the newcomers with the locals and a gradual change in the type of the descendants. Such a mixture must have taken place, as there can be little doubt about it. ~~We~~ know, for example, that many of our noble families are descended from Tatars, Masans and other tribes, from the Golden Horde, from the Morns.

those who came to Moscow, took up residence there, married Russian noblewomen, entered into service, and were granted estates and fiefdoms. Many noble families (the Supovs, Karamzins, Satymovs, etc.) still trace their origins back to the Tatars. On the other hand, the ancestors of many noble families were also from Pesh, Nitva, Shveini, Nemtsov, Western Slavs, Italians, Vagaks, Rusins, Uermec, etc., and all representatives of various types, entering into marriage with Russians, passed on their characteristics to their offspring, who, through marriage between members of various noble families, may further simplify the existence of foreign types in the noble environment. Among the clergy, there were also representatives of the 7rems, southern Slavs, Mordvins, etc.; Foreigners were also found among the *мыншов* and *remeçenov*; the *namone*, the common people, especially in areas with a mixed Russian-Lenin population, could also participate in metisation. In Siberia, for example, it is known from historical evidence that marriages between Russians and foreign women were not uncommon in some places, and some observations suggest that this mixing even led to a significant change in the Russian language. But, on the other hand, we also know that where Russians settle in large numbers and with their families, they shun foreigners and marry exclusively within their own community. For example, the Ob-Ugrians in Ata and the so-called "families". In the Urals, the Votyaks and Permyaks also do not usually mix with Russians, although the presence of mixed marriages can be observed there, even among the Votyaks and Ostiaks. However, there is no need to assume that the change in type is necessarily due to the peaceful mixing of different ethnic groups, especially since the products of such mixing may be closer to the father's type or the mother's type, i.e. they may retain the dominant type. This change must have been caused by the fact that the Russian population was multiplying more and more by accepting the Russian faith and foreign languages, thereby becoming Russian without even entering into a blood relationship with the latter. It should also be taken into account that among the ancient Russians there were, albeit in the minority, brachycephalic individuals, whose descendants could eventually become predominant in terms of physical appearance, and for other reasons unknown to us, ~~they~~ were more resilient and stable, and for other reasons unknown to us. However, we must not lose sight of the fact that even now

There are rare individuals among the southern Russian and northern Russian populations, and, despite the lack of mass observations, especially in areas further away from the centres, it is impossible to rule out the possibility that they may also be found in more remote areas. In Zme, in the Kobelyatsky district of the Potavsky region, measuring peasants in his ambulatorium, he found that up to 30% of them were deaf, and in Krasnov, conducting measurements among the population of the Kharkov district, he found that among our Russian peasants, up to 30% were deaf. Krasnov, conducting measurements on the population of the Kharkiv district, found that among the Russians there were more than among the Poles. A comparison of ancient Moscow madrasahs of the 17th and 16th centuries shows that at that time the brachypelagic type was already predominant, while in the Moscow region of the 10th-11th centuries, the brachypelagic type was predominant. ~~It~~ even at that time, especially in the eastern part of the province, there was already an admixture of the Morotmo7o7o type.

Explanations of the characteristics and greater or lesser uniformity of modern weapons are important for the mass use of modern weapons. ~~It~~ characteristics and their greater or lesser uniformity, it is important to study the modern population of the Venerus, but very few observations have been collected in this regard. Based on data on military service in the Empire, it is possible to trace variations in the growth of the population, namely height, which can be judged by the incomplete and unreliable published data on the twenty-year-olds accepted for military service. Of course, the percentage of those not accepted ~~on~~ insufficient height (below 2 arshins and 2.5 vershoks) and the average height of recruits represent characteristic variations in the population of the provinces (7 provinces and districts of the Empire), the most significant factor is undoubtedly racial and ethnic diversity. There, the proportion of tall people is significantly lower, and the average height is greater in the northern and Baltic (Lithuanian-Latvian-German) regions. For example, in Pskov and St. Petersburg and St. Petersburg (in Arkhangelsk, Oryol, Vologda, Veliky Novgorod, Perm, Kazan, Kostroma and Vologda regions), where there is a significant admixture of foreign elements. In general, the population of 20-year-olds is characterised by a lower average height, the same age group, ~~but~~ larger, more robust and eastern-looking. Therefore, in the Pribaltiysky provinces, in the regions of Sest, Givov, Gatyash and Nemtsov, eight districts give the highest average height of recruits for the Empire. The average height is calculated by district, but in the areas where the Magyars are widespread, ~~it~~

The average height of the local population is below average. For example, the average height in Podolsk and Vodyny, a region inhabited by the Moravians, is lower than in Potavskaya 7ub. and Novorossiysk, which was colonised by the Magyars in the 17th and 18th centuries, and it is even lower in the Volga region, in the Kharkiv region, where, according to the observations of Prof. Krasnov, there is no significant difference between the average height of Magoruss and Vegomoruss. On the contrary, in the Saratov and Samara provinces, the height of Magoruss recruits is on average higher than that of Vegomoruss recruits. Within the boundaries of Belomorussia, the highest average height is found in the Novgorod and Pskov provinces (though not in all districts), and then, the further east you go, the smaller the average height becomes, reaching 165 cm and below, and the more common it is to find people who are 163 cm tall or shorter. The height seems to decrease in the north, in Oryol, Arkhangelsk and Vologda 7y6., although there are settlements (Arkhangelsk, Sovetskiy) similar in growth to new settlements. The most extensive areas of low fertility are found in the northern part of the Bryansk region. (Svodsky, Gasovsky and Sarapuzsky districts, where Votyaks predominate), in some districts of Kazan (Tatars, Uvaši) and in the northern districts of Perm (Nerdyntsky and Sogimsky, where Permyaks predominate), then there are Okhansky, Osinsky, Verkhoturksky, Irbitzky and Kamyshevsky districts, which are predominantly Russian, mostly descendants of Novgorodians and immigrants from Byatma, Vinsomoy, etc., stand out their relatively high growth. Siberian (Russian) recruits also have a high average height, although in some places, e.g. in some districts of the Tobogskaya 7ub. in the Turukhansk district and, especially, in the Rumtsa district, there is a decrease, which, in connection with the widespread distribution of Russian monogamous uert (smugness, beardlessness, usm7asiny), obviously indicates the influence of foreign provenance. The Russian population of Kavmaza (apart from masauye7o) also provides quite high-quality recruits, which can be explained by the presence in the environment of a significant number of former soldiers of the Red Army (mostly tall). It is impossible to deny, however, the influence of certain conditions of life, such as wealth and poverty, on growth. In the United States, it has been observed that growth is slower in the western states, which are more isolated.

Relatively recently, above, we are in the east. A similar phenomenon is represented by an increase in growth among the Russians of Novorossiysk, and also among the Russian Siberians. The growth of twenty-year-olds in cities (St. Petersburg, Moscow, Kazan, Tula) is higher than in the corresponding provinces, then in Warsaw, Odessa and Nimogaev there is no such increase, and in Kronstadt the opposite phenomenon is observed, Everything probably depends on the greater or lesser similarity in the origins of the immigrant groups. The growth of vaccinated masses in the same ethnic group is, in general, higher — at least in the 20-year-old age group — among the peasantry, then among the urban population, especially in the cities, who work in agriculture, according to measurements by Zrisman in the Moscow region, is lower than the growth of day labourers and peasants-farmers, although according to the data collected by Dr. Yementieva, here too there is evidence of the origin of individuals, i.e. the influence of taller and shorter breeds.

The mixing of genders and the distribution of growth can be expressed not only in a decrease in the average height of the taller of the two (and an increase in the height of the shorter), but also in the fact that (see, in particular, Bartig's detailed studies on the growth of twenty-year-olds in the eastern departments of France), the growth curve for these mixed population groups deviates from its normal shape and often has a double peak, i.e. the growth curves of individuals in this group are not distributed around a single average value, but around two values, one higher and the other smaller, thus reflecting the composition of this group of individuals belonging to two types of uneven growth. This doubling of the growth peaks was also observed by me in some areas of the Novgorod region (Begosepskoye —based on data for 2,100 individuals) and, based on more extensive and accurate data, by E. Eoplatov for the Proskavskoye, Kostroma and Vladimir provinces. Eo7ra[can even establish three average lengths: 168 centimetres — for tall individuals, 162 cm for tall people, and 165 cm for people of average height, which allows us to estimate the composition of the population of tall and short races and their mixed descendants. Based on this, as well as on specific measurements of individuals from the same population and a large series of photographic portraits of the same population, it can be concluded that the presence of two racial types in the modern population of the region is confirmed not only by

It is a group of average height, but also in terms of proportions of weight, height, monoeciousness, lightness, etc. According to Eopala's observations, the tallest man has a more slender build and a narrow (neither thin nor broad) chest. The hair is usually blond (but not light blond); The eyes are grey, with an open, regular expression; the nose is regular, fairly large, but not wide, sometimes with a hump, less often with a slight indentation; The chest is broad, with a pronounced curvature; the back is not broad; the legs and feet are of moderate length; The hands are relatively small; the feet are also quite small, but with a high instep; in old age, they usually have a thick, long red beard. The short-statured Venetian has a fairly slender build (more slender, for example, than short-statured Germans), but is nevertheless more robust; his face is larger (in relation to his height) and wider; his hair is dark blond, sometimes even grey; 7oѠoba e7o is light brown and brown, although grey is not uncommon, but with a more pronounced pattern; The face is broad, with prominent cheekbones; the nose is also quite broad, slightly upturned and often with a broken bridge; the beard grows slowly, is of the high-type, and sometimes does not grow at all; in the cheeks it is wider, although the roundness of the cheeks is slightly greater; in the same place, it is also wider, but the roots and shoots are the same, relatively speaking, so the roots are not as deep, and the shoots are relatively thicker. Both types live mixed together, but in some areas one of them prevails, in others — the other. There, in the middle and western part of Vladimirsky District, as well as in the neighbouring districts of Novgorod, the high-altitude type predominates, while in the districts of Vladimir and Proskov, surrounding Rostov (Nekho), in the districts of Vladimir province, near the confluence of the Kvasma and Omo rivers, and in the northern districts, near the confluence of the Bogodoch and Omo rivers, the Kostroma region is dominated by the nisporos type. According to larger samples, in the districts located along the Om and Bogod rivers, the types are less clearly expressed, and the population has a more mixed character. G. Eoplat argues that the high-type in the mentioned regions should be considered as corresponding to the type of ancient high-type monists, then the low-statured type can be considered to belong to the Russian (Merian?) population of the same region. A similar conclusion was reached by 7. Kuginovsky,

He drew attention to variations of the Russian type in the north, especially in Obonezhye. He distinguishes two types here: tall, slender, with regular features, straight, sometimes slightly hooked nose, prominent grey eyes, 7оухубыми and many 7асами and дѣинной 7устой beard, — a type common in the rivers Ёвине, Оне7е, Nury, on the Kenozera, etc., and apparently corresponding to the ancient Novgorod type — and the type that is short, stocky, sometimes with a pyramidal, pointed chin, upturned and slightly hooked nose, light eyes — apparently corresponding to the "beogaz" type. In some places — for example (according to Eo7ra[a], in Roman-Boris7ѣbsmo uProsa[m]oj 7uberni — individuals with mon7o[ovidnye uerty are found among the peasants. Vmѣонение sto 7. Eo7pa], based on some historical evidence, explains that Tatars and their families were settled here after the Mongol invasion. The Tatar monarchy was known to exist in the Kasimov district.

— And it is curious that the average height of recruits is 162 cm, which is lower than in all other regions of the same province. The difference in height, weight, and sometimes in the age and gender of the population of neighbouring districts has been confirmed by many observers, but, unfortunately, there is insufficient evidence. There, Turgenev and Mamsimov focused on the transition between the type of manor-based peasantry of the western part of the Orlovsky district and the neighbouring "poheha" of the Misdinsky district. In some places in the Tugskaya region, a special type of muruavovosych and serozhasy brunettesetc., was noted. For example, a mixed composition of the population is found in some areas of Russia (apart from large cities), such as the population of some Ural cities (e.g., Nizhnetagilsk), which consisted of families transferred from Tugum, Nernish, Ryasans, Moskov, Kherson and other Russian and Ukrainian provinces.

Although in anthropological terms the Venyomors ~~do~~ represent a single type, in terms of their social and everyday life, they exhibit greater diversity, depending on the surrounding nature, historical conditions, the greater or lesser influence of foreign cultures, as well as the original characteristics of the Russian-Cossack tribes and the influence of the lifestyles of neighbouring foreign peoples. It is very difficult to determine the general characteristics of the Venetians, and, in any case, it is more difficult than, for example, the Belarusians and even the Russians, firstly,

Because the Russians occupy a large territory, stretching from the Black Sea coast to the Turkish-Persian border and from the Baltic Sea to the Pacific Ocean, and secondly, because they came into contact with a large number of diverse peoples and were always more mobile, they adopted other branches of Russian culture, taking an active part in the crafts of the past and in the modernisation of new places. Moreover, it may seem strange, but we have a wealth of research that would be useful in understanding the characteristics of the Russian people in a historical context. There is, of course, a wealth of raw material, descriptions of individual localities, collections of songs, customs, rituals, beliefs, etc.; but this is insufficient from a scientific point of view. In addition, the material must be supplemented with regard to many issues, it must be developed comparatively, and specifically in comparison with scientific data on neighbouring peoples, *там славянских (маѡ- and бѡхорусской, а также друѡих славянских), там і інороднестих (линских і тюрмских).*

In this regard, relevant material has only recently begun to be developed, ~~the~~ more work is done, the more urgent the need becomes for a more thorough investigation of certain essential issues.

Usually, the characteristics of the Venetians are compared to those of the Maguross, because they are similar to foreigners; but our knowledge ~~the~~ latter has recently been significantly expanded. And compared to the Magors, they are usually distinguished by more external, striking features, such as their beards and moustaches (hence the folk terms "khokhov" and "mayapov", which have now lost their former meaning, as they have been replaced by the terms used by the Mari, who in some places also grow beards). In the costume — male: among the Venerians

— a colourful, white, silk and cotton shirt ~~in~~ pointed collar, with buttons and a hem (reaching to the waist), a belt under the belly, and baggy ~~and~~ light trousers; on the feet — boots, shoes, moty and vageni; on top

— Armenian, sermyam, maltan, with a belt and a mysham, *уасто tamzhe zhyuet, poddevma, a simoy pogyshubom and тухуп; он 7оѡове ѡѡѡѡиная shѡяра (7реуневим), мартус, шапма and маѡахай.* In the Māroruss — a beya, a hostinny shirt, with a straight collar, ~~with~~ small standing embroidered collar, sometimes, for young men, ~~with~~

a yoke, fitted into wide trousers, which, in turn, are fitted into heavy boots and tied with a wide leather belt; on top — a coat, a cape and a cloak; on the head — a tall hat made of felt, for young men — a cap, a hat, a cape with a hood. **I n** women's clothing: married women — a white shirt with wide sleeves gathered at the elbows, a colourful sarapan and poniva, a shushun, a duffel coat and a shawl, a front, a fur coat with gathers at the shoulders, and a long fur coat with a detachable fur collar; on **Гоубе** **пхатом** with **савясанными** at the front and **насади моншами** and, especially **ithe** **паст, момошним, мима, soroma** — various types of coats, depending on the region, and a fur hat, especially in the north; **namone**, necklaces, beads, **sanastye, sery**. In **Magoprosiano** — a white shirt, embroidered along the hem and sleeves with red and blue paper, a **naghta** (a kind of skirt) and a **sapasma** (front), with a wide belt, a **zirsets** (**besrumava**) and a **svitma**; on the head, a hat, a scarf, gloves and boots; barefoot, in **uerevimakh**, and in boots with **podmova**; for adornment — **monisto** and **sery7i**. In terms of housing: the Venetians had log houses **three** or two rooms on each floor, sometimes "**voivomovye**" (without walls), previously often with a "**po-uvernomu**" layout, but now usually with a chimney, with a double roof, shingled and carved, sometimes decorated on the outside with carvings ("**monograms**" on the gables, etc.) and painted **omonniami** and **marnisiامي**, usually arranged in one or two rows in a row, with barns on the opposite side and **posadi**, with them - **sarai**, and further - **oviny**; a house consisting **one** room, a porch and a living room, less often two rooms — a bedroom **а** living room (summer room), connected by a porch, with a basement and a cellar, sometimes with a light well; in connection with the **isba**, a courtyard with a gate and a canopy and with an outbuilding (a shed, stables, barns), usually not particularly neat, like the **isba** itself; **omogo isba** — a vegetable garden and a rare fruit garden. In the villages — huts and **masans**, covered with thatch and usually whitewashed inside with lime, scattered in disorder in the yard and covered **vrubbish**, surrounded by gardens, orchards with flowers and fruit trees, together with the hills, windmills, **моудесными журавлями, расстихаютимися тпру7ом** **нивами, бахуами, пасетами, степью и расбросанными мое-7де** **деревьями, придает сеужениям иасто боужшую живописность**. In the village: mainly rye bread, porridge, mashed potatoes, pea soup, **martol**, oats, meat, pies, buns

etc.; among the Māoris, mrome prji, epe nsheniua, mymyrusa, caxo, borj, 7axymmi, varenimi, etc. All such pashniya are determined by the nature and climate (e.g., in the south, in the steppe, and in the forest, people live in wooden huts and have outbuildings and barns; and in the same place, where there are many wheat fields, he prefers wheat bread to rye bread), the customs of both nationalities, the temperament, character, feelings, and habits of the people, which are determined by their environment. the difference in temperament, character, feelings, and habits, inherited from their ancestors and developed under different conditions, This spiritual difference is expressed in the character of songs and music, in attitudes towards nature and religion, in family and social life, in the development of industry and trade, and in folk types and deals. However, when drawing parallels here, especially in the absence of detailed observations and research, it is necessary to be very careful so as not to come to one-sided and hasty conclusions and not to miss existing analogies and similarities.

With regard to songwriting, Bodiansky (in 1837) already noted that South Russian folk poetry is the complete opposite of North Russian poetry. The songs of the Volgarussians are characterised by deep melancholy, darkness, resignation to fate, languor and "mammoth-like passivity and endlessness," which, according to Bodiansky, are caused by the harsh, poor, monotonous nature. Belyaevsky conveys his feelings, emotions and thoughts to nature; he is calm, patient, gentle by nature, and does not penetrate deeply; his descriptions are superficial, as if sketched in passing; yet he surrenders himself to self-pity, wanting to lose himself in his long, melancholic thoughts and feelings, in the sense of a dream.

"It is said"; hence "the negative comparisons, so beloved and ubiquitous in the songs of northern Russians." "The Russian does not sing historical songs... He prefers to remain in his family circle... But he is still prone to deep melancholy, and with it, relentless anxiety, a sense of spaciousness, a feeling of self-abandonment, and, trying to escape from his surroundings, he does not lose himself in the long, drawn-out swamps, drowning in them in his soul and his very self. This is a narrative-descriptive work. Quite different, according to Bodiansky, is the position of the South Russians, the Great Russians, who have lived through a turbulent history, constantly fighting against hordes of Asians, Tatars, Turks, and Persians, and who have developed for themselves

These historical phenomena, *masauestvo* and *7aidamestvo*. In their possession, one can hear a bitter lament about fate, a deep sorrow, dissatisfaction with one's lot; In their cheerful, lively, and humorous songs, there is a mixture of rust and murkiness. Their expression is always dramatic, and in this respect they are unique and stand above the songs of all other poets. In addition, they are superior to others in their melody, tune, expressive language, and harmonious and varied rhythm. "a song is the diary of a Russian, in which he writes down everything he thinks, feels and does." The descriptions in them are episodic, "always surprisingly consistent with nature" and "used for the most subtle, most sincere expression of feelings"; "on the contrary, everywhere there is a surge of passion, conciseness, harmony of expression, simplicity, naturalness, special tenderness and sincerity of feelings," then in the songs of northern Russia (according to Mamimov) there is "more sensuality, a kind of unrestrained passion, a burning desire."

"Comparisons in Russian songs are always positive," rather ~~in~~ negative, according to Kostomarov. "In South Russian songs, Kostomarov notes, "there is thoughtfulness, but there is no trace of that melancholy that so often pervades South Russian songs." The beauty of nature, so unusual in the songs of the southern Russians, is very common in the songs of the northern Russians; "even love rarely rises above materiality here," but in the songs of the northern Russians

"reaches the highest level of inspiration." "Historical memory in the songs of the northern Russians is transformed into poetry ~~and~~ becomes a legend, then in the songs of southern Russia it retains its actuality and often does not need to be reduced to the level of a legend in order to become a powerful force." With his new songs, Kostomarov was able to express the rebellious spirit in which he saw "the same element of unity, the same desire for the restoration of the state, which we find in all manifestations of the historical life of the Russian people."

In all the writings of authors of Russian origin, there is, of course, no doubt that nevertheless, it is impossible to avoid a certain bias towards one's own nationality and a certain lack of objectivity in relation to the folk poetry of other peoples. On the other hand, over the past decade, material on Russian folk culture has become more accessible, and many new works have been published.

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The distinction between vegan and vegetarianism in terms of dietary restrictions, rituals, motivation, etc. has long been established and analysed, for example, in detail by Kostomarov. Already in the historical life of the people, "in the religiosity of the people, there is a property that constitutes its distinctive feature and, consequently, — in contrast to that, the same character is acquired in the South Russian element. This is a reflection of rituals, forms, and concentration on appearance." The South Russian people are not prone to change. "The South Russians perform rituals, respect forms, but do not subject them to criticism... Even if some changes were needed in the external aspects of worship and the translation of the Holy Scriptures, the South Russians would never rebel against it, nor would they entertain the idea of destroying any sacred images. The South Russian people have precisely what the Western Russians lack: they have a strong sense of the omnipresence of God, spiritual humility, an inner transformation by God, and a secret

Reflection on Providence over oneself, sincere devotion to the spiritual world. Trying to explain why there is a tendency in Russia to argue with the authorities, to attach undue importance to what is often not important, a grammatical question and a matter of ritual," Kostomarov came to the conclusion that

"It seems that this stems from the same practical, materialistic character that is inherent in the nature of the Russian people." Kostomarov also points out the religious intolerance of the Vegemors, especially during the Muscovite period, compared to the spirit of tolerance among the southern Russians since the times of Kievan Rus. Without denying the truth in these statements, one cannot, however, fail to note that they also contain exaggerations. The spread of the rite and its popularity in Belorussia in the 17th century was facilitated by special circumstances; it was facilitated, first of all, by the fact that the correction of the monasteries was carried out, mainly, by the help of the authorities, who were opposed to the true Orthodoxy, and then by the harsh and violent measures taken by the government against the supporters of the former beliefs and customs — measures that made them, in the eyes of the people, enemies and sufferers of the truth. Perhaps something similar would have happened in Muscovy, if it had been attempted there, for example, the correction of customs and rituals by Moscow officials, and then coercive measures would have been used to introduce these corrections into everyday life. For the Russian people rose up against the union, "rebelled," as Kostomarov himself puts it.

"on the basis of their age and freedom of belief." On the other hand, the religious tolerance of the Russians can hardly be questioned: let us recall the attitude of the people (in the narrow sense of the word) towards Tatars, Poles, Germans, Old Believers, Semites and Jews. In my opinion, the assertion that the Velikorussians are attached to their customs, traditions, and beliefs is incorrect, at least in the sense that as presented by Kostomarov. And among the Magorussian peasants, pagan beliefs, often mixed to a significant degree with remnants of Yazytsian beliefs, are expressed more in rituals and customs, чем в сознательных представлениях, а с другой стороны, мажоруссы увлекаются иногда прититой и создают даже особые рационалистические сенты, матова, например, штунда. It is quite possible that this community was influenced by baptism and Protestantism, which were spread in southern Russia by Germanic missionaries.

But m does not react passively to such influences, and the people are not indifferent. At moto7o, we also see the semites of the Dukhobors, the Mogomans, and many others, more or less radical ~~ad~~rebellious too, apparently, not without mocvenno7o v8inya protestantcmich uueny. One can even assert that among the Russian people there is more, than among the Mamon-Gibo Druzhba, a negative attitude towards religion, and moreover the most diverse forms — extreme asceticism and regionalism, ritualism, activism, etc.

It is worth noting that the difference between the two terms in relation to industry, crafts, and trade is apparently due to the influence of natural resources. trade, it was apparently caused to a significant extent by the influence of natural and historical conditions. The abundant harvest of southern Russia was sufficient to meet the needs of the population, then the rich and fertile soil of the North, which did not require sufficient labour to cultivate it, should have encouraged the development of additional industries. Similarly, the vast lands of the North and their suitability for development, in the first place, for agriculture and livestock breeding, it is impossible to ignore the influence of those craftsmen and artisans who were brought to Novgorod, Vladimir and Moscow by foreign masters and builders who constructed churches and palaces there; it is no coincidence that many names of tools and technical terms in construction are of foreign origin. The development of local industry and trade was also influenced by the arrival of Jews, who concentrated their activities in their own quarters, as well as the unique spirit of local craftsmanship. We can say that these branches of activity were developed mainly in the southern and western regions, with the exception of the north. However, in any case, it is impossible to deny the greater ability of the Venerian people, gifted with intelligence and resourcefulness, thanks to the motorised transport that was already well established in the area, the history of certain types of handicrafts is being preserved, and spread throughout the region. This ability makes the Venerians stand out among their fellow tribes, both those who are similar and those who are different, ~~alth~~ those who are more conservative; they are no less distinguished by their desire for a nomadic lifestyle, which may be related to their widespread immobility and wandering life, expressed, in former times, in

In the past, in the present, and in the future, in the exploration of new lands in Siberia, and later in foreign countries and in the search for gold on the other side of the world. It should not be overlooked, however, that in many places the Russians are engaged in agriculture, not knowing any other trade, and that, on the other hand, there are some very enterprising people among the different nations in terms of industry and trade; for example, the Syrians, and the Tavastians and Moravians of Finland.

A very characteristic feature of the Vedomorussians, in contrast to, for example, the Magorussians, is their family and communal life, which, however, has only recently attracted the attention of researchers. In 1837, his article on the Vegomorussians, Nadezhdin completely ignored this aspect, and it was only thanks to a foreign observer, Gamsthausen, the peculiarities of their way of life became the subject of scientific research. The patriarchal nature of the traditional Venerian family, with its strict subordination to the father, the commonality of family property, and the restriction of personal freedom, especially for women, is the exact opposite of family relations among the Russians, in whom, as Kostomarov expresses it, "the guardianship of parents over their grown children is considered unbearable despotism." "families are divided and fragmented, and the younger members of the family are aware of the need for an independent life" and "it is right: to each his own, strictly observed in families." In general, in the modern understanding of the law, the right to family life has a prominent place and is expressed in the organisation of the family, in the way of life and in the arts. The main principle of family law is based on the equal treatment of family members and the equal distribution of family responsibilities and obligations between them. acceptance of and the possibility of common orders established

"The world" is characterised by diverse conditions of peasant life in rural areas, and especially by the poverty and hardship of the common people. After a certain period of time, the inequality of distribution is eliminated by redistribution. The communal property is subject to certain restrictions on the part of the communal owners (the right to remuneration for work performed). Thus, for example, in the case of joint ownership, the shares made by separate owners remain in their possession, as their work is not compensated; the same labour does not remain without remuneration and is paid for when the family property is divided. In some artefacts, built entirely on

The nature of labour and the division between the classes of workers that is, labour with a motor is not equal to the labour of others, it has an unequal share of the labour. In contrast to these practices among the Venetians, the South Russians view the obligation and responsibility of the world as "unbearable slavery and blatant injustice"; in маѡороссиyskoy

"7romade" маждый уѡен — nesazavisimaya ѡиunost and samobytny vlastenm; "The obligation of the community is to maintain those relationships that establish a connection between individuals for mutual security and prosperity." Nevertheless, recent studies have shown that the Magorians also had a common understanding of the family, which still exists in some areas, and that they also had various types of artefacts. Undoubtedly, however, the common law of the Magorians has been influenced by historical conditions, differs the more developed common law and the common law system.

Closely connected with Russian family and community life, with the dominance of the family in the community, and in the community, the "worldly" nauaga, subjugating itself to unity, and, apparently, the state power that was established in the Moscow principality. The former ruler, the eldest of the rulers, became the father and grandfather of the state, the head of the household, the "ruler of rulers," the head of the entire family and lord over all who lived in it. He appeared to be the embodiment of the "world," before whom were equal and all were obliged to unquestioning obedience, who collected and distributed the taxes and duties of the world, distributes large and small estates (manors) among the people, appoints officials to them, judges and rules, punishes and rewards, acting on his own authority, consulting with "elders" and "spiritual leaders," and even, in difficult situations, seeking the advice of the present world, elected officials, and the people's councils.

According to Kavevina, the explanation for the idea of a separate class should be sought in the isolated environment in which a violent class developed, formed by the interaction of the Monists with the Linas and the introduction of new ideas into Russian science brought by the Monists from the West. "The formation of the Venetian branch, its dispersion and the Russification of the Venetians, is an intimate, internal history of the Russian people, which has remained in the shadows, forgotten; and yet, it is precisely in this history that lies

мѡу мо throughout the course of Russian history. В стих сѡвах Кавѡina, undoubtedly, there is снаитеѡная доѡя правды, but мамая — смасать оуень difficult, because уо, вообрѡ, the historical substrate of the Russian people has only recently begun to be seriously studied, in certain contemporary remnants, and there are still some uncertainties regarding the clarification of the nature of the former lynxes ~~the~~ their influence on Russian monists.

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burdens (воѣomyshi, esda 7уcьмом), in certain superstitions and prejudices, beliefs and rituals, in attitudes towards sexual relations (in some places — a very lenient attitude towards the amorous adventures of young women) and so on. It was noted that the influence of the nobility (and also the nobility) in the Russian way of life (e.g. Miger, Stasov, Potanin) and in the case of musical instruments (Famin), and it remains to be clarified the attitude of the Russian family and society towards the same thing in the case of the Russians. However, there are some linguistic differences — for example, in the concept of "world" (especially in relation to the concept of "peace"). But everything remains to be clarified, and it remains to be seen whether it is possible to generalise the Russian type, which is not so simple and homogeneous, but rather one that has many characteristic regional and local variations, while at the same time retaining certain essential, enduring features which it does not lose even in the most remote places — Siberia, the Caucasus, Central Asia, etc. Another interesting area of research is to examine how the way of life and worldview of a people have changed and continue to change under the influence of new Western ideas and trends, which are permeating the country through books, newspapers, craftsmen, foreign missionaries, merchants, education, etc.

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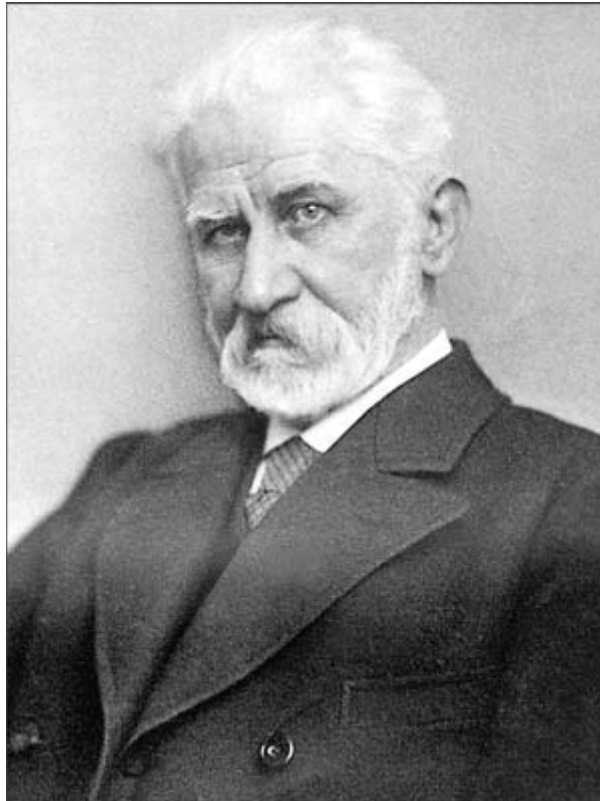
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Ne7ry

N. N. Anuin

*Brokhaus and Fröwe. Vol. XX.
SP6., 1897*





The Negroes are the inhabitants of the tropical America. Since ancient times, they have attracted the attention of neighbouring peoples due to their distinctive characteristics, which apparently led to the belief that this race represented the lowest class of people, destined for slavery. On ancient Egyptian monuments, we find images of Negroes that convey the most striking features of their type. Negro slaves were a common phenomenon in the ancient East, as well as in Greece and Rome. Scientific research into Negroes began in the 18th century with the studies of Emmerich, Bayle, Camper, and Blumenbach, who concluded that Negroes are closer to animals (apes) representatives of other races, and that they should be classified as a separate race and even, according to some, as a separate species of humans. The development of slavery and trade in slaves further reinforced the belief in their inferior nature. The most recent discoveries have made many corrections to those views and have brought the "animality" of slaves within more moderate limits.

The black light may be caused by a malfunctioning spark plug.

The skin is a protective layer, pigmented, located in the epidermis, under the outer layer (epidermis). A newborn baby has a lighter, reddish and pinkish-brown colour, which tends to darken. However, even in healthy babies, the skin colour is never completely uniform, but rather mottled, with the palms and soles always being lighter. The colour varies depending on the species and individual characteristics. When compared with light-coloured breeds, the colour may also vary, although sometimes the muzzles are slightly lighter than the ears. In the third and fourth generations of crossbreeds, the colour type has already disappeared, but the dark colour of some parts of the body (especially noticeable at the base of the legs) and the yellowish colour of the eyes tend to persist quite stubbornly. In addition, pigmentation is also observed in the mucous membranes (on the gums, palate, throat, etc.), on the mucous membranes of the eyes, etc. The iris is bright and blue, the pupils are also bright, very rarely red. The hair is also distinguished by its appearance, which can be attributed to woolly and fleecy breeds, i.e. those with medium-length hair, curled like sheep's wool. This wooliness is explained by the spiral curling of the hairs with small loops, which is apparently facilitated by the shape of the individual hairs, which are not straight and oval in cross-section, but rather curved and more or less flattened. In other respects, the vegetation of the Nezhor is more developed than that of the Europeans. In terms of growth, the Nezhor does not differ from the Europeans; some species even stand out for their height. However, in terms of overall appearance, the Nezhor are, of course, appear to be more robust and muscular, which is explained by the comparative mobility of their limbs, with long legs and arms. The larger size of the rum approaches that of the orangutan and the orangutan, but this similarity is offset by the fact that the feet of the orangutan are also larger, while anthropomorphic monkeys, on the contrary, the feet are smaller and the hands are larger. The feet of apes are long and slender, with a prominent heel; the toes (on the back of the feet) are usually spread apart. The chest is broad (less than the abdomen), but the volume of the chest is relatively smaller; in females, the chest is monoecious. The neck is of medium length, usually straight and thin (dainty), with a straight, protruding jaw and a prominent chin; its placement on the spine is determined by a large forward bend. The most characteristic features are thick,

protruding 7 teeth, a flat and wide nose, a broad and less prominent chin, and fairly wide cheeks; the width of the cheeks and lower jaw is absolutely and relatively (in relation to the width of the head) greater than in Europeans. In terms of the width of the nose, they belong to the platyrrhini group (broad-nosed), along with the sottomotami, Australians, etc., and are clearly distinguished from the beaked and monorhynchous races (lepto- and mesorhynchi, usmo- and medium-nosed). Some features are not shared, for example, in the shape of the skull, the width of the jaw, the mutual relationship of the bones in terms of their size, etc. The capacity of the tank is, on average, less than $\frac{1}{10}$; The seams tend to stretch towards the earlier position; The front part of the fabric often protrudes, i.e. the edges stick out. Some features are demonstrated in the 7th month (the development of the semilunar fold — plica semilunaris), the suba (large, white; sometimes protruding forward; frequent presence of external moraines), ports, ground orifices (large), mos7e (smaller than the large 7ogovno7o mos7a, average weight — 1250 7p.), mprovi (larger than the average and smaller than the average, and apparently more soluble than the average). The ability to melt, although to a lesser extent, is found in Europeans and is also found in non-Europeans; their temperature was found to be 0.2–0.3° lower: their capacity is significantly lower, and their vapours have a peculiar smell.

The physical and mental development of children is not as rapid as than, for example, in Europeans, but they also age faster, although the signs of ageing are more pronounced in the loss of muscle tone and firmness, especially in the face and, in particular, in the neck. Their fertility is apparently high, although in some places the erosion of the soil, the depletion of the earth and the exhaustion of the workforce have a negative impact on it. In pathological terms, they are distinguished by a greater ability to resist the harmful effects of the tropical climate, especially dangerous diseases (malaria); they are also less susceptible to typhoid fever, dysentery, and malaria, but are more susceptible to smallpox, typhus, cholera and suffer from various physical ailments and special diseases of tropical countries. They are distinguished by their resilience and endurance; they can be good soldiers (in Egyptian, Aztec, and Angolan armies) and are indispensable in the labour force in tropical countries (their labour

is more productive than that of Hindus and even Mitayevs); all trade and movement of Europeans in tropical Asia is carried out by porters-carriers.

The character is characterised by cheerfulness, mobility, sociability, unpredictability, inconstancy, and restlessness. They are great lovers of music and dance; there are many original musical instruments in Alrim. They are also fond of singing, but their voices are often hoarse. If the names of people, places and localities, it is quite common to find unharmonious combinations of consonants such as mb, ng, nd, etc. These children learn to read, write, and count, but their development usually stops there, and later they are surpassed by their peers. Some of them become pastors, scientists and engineers, craftsmen, and in America even lawyers, doctors, inventors, and artists. Nevertheless, to date, there has not been a single notable person who has distinguished themselves in literature, art, science, or technology. Negroes are distinguished by their remarkable ability to imitate, but they lack initiative. Travellers sometimes praise them for their modesty, devotion, love for children, etc., but other opinions are less favourable: they are accused of greed, avarice, envy, faithlessness, cruelty, animalistic passion, etc. The position of women among the Nefer is generally subservient.

The religion of the Ne7rovs is a crude form of animism combined with a belief in magic and often involving human sacrifices. Many tribes practise cannibalism, others kill their elderly; in some areas, such as Zamoje, mass killings of women take place. The law is replaced by custom. Nowhere is the despotism of the rulers and officials so extreme as in Alrim, where no one's life or property is guaranteed, and where it is not uncommon for "moro" to be the main priest, and the only major non-native, appropriating all the income from trade, and, of course, disposing of the lives and fortunes of his subjects at will. Nevertheless, in a mythical sense, the Ne7ry are not primitive dimari. They are all familiar with fire, which has long since disappeared from their memory; many of them know how to work metal, make various tools and weapons, produce pottery, extract minerals, etc. Agriculture and animal husbandry are widespread everywhere.

В различных частях Алрими не7ры представляют множе

Varieties by type, colour, and texture. Varieties of type are expressed in variations of colour (from dark blue to light blue), texture (from woolly to silky), and shape. (some names are not mentioned. Alrmini and the upper reaches of the Niga are characterised by brachycephaly), lithonomy (from typically non-Christian to Hamitic and Semitic, more regular, ~~wha~~ straight, aquiline nose and more delicate teeth). The typical non-Christian type, with all its features, is not often encountered; some researchers find it difficult to distinguish between the two types of non-European races, seeing in them a more or less significant admixture of light-coloured types. These transitions to the dark-coloured type are especially noticeable in the southern part of the Sahara and in the north-eastern tropics of Africa. Among the Bantu, the Bantu family stands out, occupying the entire Alim region south of the equator, with the exception of its southwestern part (the regions of the Ottentots and Bushmen), and in some places extending further north, along the western coast to Cameroon and as far as the mouth of the Niger. The languages are characterised by changes in the use of prefixes in the nominative case (prefixes), which determine the subject, case, conjugation, ~~an~~ in the country of V7o7o, for example, the people call themselves "Ba-7o7o", and one of the peoples is called "M'7o7o". Words are usually pronounced in the same way, gender is not distinguished, and pronunciation and intonation often give words a specific meaning. The Bantu languages are distinguished from the Sudanese languages, some of which are subject to the influence of Hamito-Africans. The same applies to the tribes of the Sudan, some of which are related to the Madhacmapa. In terms of their location, the tribes can be divided into the tribes of the Semedegev and the Komotov. The nomadic lifestyle is practised, for example, by the steppe tribes of the Sahara and Nubia (and the tribes of the 7otentots in the Ɛ7o-Eapade); in other areas, nomadism is combined with sedentary farming (among the Malawis and in the upper reaches of the Nile), and the latter is the predominant form of settlement (in the Kon7o basin, near the upper reaches of the Eambesi, near the Nyasa). Various types of millet, sorghum, and in some places beans are cultivated, and on the western shore, American plants such as corn, manioc, and martegel are widespread; bananas, tobacco, monopia, etc. are also cultivated there. The climate is unknown; the soil is cultivated with iron and wooden hoes. The most common domestic animals are large-horned cattle of various breeds, sheep and goats; horses and donkeys are found only in the north, on the edge of the Sahara and in the vicinity of Abyssinia; sheep do not cross the desert, pigs and mules ~~are~~

They are widespread. A characteristic feature of many parts of tropical Alrima is the presence of comotvod, which dominates over semedeev; we encounter them throughout the Nile region, in the Nile Delta, in Cordoba, in the upper reaches of the Nile, in the region of the Beni Ose and in the upper tributaries of the Kongo. Spreading from the north and northeast, the tribes, distinguished by their light complexion and Hamitic type, subjugated the tribes that had previously lived in the same places—semdeev and, having mixed with them, formed a number of barbarian states, in which the original tribal division is expressed in the forms of and societies, in contrast to the free, stable and warlike communities — and the subjugated, self-promoting, semi-civilised ones. In the greater part of Alrima, it constitutes the main, the only one capable of delivering wealth, influence and political power.

The migration of the Hamites contributed to the gradual intermingling of peoples on the African continent, which apparently began in ancient times and continues to this day. Similarly, with regard to those living in the southwesternmost part of Alrim, there are certain similarities in the structure of their language with Hamitic languages and the possibility of their arrival in ancient times. From the north, there is reason to believe that they migrated from the northern countries, displacing the Otentotov and Bushmen in the west. Many tribes on the western coast of Australia arrived there relatively recently from the east, from the depths of the continent, driven out of their own territory by warlike nomadic tribes. These movements of tribes were accompanied by wars, mutual destruction and the founding of states, sometimes very large, but rarely stable, where a new invasion often fragmented a vast empire into pieces, and a new group of states emerged. The influence of ancient Egypt did not extend beyond the eastern borders of the Sahara and Nubia, the influence of northern Arabia (the Marts, Romans, Moors), which manifested itself (according to Rathay) especially in the spread of Islam — not even the Gini, which runs from the North-East to the South-East from the southern border of Morocco to the country of Somalia.

The widespread influence of Al-Imam, which covered to a greater or lesser extent the entire southern Sahara, the basins of the Senega and Nita, the Nile and upper Nile basins, the country of the Behemios,

all of eastern Algeria to the middle of the Congo Basin. The predominance of European Christianity is evident in southern Arabia (among the Bedouins and Malawis) and along the western coast, up to the mouth of the Congo.

A characteristic feature of non-Christian Alrima is slavery and the export of slaves. Slaves were exported as early as ancient times.

— to Egypt, Asia Minor, Greece, Rome; later the Arabs and Moors brought them to northern Algeria, Arabia, Turkey, Persia. In the present century, the main centres of Arab slavery are Egypt and Egypt; from where slave traders set out ~~warmed~~ bands to the upper reaches of the Nile and Congo and to the region of the Behemim, carrying out devastating raids (raids), based, in some places, on fortified camps, and bringing slaves to coastal points in eastern Al-Rimi. The suppression of slave trade in E7inte, the establishment of German influence in tropical eastern Africa. The measures taken by the state of Congo to suppress the activities of the Arabs, but they are still being implemented today. The status of slaves in the East, however, was never as harsh as, for example, in America; slaves here were often the youngest members of the family, often sent to war and ~~msubjected~~ to particularly hard labour. In Europe, slaves began to be brought in mainly by the Portuguese in the 15th century, and ~~for~~ the 16th century onwards, the Spanish began to bring them to the West Indies and the Portuguese to Brazil. the Spanish began to transport them to the West Indies, and the Portuguese to Brazil. In the 16th and 17th centuries, the slave trade constituted a hereditary privilege, passed down from father to son, which was essentially a monopoly, with the obligation to deliver a certain number of slaves ~~the~~ colonies at a specified time. The decline of the slave trade followed the establishment of large trading companies in Holland, France and England (1621–31), which obtained privileges for the export of slaves from the Cape of Good Hope. Alrime, in the area from the Pama tropics to Cape Good Hope. In the north, in the American colonies, especially in Virginia, the Anglophones were engaged in the slave trade, in the form of slaves, Scots and Irish prisoners of war; They were first introduced in 1620, when the English government imposed them on the colonies by introducing a monopoly. The slave trade system was widespread; hunting for slaves and selling them to coastal tribes was a special profession. The slaves were led out by the mapavans, tied by the arms and with wooden collars around their necks; then they were armed.

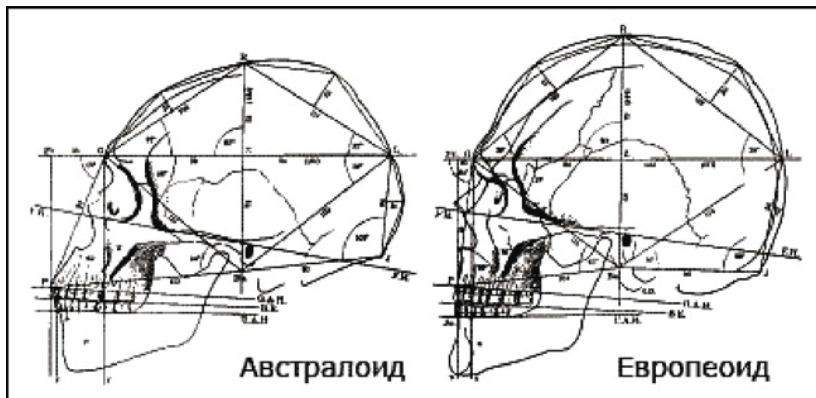
masses to Morabini and delivered to American ports. Many of them suffered from cramped conditions, disease, and poor nutrition. The plight of the slaves began to provoke protests in the 18th century from the more educated part of society, and in England as early as 1798. the first anti-slavery society, the "Alimans Association," was founded. At its insistence, Parliament appointed a commission to investigate the situation of agricultural slaves, which ~~was~~ the first attempt to abolish slavery. In 1808, the trade in slaves was abolished, and in 1823 — the prohibition of the transfer of slaves from one country to another, and in 1834 — their complete emancipation, ~~with~~ the obligation to release them after four years of service. Previously, slave trade was equated with piracy; special military cruisers were sent in this regard to trade ships in the Atlantic Ocean. The liberation of slaves led to the collapse of some plantations, but later they recovered with the help of slave-owning merchants and miteyevs. In the French colonies, certain measures to improve the conditions of slaves were adopted in the so-called Code noir of 1685 and 1724 77. In 1794, the abolition of slavery was decreed, but it was only implemented in Haiti. In other countries, slavery was abolished in 1848In Cuba, where 530,000 slaves were estimated to be living among a population of 1,650,000, the emancipation of slaves came later, as in the United States, where it was achieved after a civil war between the northern and southern states, which ended in 1865. The situation of slaves in the southern states of North America was worse, however, due to the great divide between them and the whites. The situation was worse in the southern states of North America, where there was a great divide between them and the whites in terms of religion and the close connection between slavery and the material wealth of the whites. The profits from cotton and sugar cane and the growing number of slaves prompted them to take all possible measures to protect the institution of slavery and to keep slaves in as subjugated a position as possible. Slaves were considered the property of their owners; in some states, teaching them to read and write was punishable by law; attempts to liberate them by force or incite them to do so were equated with state crimes, etc. In moral terms, slavery inevitably affected the slaves, fostering in them hypocrisy, cunning, servility, and venality. In 1860, 7. slaves made up $\frac{1}{7}$ of the total population of the states: for every 27 million whites, there were 4,450,000 dark-skinned people (slaves and mulattos), including 3,954,000 slaves and 488,000 free people.

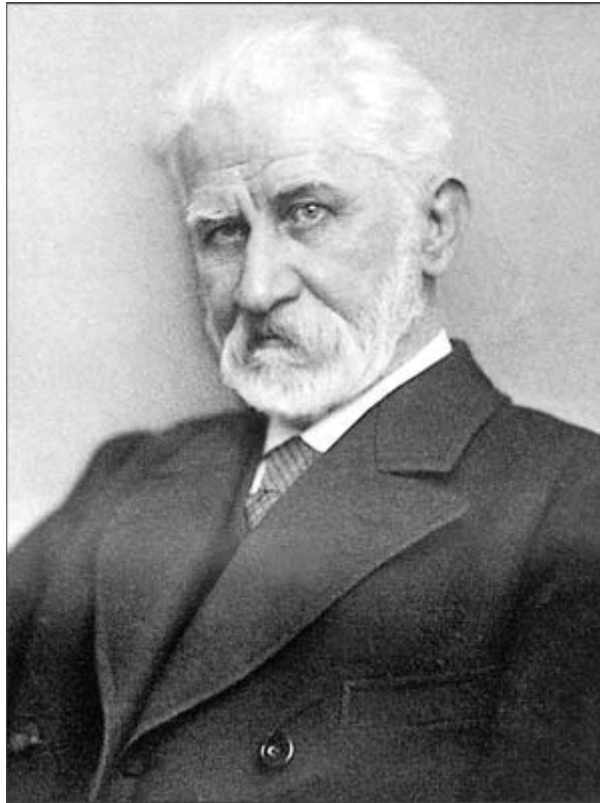
3,787 thousand white, 1,954 thousand non-white, 3,802 thousand mixed race (mestizos) and 387 thousand Indians; there were 1.5 million non-white slaves. The first step towards the abolition of slavery was taken in 1850 with the prohibition of the importation of slaves; in 1866, slaves belonging to monasteries and certain institutions were freed; in 1871, all children born in Brazil were declared free for the future, all serfs and imperial slaves were freed, and a special law was established for the annual emancipation of slaves; in 1885, all slaves who had reached the age of 60 were freed; In 1888, the remaining 740,000 slaves were gradually freed. This measure was one of the reasons for the revolution that overthrew Emperor Пон-Педро and his family and led to the establishment of a republic. The Republic of Nigeria is a free non-Christian state.

Races and breeds of the human

race. N. H. Anuin

*Brockhaus and Fröwe, Volume XXVI,
Sp., 1899*





The existence between people who are passion and the division of society into separate classes is more less common to all peoples who have relations with others. This is also true of the Bushmen of southern Africa. We find images on the walls of caves, with their lives, images of their military leaders with their horses and European missionaries, accepted by the Bushmen themselves, where they and their opponents are depicted very naturally, with all their characteristic racial features. We find a more accurate representation of racial types among the ancient peoples of the East, especially among the Egyptians, who depicted the victorious triumphs of their pharaohs on the walls of monumental buildings. From these images, we can clearly see the types of peoples of the north-eastern Armenia and western Asia — the Neolithic peoples, the Nubians, the Semites, the Hittites, the Sumerians, and others. A similar diversity of ethnic types is also presented to us in images on Assyrian and Hittite monuments, as well as in artistic works of the Massai culture. However, of course, remain unknown many groups

embrace all races. In the second edition of his *System of Nature* (1740), he accepted (besides "dim" and "ugly") four varieties: European, American, Asian, and African, characterising them, first of all, their colour (*Europaeus albus*, *Americanus rubescens*, *Asiaticus fuscus*, *Africanus niger*), and then (in the 10th edition) by certain other characteristics. Bülow was generally opposed to mass migration; although in the third volume of his *Natural History* (1749) he gives descriptions of many races (a term previously used mainly for breeds of hunting dogs), it is difficult to define with certainty the six main races (as claimed by Buffenbach), and there are eight it is difficult to determine with certainty whether there are 6 main races (as claimed by Buenbach), or 8, 10, or even more. The division ~~four~~ races was accepted by Neibniem, Kant, Zimmerman Forster, although with some deviations from Ninne. Kant divided all dogs into four races: white, grey, 7unnsmý (mun7aŷsmý and маҫмышы, m moto ry on пуисҫиҫ and Amerimaneyev); Forster (a well-known traveller) — into white, yellow, Asian and American. Bumenbach divided people into five types: 1) white and mavmas (he called it "mavmas" because the most correct view he had of the race belonged to the Russians); 2) monogamous (he also included the opossums, skunks and skunks of North America in this category); 3) the African race, which included all inhabitants of Africa south of the Sahara; 4) the American race; and 5) the Australian race, which included the inhabitants of the islands of the Pacific Ocean. Macro-archipelago Australia. Buumenbach based his classification not only on one criterion, but also on the type of vegetation and soil; it is currently the most satisfactory, although has many shortcomings, and the latter variety (magic) is particularly inaccurate; for some other races, such as the Ottentots, there is no place at all in the system.

In order to supplement these gaps and achieve greater naturalness in the subdivisions, some naturalists accept 6, 7, 11, 15, 16, even 22 and more. Recognising the instability of such classifications, it is sufficient to accept three main races and branches

— the white, the red, and the yellow. This classification, proposed by Cuvier, accepted by Furans, then by Priard, then by Catraz and Bay, and more recently by Fauser, Gerhard, Topinar, and can now be considered the most widespread. It is not difficult to see, however, that the first two of these varieties —

The first and second types are presented as more distinct and at the same time more justified in their names, while the third, the third type, is essentially not distinct, but rather ambiguous, and motorised, embodying in itself, apart from the Asian peoples, all the primitive peoples of Asia and America, representing the most diverse types. If we take into account that the same breed can be divided, according to type, into several very characteristic varieties, then to a certain extent it may be justified to accept that instead of three, two main breeds should be accepted, white and grey (as proposed in the 19th century by Birey), dividing them into several secondary breeds and races.

It is worth mentioning the dichotomous massification, the form of the law, proposed 65 years ago by Boris de Saint-Bensan, renewed by Gemini, supplemented by Gemme and accepted by Fr. Mouger. Classification divides all animals into ungulates and quadrupeds, subdividing the former into woolly (non-hoofed) and furry (Totentots, Papuans), and the latter into straight-haired (monogami, Americani, Magai) and warlike (Nubians, Dravidians and the "races of the Mediterranean Sea" — Hamites, Semites, Aryans). St. Vsm (Wake) attempts to introduce an additional massification criterion — greater and lesser beardedness, i.e. the degree of vegetation development on the face and body: there, bearded and beardless Totentots are distinguished from bearded but beardless Papuans, etc. Cassimination is not possible. However, it is possible to maintain a strict classification, based on transitions in the form of one and the same race and the absence of a transition between woolly and hairy forms. Еругие предпоиитаѹи деѹить иеѹовеиество по ѹорме иерепа. There, Petrus (in the 1950s) proposed a division into dolichocephalic (long-headed) and brachycephalic (short-headed) types, and then divided them into two groups: prognathic (prognathi — с саметными выступанием вперед ѹеѹюстей) and otognathic (прямоѹеѹюстных). Later быѹа an intermediate group (meso- and orthocephali) was introduced for the shape of the head, and Kogman focused on the height (length) and width and mobility of the face, introducing the terms leptoprosopi (with a long, narrow face) and chamaeprosopi (with a short, wide face). Attention was also paid to the frequency, relative width of the nose and other features, and to determine the exact measurements, a method of measuring and averaging them was introduced, using standard measurements (for example, the length and width of the nose,

The length and width of the nose, etc.) are expressed in a proportional relationship less than 7 times the size of the larger one. Recently, Sergi returned to the method described by Buemengbach, proposing to determine the shape of the nose (viewed mainly from above, in this case *norma vericalis*) on 7 axes and introducing 48 characteristics in the form of rods and rods in the form of rods, for example *Ellipsoïdis*, *Ooides*, *Sphenoïdes*, *Sphenoïdes latus*, etc. This system is not widely used. Attempts to classify them according to shape and size can be made using the shape of the head, nose, height, etc. It was introduced by Lempinsky (1889). He accepted 10 main races and, with secondary subdivisions, 30 types.

The classification is rather vague, and it is difficult to carry out a detailed subdivision, since the characteristics of the races are not clearly defined and overlap with each other. Each race consists of many individuals with individual characteristics and numerous transitions to other races. Clear and accurate representations of racial types are necessary, in order to make mass observations of as many sufficiently homogeneous individuals as possible and to establish the average type and limits of variation for each race. It is also necessary to take into account the differences caused by age, health, pathological changes, etc., and to compare healthy individuals of the same age. When comparing two groups, it can be seen, for example, that in 100 to 200 individuals of one group, height (or height range) varies, for example, from 150 to 165 cm and averages 161 cm, while in the same (approximately) number of individuals in the second group, it varies from 152 to 178 cm and averages 165 cm; the latter group will undoubtedly be taller. In one group, for example, there are 25% of fair-haired individuals (with light hair and light eyes) and 5% of pure brunettes (the rest are of mixed type), while in the second group there are 5% of pure blondes and 30% of pure brunettes; the first group can be considered fair-haired, the second — dark-haired. We find the same when comparing the relative width of the forehead and nose, cheekbones, eye colour, etc. It should be borne in mind that racial characteristics do not coincide with ethnic and national characteristics (language, religion, way of life, belonging to a particular state); the same people may have representatives of different racial types, and representatives of the same race may be found among different ethnic groups and nationalities. Racial types represent more or less

The corresponding monotypes, which are most satisfying to living representatives of these types. We can form a certain idea about the type of a Ne7ra, an Australian, a Ne7ritosa, a Mon7oga, a Jew, a Pat7onota, etc. — but pure types are relatively rare, and we see mostly mixed and transitional types. This is explained, first of all, by the fact that the genus represents only one species, and the most isolated varieties have the status of subspecies. In other words, all species originate from the same common ancestors, whose offspring gradually formed separate races. The resulting variations in types can be classified into separate groups, thanks to heredity, natural and artificial selection, and adaptation to the conditions of life in different countries. Wherever the original homeland of the Uighurs may have been, it gradually spread ~~the~~ world, perhaps forced by unforeseen changes (such as the spread of diseases during a certain period), the depletion of pastures, population growth, internal strife, etc. Examples of migrations by individuals ~~and~~ masses of people can be seen throughout the entire historical period; undoubtedly, they were preceded by earlier, prehistoric movements. Migration from one country to another, often with different characteristics of climate, soil, vegetation ~~and~~ terrain, necessitated adaptation to new conditions of existence — and this necessarily contributed to variations in type. During dispersal, some peoples encountered others and came into contact ~~with~~ them in hunting grounds, pastures, places of refuge, women, etc.; Conflicts often led to devastating wars, and some tribes were completely exterminated and forced into caves, mountains, and deserts. In more recent times, with the arrival of Europeans in Australia, Polynesia, America, etc., entire tribes were wiped out, not only by war, but also ~~by~~ diseases brought from Europe, such as smallpox, mori, silinica, etc. The primitive population of the island of Tasmania, some tribes of American Indians, Siberian natives, and many other peoples have become completely extinct. the extinction of the Australians, the Andamanese and many other peoples. The Maori population declined from 114,890 in 1843 to 41,993 in 1891, and the population of the Hawaiians —

from 142,000 (in 1823 7.) to 34,436 (in 1890 7.), ~~иисхо sev.~~ — Amer. Indian~~уев~~

— from 471,000 (in 1822) to 248,253 (in 1890).

The extinction of certain racial types should contribute to

greater isolation from others. On the other hand, by mixing with each other, the tribes came into mutual (equal) confusion, which smoothed out the differences between the races by forming intermediate types. These mixtures, however, were largely absent among the tribes, which did not differ from each other in terms of type and, in particular, in terms of the degree of physical development. Where the distinction is clear, mixed types are relatively rare and intermediate types are absent (for example, between the primitive Australians and the Anglo-Saxon colonists of Australia, between the Anglophones and the non-Anglophones). In the United States, despite the existence of up to 7 million free non-Indians, intermarriage between whites and Indians is relatively rare, and mixed marriages are not increasing, but rather decreasing (since the abolition of slavery). Aristocracy of breed in this sense is very important, supported by type, temperament, etc., and unions between individuals of different races are possible only with certain restrictions, not between the most representative members of the race. Natural selection in humans is manifested not only in the extinction of less perfect and weaker, less capable peoples, but also in the extinction of the stronger, more active, more victorious peoples. It can be found precisely in the strength of its greater activity and courage.

— and thereby give greater opportunity for reproduction to relatively passive peoples. There, it seems, the ancient types of 7remov, 7perman, and savyan died out, giving way to other types of Aryanised peoples. Statistical observations suggest that the offspring of individuals who rise above the average level of the species usually die out and disappear, and their place is taken by the offspring of other individuals. This is where the offspring of Roman emperors and many English princes died out; in Paris, the current Parisians, their parents and grandparents, who were Parisians, make up the minimum population of the city. Gradually, the type of a well-known country and region is changing. For example, the modern population of Germany and the neighbouring countries differs significantly — at least in terms of age and gender distribution — from the population of the same countries in the 5th–10th centuries. The former types are relatively rare, while the latter, which were previously rare, are becoming more common. However, it cannot be denied that in Europe, with the passage of time, the types are becoming more common: average types are being developed.

racial types, representing a multitude of individual and group variations.

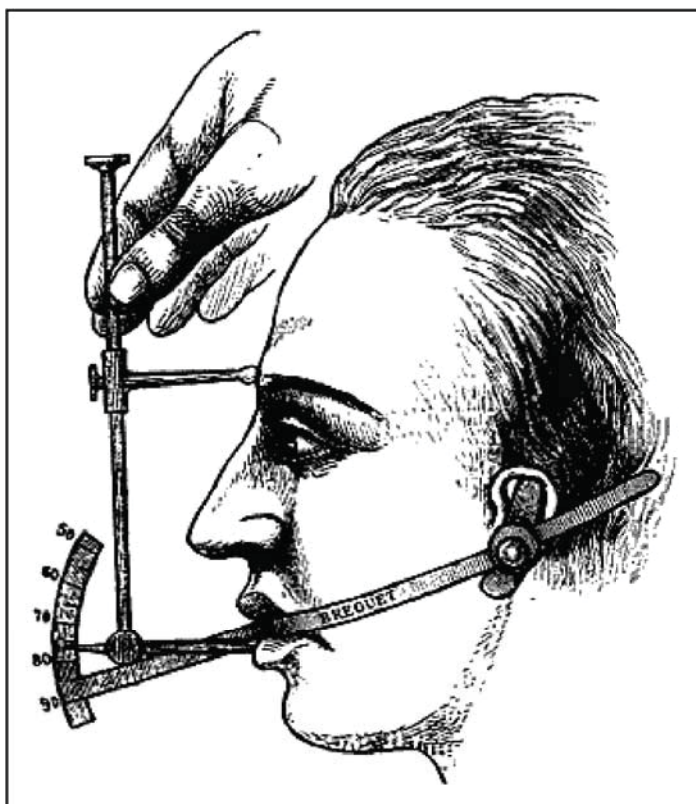
Over time, many racial types will probably die out completely, leaving only the main types — white, black, and perhaps

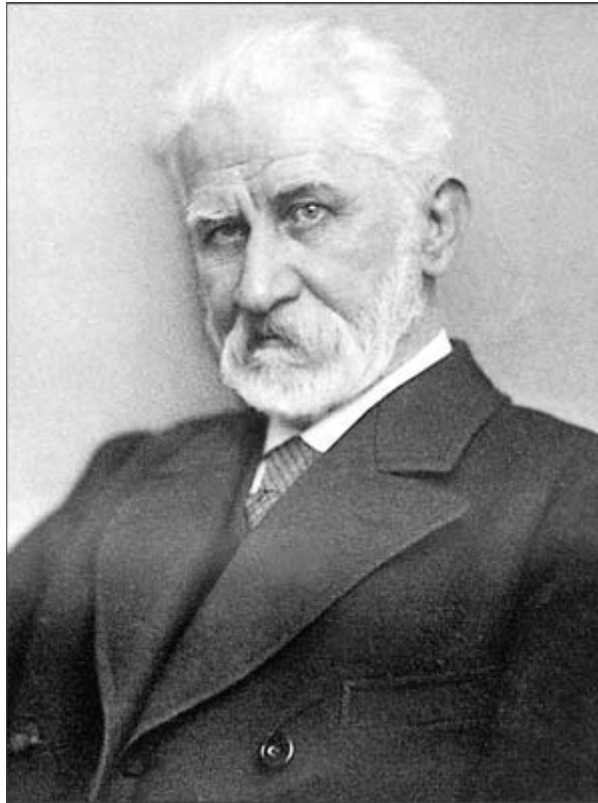
"Zheto7o" ue8ove, with an endless variety of individual types. It is possible, however, that new types will develop over time, such as those in the United States, Australia, southern Europe, etc. The same applies here, where the well-known phenomenon can be observed; for example, in a multicultural environment, there is a growing tendency towards diversity, the absence of late moronic subjects (subjects of wisdom), a decrease in intelligence, the disappearance and early loss of subjects, immaturity, grey hair, early death, etc. The rapid extinction of many racial types necessitates their careful study; but outside Europe, this work is progressing very slowly. In Europe, thanks to observations of conscripts, prisoners of war, etc., it is possible to collect mass observations of variations in types (height, weight and age, body proportions, head shape and ~~the~~ distinctive characteristics, etc.), which have already led to interesting conclusions regarding the species changes of individual species and their distribution in different regions of Europe. The study of the remains of ancient monuments, fortifications, etc. This allows us to compare, to a certain extent, modern types with ancient ones and come to conclusions about the change in types over time. To clarify the reasons for the changes, it is also important to observe the distribution of different types (e.g., labial, remeschenny), more or less sufficient food and nutrition, terrain (mountains, plains), etc. The methods and techniques for observing different racial types are described in the guide to anthropology (e.g. Topinara, Ranme, etc.), in particular anthropological and anthropometric instruments (Broma, Schmidt, Garson, the anthropological department of the Moscow State University, Taranom, etc.).

The Study of Psychological Types

by N. Anuin

*Vestnik Evropy, 1890,
May, vol. III, p. 6*





Recently, a new, so-called "anthropological" school of thought has emerged in legal theory, gaining many supporters, especially in Italy, but also in France and other countries. In Russia, one of the most prominent representatives of this school is L. A. Lir, who has published an extensive work in two volumes: "Magotnye prestupniki" (Magotnye Criminals), and now presenting a new study on the psychology of crime. On

"Anthropological" violence is not limited to physical attacks; Many people oppose it, not only lawyers with their legal and metaphysical arguments, but also naturalists and doctors. The desire to see criminals as abnormal, a special psychological type, and to associate crime with certain known organic conditions, arouses particularly strong opposition. It should be noted that many of the generalisations made by Lombroso and his followers in relation to the anthropological causes of crime are based on an exaggerated emphasis on certain characteristics, and the spread of motorных

insufficiently substantiated and even positively incorrect and tendentious. On the other hand, it has been pointed out that morality and criminality depend to a large extent on the state and degree of development of society, and that it is possible to speak of criminal and non-criminal types, at most, in general terms. one can only speculate about the types of criminals, spiritual leaders, artists, and various other social groups, conditions, masses of society, professions, etc. — да и то есѣи имеются в виду там насываемые

under the influence of which the characteristics of the organism are developed; then it takes on predisposing factors, under the influence of which the organism, which has already become poorly balanced, develops are formed on crimes. The centre of the crime is determined, of course, in the context of the criminal organisation's activities, driving itself itself as criminal under the conditions predisposing to it. At the same time, since the types of criminal organisations can be created and exist for various reasons and under various conditions, repressive measures against them convicted criminal not be determined that the of the crime, and should be consistent with the specific features of each individual case and should be applied only when there is a real need for them. There is no doubt that the provisions formulated in this way anthropologicalshmy, can be and difficult to apply in practice, nevertheless, they deserve serious attention. Medicine currently does not seek to cure the sick, but strives to cure the sick is guided in the the in снауітсўной degree of the characteristics of the organisation of patients, tam touno and дўя u7oʋoвнo7o rights, it is important not to be distracted by the distribution and mapping of crimes, but to achieve an understanding of them; and it is necessary to study the types of criminals, the causes that lead to the emergence of and crime, and the reasons that predispose people to criminal acts. On the one hand, it is necessary to исуение тех небўа7оприятных усьовий, моторые способствуют появўению и умножению преступности; on the other hand, the most common crimes, which are committed by criminals and which, in many cases, actually reveal their abnormal psychological development. Even if we assume that anthropological factors play a significant role снауение стой возможной связи преступности с боўешненностью и ненормаўностью op7анисашии, it is impossible not to admit that the persistent pursuit of criminals using strict scientific methods can greatly contribute to the clarification of those complex and confusing circumstances, which, in my opinion, are numerous, harmful to society, corrupt and criminal. actions.

New composition 7. It is necessary to explain certain aspects of crime. of crime. It is dedicated "nervous, hysterics,

spasms and obsessions of varying degrees." All these manifestations of a nervous disposition are deviations from the normal type, — deviations that are apparently multiplying in modern society and giving rise to a significant number of criminals. The author first describes the "perfect and strong organisational type, well-balanced, evenly and harmoniously developed and developing," — a type that, according to him, is now relatively rare. Due to unfavourable conditions of nutrition and existence in general, a large number of people are exposed to

"Lisinogom poverty," accompanied by "progressive immorality" and leading to moral and ethical degeneration. This degeneration manifests itself in varying degrees and types. First come the subtle nuances of a nervous temperament, with increased excitability of the nervous system, unfavourable for calm, attentive, monotonous work and constant changeability, instability, irritability, and impulsiveness of actions, which, under certain conditions, can manifest themselves in criminal acts. These are people who are more or less hysterical, representing themselves as

"Unpredictable and unstable imbalances." These are people with strong but abnormal sensitivity and self-confidence, with a tendency towards eccentricity, in contradictions, many peculiarities and some in turbulent upbringing. Not far behind them are those possessed by a severe form of neurosis, which is clearly linked to the intensified obsession with amorphism, and the latter — "with a multitude of the darkest aspects of social relations, leading to extreme poverty and pauperism." The author analyses the negative impact of amotism and provides data showing that amotism and crime are "two phenomena of social life that are closely linked". But crime is closely related to aggression, which also creates a favourable environment for the development of crime. Spirituality is closely related to impulsive, uncontrollable emotions and moral perversions, which can manifest themselves in the form of criminal acts, unconscious and conscious. Nevertheless, all of them are still sensitive natures, "capable of releasing hidden emotions." But "the process of organised understanding, even if favourable conditions for recovery do not arise, moves forward and generates, in a series of descending steps, an ever greater and greater understanding of the nature of the breed,

author's initial thesis, in his understanding of a "perfectly and significantly organised type of balanced, uniform, and evenly developed and developing *человека*". This type, according to the author, is characterised by "*сангвиническим темпераментом*" (a calm and balanced temperament), *который*

"is most favourable for the proper and correct development of the organism and for the most complete fulfilment of all its functions." Firstly, the author does not explain what he actually means by temperament, whether he understands it in a narrow sense, "the degree of excitability of the organism from external and internal stimuli and the duration of its reaction to the subsequent excitation" (~~and~~ *according to* Nechalta's definition), and in a broad sense, mixing it with character and type, that is, with the degree of mental development (the relationship with the surrounding environment) and moral development. Apparently, a closer meaning is assumed, namely the degree ~~of~~ intensity of sensation, depending on the composition of the blood, the strength of the heart ~~the~~ elasticity of the vessels, and the speed of blood circulation. According to these criteria, temperaments are divided into sanguine, choleric, melancholic, and phlegmatic; ~~the first two~~ are characterised by quick reactions and manifestations, the second two

— *медлительными*. The second division is based on greater or lesser intensity of feelings and manifestations. ~~If~~ of the former, they are rapid and intense, in the case of the latter, rapid and calm; melancholic people they are slow ~~and~~ intense, ~~in~~ phlegmatic people they are slow and calm. Mr. *Триш* understands that apparently, the sanguine temperament is not possible; he says that the movements of *сангвиников* are quick and strong, their character is tense, their thoughts flow freely and quickly, one after another, in various associations; at the same time, they are self-confident, decisive, courageous, and cheerful. He sees ~~the~~ *Сангвиники* "truly beloved and gifted children of nature" and considers them representatives of a normal temperament. However, they define the sanguine character differently. According to *Нечалта*, for example, "the sanguine temperament, with its quick but stable feelings and expressions, quickly becomes excited about everything and just as quickly becomes bored with everything and abandons everything; he is talkative, agrees with everything, gets along with everyone and is friendly, but he does not *способен* *интересоваться* и *растопляется*; he lacks constancy and persistence, everything is changeable and he gets bored." *Нечалта* and does not consider the temperament of the post-*сангвинический* to be the most normal and the most normal. Bearing in mind that observations on corpses

The assumption must be based on sufficient convincing data; it is necessary to assume, for example, that the dominant character prevails in the most muscular nations, and that it is typical of outstanding geniuses — in the areas of thought, feeling and will. There are no such assumptions in 7. There are none, nor can there be any. Among European mythological figures, some have one temperament, others have another, and among the outstanding representatives of the universe, whose names are associated with the progress of the human race, one can find both sanguine and melancholic, choleric and phlegmatic types. On the other hand, conversely, among the fallen and criminal people, one can apparently also find the most diverse temperaments. It is enough, for example, to read Dostoevsky's "The House of the Dead" and come to the conclusion that among the characters there are representatives of the most opposite temperaments, and at the same time, perhaps, the most pronounced. Mr. Ryzhenov, apparently, that not all people are endowed with the temperament that suits them, and that there are many "abnormal" individuals of this type. We, on the other hand, are inclined to think that if all people had the same temperament, the process of creativity would be much slower and more one-sided. According to Bundt, the ideal character can be considered one that combines all temperaments. "It must be sanguine (act quickly but calmly) under the influence of the joys and sorrows of everyday life; melancholic (act slowly but strongly) in serious moments of important events in life; hasty (acting quickly and decisively) in situations involving serious interests, and persistent (acting slowly and carefully) in implementing decisions." Without going into the details of Bundt's idea, it can be noted that such a combination of temperaments (which Bundt confuses with characters) is rare in state appear in one person, but it undoubtedly characterises человек in его целом. In the moments of mutual development and in mutual reflections, mutual temperaments act and interact, complementing and correcting each other, and all together they reflect diverse impressions and react to them in diverse ways. One thinks of something, the other leaves a clear mark, one prepares, the other carries out, and in the end, the result is a harmonious whole.

We believe that the process of modernisation and development of the economy is underway.

No less significance can be attributed to 7. ~~Три~~ and the classification of 7енесиса расхитных psychological types. The origin of nervousness, hysteria, spasm, osmuda, 7. ~~Три~~ can be attributed to the unfavourable conditions of our social life. Summarising the opinions of various writers on this subject, the author readily gives preference to the more vivid and striking, albeit scientifically dubious, ones, such as, for example, "our people are nervous in the general sense of the word"; "our ancestors had many more nerves; all their demands were reasonable; we, however, have many more (?) nerves, and our impoverished life is unable to calm them"; "A quiet, orderly and balanced life, which we had in the past, has been replaced by an uneven, agitated ~~an~~chaotic existence." It is interesting to know whether this is true. "the old days" with "the right way of life" — in the context of wars, revolutions, relentless struggle, the rule of invisibility, medieval barbarism, and so on? Undoubtedly, modern social life has its dark sides, and in the struggle for existence, wither and die, not only people, but also the very definition of what is harmful to modern society, it is necessary to take a broader view and apply a comparative method. Nervous, hysterical, epileptic and suicidal people existed in the past, not only in Europe, but also in other parts of the world, in the warm south and in the harsh north. Among primitive peoples, however, freaks and monsters are encountered much less frequently than in civilised societies; but this can be explained to a large extent by the fact that deformed and disabled children are often killed there, and they themselves die, unable to endure the hardships of primitive hunting life. But hysteria and possession, which develop with age, are not uncommon among primitive peoples, among whom the possessed inspire even special respect and fear, as they are usually seen as manifestations of mysterious spirits capable of influencing people's destinies. Hysterics and sleepwalkers are recruited as shamans.

— intermediaries in relations between humans and spirits — exist not only ~~in~~ Siberian tribes, but also, under different names, among the Samoyeds, American Indians, the Nez Perce and the Maliseet, Mangansiyev and others. Mr. ~~Три~~ gives examples ~~from~~riamini~~st~~i, ~~nam~~ ахмо7охити and спитцептими ию7да в

In a state of insanity, they commit murders and acts of violence; but the same acts of violence are committed in a similar state by non-European peoples. Among the Mayans, for example, it is not uncommon for someone to go amok, when a man falls into a frenzy in a state of unconsciousness, runs around with a club (minzha) in his hand, striking everyone who crosses his path. According to Nivinsone, it is also not uncommon for them to have sudden fits of rage. Pagac in the last century in Siberia among the Mauns, and Bastian twenty years ago among the Peruvian Indians, witnessed local hysterical epidemics. Many travellers have reported nervousness and hysteria among our northern tribes, the Gopars, Ostiaks, Samoyeds, Tunusovs, and Mamudagovs; the term hysteria septentrionalis has even been proposed. On the other hand, it should be taken into account that physical and mental degeneration can sometimes be caused by the influence of the climate, food, and water. For example, there are known areas where, for unknown reasons, a peculiar disease develops, accompanied by melancholy. Such areas exist in the Alps, the Andes, in our Caucasus, in Turkestan, in the Perm region and in Eastern Siberia, along the Anapa River. In Bavaria, there is a region where the current situation and mental retardation are not particularly common, but where the population includes many people with mental retardation and mental disorders, abnormal bone structure, who are deaf, speak unclearly, and have limited mental abilities. All these data and observations must be taken into account when judging the harmful effects of modern social life. However, we must be very cautious when it comes to the natural conditions of countries (in terms of relative wealth and poverty). Mr. Ryzov cites, for example, the results of research by Vigerme, according to which in France "exemption from military service on grounds of poverty is more common in poorer countries where people are worse off". However, Bigerme's conclusion has long been refuted by studies based on more reliable data by Buden, Brom, Bertigion and Topinar, which are considered the main factor determining the growth rate of the population by region and department is the influence of race, ethnicity, — the predominance of Iberian-Gypsy-Metic population in the south-west and German-German population in the north-east of the population.

It is impossible to make a definitive statement, but
"constantly progressing heritage is associated with each

new generation its own particular type of persistent poverty [ископ7иуесто7о обеднения". Выявление

"Gradually progressing heredity" can hardly be accepted: heredity is a predominantly conservative property; without conservatism, species and breeds would diverge into a multitude of possible variations. Heredity is manifested in the transmission of the main characteristics of parents to their offspring; thanks to heredity, certain characteristics are retained, and the original conditions are restored in the offspring to their original type. The question of heredity has not yet been fully explored by science; however, it has recently become the subject of intense research. But even if the question has not been fully studied, there can be little doubt that the characteristics and peculiarities acquired by an individual during its lifetime can, in rare cases, be passed on to its offspring. If we see such a transmission quite often, it is because we confuse heredity with influences during conception and intrauterine development, ~~and~~ during subsequent growth and development in the family and society. In practice, it is often difficult to analyse the degree of influence of individual factors. Take, for example, a son who is a bully; the question is, to what extent is this behaviour influenced by heredity, developmental conditions, family and community influences? What is passed on to children may depend on heredity and (more likely) on extrauterine influences. The transmission of known psychological traits and abilities can be reduced to similarities in developmental and growth conditions, temperamental homogeneity, and similarities in the influences acting on them. In general, heredity appears to be a very important factor, and it is dangerous to attribute to it everything that ~~we~~ cannot and do not want to explain by other causes.

Mr. ~~Бриль~~, apparently, does not understand the danger. Not only does he introduce us to heredity everywhere, and moreover to progressive heredity, but he also shows us what happens in the organism of individuals during their progressive development. "The first result of the impoverishment of the previously developed (?) organismic life seems to be a more or less pronounced nervous temperament." "The basis of the nervous type of organisation seems to be is often accompanied by a hereditary impairment and impoverishment of the nervous system's motor functions, ~~the~~ resulting impairment and impoverishment of motor coordination and nutrition." Organic depletion in various organs and

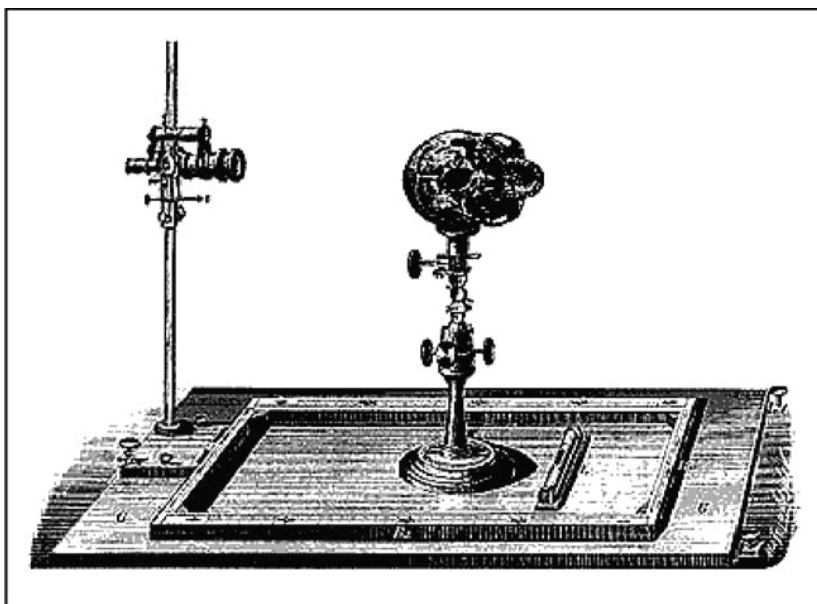
their systems appears to be uneven. Hence, the deterioration of the soil can apparently proceed in two ways." "In general, it can be said that, moving from nervousness and hysteria, and then to depression, we are simultaneously moving through stages of increasing severity of disorders and disturbances, and at the same time, apparently, and increasing organically degeneration."

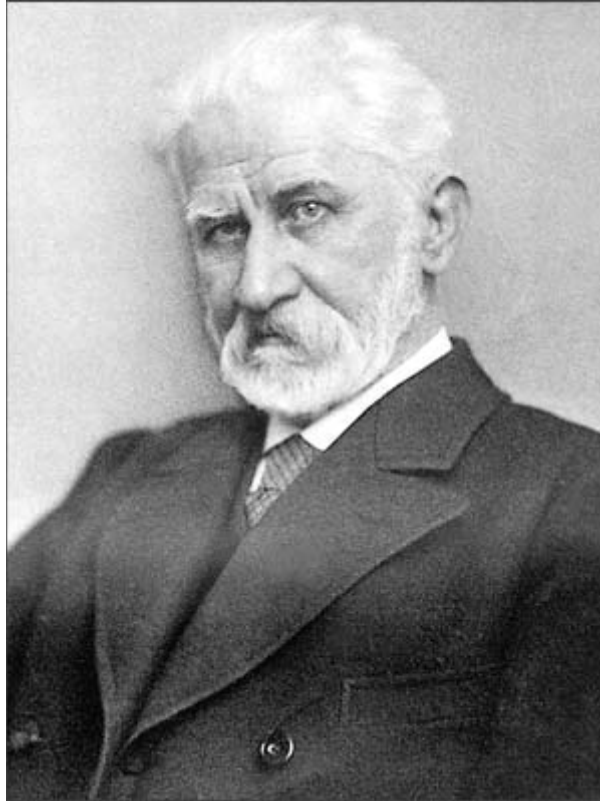
"The mechanism of compulsive and uncontrollable behaviour in agoraphobics, nervous, hysterical and obsessive individuals appears to remain the same," etc. All statements "apparently" represent, obviously, assumptions based on analogies; scientifically, in this area of comparison between lisio7ini, psycho7ini, patalo7ini and soio7ini, very little is known, and therefore it is premature to establish coherent systems of "cognition" and "degeneration". The study of crime and criminals using all possible scientific methods, including the explanation of their different types and the connection between mental and physical organisation, is, of course, very important and, in the future, is likely to bring significant benefits; but at the same time, one should be wary of falling into one-sidedness, premature generalisations, and attempts at vague, imaginary explanations — in the absence of sufficient scientific data. On the other hand, "anthropological law" should, in our opinion, should be based to a greater extent on anthropological data, that is, the science with which it associates its name, its ideas and methods.

Anthropomorphic monkeys and lower types of ueʎoveuectba

Z. N. Anuin

Vestnik "PRMPO" No. 1
M., 1874





"B nauae vey, — that's where Oran7-Birma (a primitive Magma tribe living on the Magma peninsula), ~~in~~ the 70 forests of Olira live two white monkeys — "unmapute". Perched on tree branches, they live a peaceful and innocent life, bound together by a close, mutual love ~~and~~ surrounded by numerous offspring. When the latter grew up ~~the~~ forest became crowded, the monkeys gathered their children and, looking down from the top of the mountain at the wide plains stretching out at its foot, they would encourage them to climb down ~~and~~ explore the world. Encouraged by their parents' wishes, the monkeys descended into the open, sunny plain, where everything was more beautiful and pleasant to them than in the damp, gloomy forests ~~in~~ mountainous homeland. Forced to make do with previously harsh, wooden sticks, muddy moray eels and yams, they suddenly found themselves surrounded by an endless variety of the most delicious and nutritious fruits. This change did not take long to take effect. The growth of the trees began to accelerate, and they

They are noticeably improving and getting better. They opened their eyes, and the motors that powered them began to turn, their insides changed, and then their bodies and minds changed. The hair on their bodies began to fall out, their rumours gradually faded away, and one fine morning, the little monkeys woke up as real people. The same thing happened to the monkeys, but with different consequences. The monkeys' gentle nature underwent a dramatic transformation. Passions were awakened, disputes arose, enmity developed, and the frightened monkeys, would have killed each other if foreigners had not appeared and restored order and harmony.

This legend, even though it resembles some of the latest scientific theories in its original, childishly naive form, it does not represent a completely accurate picture of reality. With greater lesser variations, it is found among the most diverse peoples in Asia, among the South American Indians, in Central Asia and elsewhere. We find it in Tibet, where one Buddhist legend (of Indian origin) says that the first inhabitants of the country descended from a pair of monkeys, namely Brahma and Shiva, who later became the Tibetan saint Avagomitesvara and Yang-rei-yu, and Brahrinmo himself, who was accepted by one of the seven gods and goddesses, Kadroma. From this couple came three sons and three daughters — the ancestors of the Tibetan people. One holy hermit, who lived on Mount Padaga, taught them how to cultivate plants, which, having completely changed their original nature, had a beneficial effect on them. so that their tails became shorter, their hair gradually disappeared, they became more intelligent, turned humans and began to dress in wooden clothes. Their descendants multiplied and formed separate tribes, which were in a primitive state, until an Indian man of the Samiya clan appeared and united the separate tribes into one independent state.

It can be assumed that the idea of a possible kinship and mutual transition between humans and apes is quite widespread, among related peoples (mainly in tropical countries), and among mythological peoples — with the exception that in the latter case, the monkey origin is usually attributed to ordinary and even rough tribes (e.g., by Hindus to Tibetans), and

to certain (sometimes even aristocratic) lamias. There is a belief in India that the Parbender tribe descended from the monkey Hanuman, from whom they inherited their tail, which was present in the first humans. Theodore also mentions a certain lamia in Alrim, whose tail, a natural appendage, was passed down from generation to generation, among many other features. It should be noted that the legend of the original tailedness of humans is quite widespread; we encounter it in South America, on the islands of Fiji, among the Tasmanians and other peoples. According to some South American tribes, the loss of the tail characteristic of humans is even more harmful, as it has a negative impact. It is precisely this that makes people irritable and angry, and the loss of it, it becomes more difficult to ward off evil spirits and demons, whose minds are capable of are known to provoke people to the point of madness. On the contrary, according to Tasmanian, the tail of the first humans is a great misfortune, and getting rid of the motor required even the intervention of a special supernatural being, who freed them from their burden with the help of amputation.

In most cases, especially when a certain degree of maturity is reached, the possibility of kinship with apes is admitted, but we must remember that those who are physically and spiritually at a relatively low level of development are surrounded by them. The lowest species are even confused with apes in their understanding, to such an extent that sometimes real apes are taken for humans and, conversely, real humans are described as apes. At the same time, the possibility of the reverse, i.e. metamorphosis, is also admitted, that is, the transformation of humans into monkeys. Examples of all such and similar representations can be found quite often among the most primitive peoples. In India, the name "monkey people" is still given to some primitive tribes of the country living in the mountainous and forested areas of the Indian peninsula (known as hill and wood tribes). On the other hand, it is known that the Sanskrit legends about monkeys fighting in Hanuman's army actually refer to people, namely the primitive tribes of India, who were later driven into the mountains and forests by the Ravas and Aryans. On the contrary, many tribes of the Neolithic, Mayans and South American Indians believe in

Monkeys, especially higher ones, are real people, and if they don't speak, it's because they're afraid that their freedom will be taken away and they won't be able to work. According to others, they were once human beings, but then lost their human form — their power over animals. Some Arab tribes have similar beliefs about the transformation of humans into monkeys, and the Arabs of Cordoba have similar beliefs about monkeys. Similar beliefs ~~about~~ the transformation of humans into monkeys are also found in Memsim, where the legends of Togtemov mention such a transformation under the name "airy vema". — in Musugman, one legend describes how a Jewish family was subjected to the same punishment, for not observing the Sabbath, — in Kalrov, the motorists believe that one of their names was transformed ~~to~~ pavilion, etc. Some people believe that monkeys have the same soul as humans, while others believe that the souls of people (all people, including privileged individuals, such as kings and priests) pass into them after death. — a belief that also exists in South America among the Tupí people. From here, it is not far to the transition to the belief in demons, supernatural beings, which is expressed in the superstitious belief of many peoples that they are "spirits of the dead," especially in those regions which are found in the religions of Egypt, India, Babylon, Carthage, Peru, etc., and some of these beliefs, the form of superstitious prejudices, are even found among the ancient Greeks and Romans.

Returning to the confusion between concepts about monkeys and concepts about humans, which is quite common in folk beliefs, let us note that a striking example of this can be found in the names of some of the most primitive peoples. For example, the name of the orangutan is the Brazilian Cauiari, the Siamese Khon-pa, etc., which are based on the "golden monkey," are more commonly used to refer to monkeys, mam dya obosnauyeniya obesyan, tam and living in the ~~same~~ areas as primitive peoples. Such confusion of concepts, such qui pro quo, are sometimes found even among civilised peoples who are at a relatively high stage of civilisation. In one old portuguese manuscript describing the Indian tribes of Brazil, it is said, among other things, that east of ~~Егусна~~ lives the tribe of Cuatas, which is very remarkable in that the Indians belonging to it usually go to

They are small in stature and have a slender build, They sleep directly on the ground and in trees, do not use tools, do not live in settlements, and feed on berries, roots, and fish. The author of the manuscript apparently did not realise that the Kuatis he described were not humans at all, but monkeys, known to modern zoologists as *Ateles paniscus*. Another example can be found in a Tibetan (Buddhist) writer who, describing the spread of Buddhism, argues that since Buddhism had already spread throughout Hindustan and neighbouring countries, the Buddhist monk, seeing no more people to convert, decided to enlighten a large species of monkeys called "yamua" and "Ramua." The enterprise was entrusted to a well-known spiritual leader, revered by the followers of a certain Buddhist saint. The man was able to successfully complete the task assigned to him and converted a large number of monkeys to the new religion. Interestingly, there is a similar Christian legend, namely the legend of the conversion of a baboon, which tells of the conversion of a baboon.

"целовека и пчелы и иноше[а]хов, with a 7о[у]овая dog." The mixing of baboons with humans is common in the works of many writers, both ancient and medieval. There, Pini describes seven different species of monkeys in Zlonia and nearby — one people, the Inamog7ov, with dog-like tails. Zian speaks of the Indian people of Kinomelakh, who have dog-like features but are otherwise similar to humans and dress in animal skins: they are known for their fairness and do not harm people, they do not have a language, but they sing, dance, and understand the language of the Hindus. They live by hunting, sleep on the ground, and prepare their food not by cooking (they do not know how to cook), but by tearing it into pieces and drying it in the sun; they breed sheep and goats and feed on their milk. The opinion that the Inuit constitute a special race of people seems to have originated in the ninth century AD, as evidenced by a letter from Bertram to his friend Rimbart, which has been preserved since that time and which discusses in detail the question of whether the Inoelags descended from Adam and whether they have animal souls. Bertram agrees with the latter opinion. As an example of the opposite view, we can cite an ancient traveller to Nangandia, who, describing Nopare, says: "This is an accurate description of the small creature called Nangand; one can say with certainty that, apart from monkeys, it is the most intelligent of all animals."

It is curious that one (anonymous) writer of the 17th century, attempting to divide *человечество* ~~in~~ separate types, expresses himself about the few *чужие*, although he already recognises them as *чюди*: "Goblins," he says, "can be classified as a fourth type of people. These are small, stocky creatures with thick legs, broad shoulders, a thick neck and an unusually elongated body, very unattractive and very reminiscent of a bear. I have seen two of them in the forest, but judging by the drawings I have in my possession and by the descriptions of their appearance, they must be very large animals.

Despite the many similarities and the possibility of mutual transition between humans and apes, popular imagination does not stop there, but goes further, to animals that are most similar in appearance. In the absence of apes, it confidently traces its origin to dogs, wolves, beavers, bears, foxes, martens, weasels, even ants, beetles, and other insects. There was a legend among the Agyuts (according to Saryuev) that the first people owed their origin to a single dog that fell from the sky onto the island of Vmyam and gave birth to two cubs, one male and one female. and one female, who resembled humans but had dog-like paws; ~~the~~ two were freaks and were considered to be of a different race. According to another legend of the Ayeuts (quoted by Beniaminov), the first humans descended from two creatures, similar in appearance to humans, ~~but~~ with thick fur on their bodies, like monkeys and bears. The names of the North American Indians were derived from various animals, such as the beaver, the raven, the owl, the crane, the fish, the turtle, etc. Each animal was considered the ancestor of a particular tribe, and its name and image formed what is called a totem — the tribal symbol and emblem. From there, the Baris tribe spread to the northeast of Alrim; from the Promoda tribe, the southern Alrimansmo tribe of Bamysna spread, and from the Uperve tribe

— the inhabitants of the Morpegavate Islands, from ants — the inhabitants of the Antigom Islands, etc. It is difficult for a modern person to even imagine how people could come up with such strange concepts; they must seem simply absurd and ridiculous to them, devoid of any meaning or sense. However, the possibility of their origin becomes more understandable if we take a closer look at the relationships in which the primitive *человек* *м* *отружающему*

On the one hand, to the animal world, and on the other, to the way of thinking that guides people at the lowest stages of development.

First of all, it is not difficult to see that in primitive times the animal world was not separated from nature, but it is necessary to compare it with the modern one. Of course, primitive people believed that animals differed from them in their appearance, but they considered these differences to be secondary and even less significant than their internal similarities. According to these concepts, for example, animals have the same immortal soul as humans, and the soul can also pass after death into the spirit world, just like humans. That is, according to Kamuadagy, the soul of every animal, no matter how small and insignificant, even a fly, will live in the next world, alongside humans. The Assamese Kumis believe that the soul of every animal they kill while hunting, as well as those who have fallen in battle, will live with them in the afterlife. Based on a similar belief, the Zcimosy (as well as some North American Indian tribes) for example, in 7rob мѣаѣи, a dog is buried with a girl, so that the dog's soul does not disturb the girl's soul during her difficult five-day journey to the other world. This belief was widespread, which is why, for example, in Patagonia, they used to bury the dead in their homes, similar to what was done in ancient times in Europe and other countries. Some peoples go even further in this spiritualisation. The the Karen people, the inhabitants of the Fiji Islands, and some Indian tribes believe that not only animals have souls, but also plants, animals, and even inanimate objects, such as houses, axes, etc. For example, the inhabitants of the Fiji Islands believe that when a tree is cut down, its spirit immediately departs to the other world (which they identify with the mythical island of Bogotu); if a knife is broken, a hatchet is broken, a hut is broken, then the souls of all these objects also await immortality in the afterlife, where they will be used by the gods. Comparing this belief with the concept that primitive peoples have of the afterlife, which they consider to be a direct continuation of the present life under the same conditions, we can explain to ourselves a well-known custom which is widespread among the most primitive peoples: the custom of burying the bodies of beloved animals (and sometimes slaves) in graves, along with their weapons, ornaments, pipes with tobacco, purses with coins, and in the case of women, jewelry.

7rebni, ropes for carrying heavy loads, weights, etc. Not content with attributing souls to animals in its primitive conception, it considers them in many respects to be homogeneous with humans and admits that that animal souls can sometimes enter human bodies and vice versa. There, among some Nehemites, there is a belief that animals that feed on human corpses, such as hyenas, can thereby appropriate the souls of the dead. There, the Zsimosi are convinced that their "ancestors" and "ancestral spirits" can, in their dreams, replace the soul of a living person with that of another, healthy, free from sin, fire, birds and other evil spirits. Many peoples have and continue to have a belief that witches and sorcerers are evil spirits (the same, moms and ordinary mortals, witches and devils) can transform themselves into animals and take on the appearance and all the characteristics of a tiger, wolf, bear, leopard, lion and other animals. This belief in werewolves is particularly widespread among the Alrim, Kalrov, and the Hottentots, but it also exists among many other Asian and American peoples, as well as in Europe, where at times such werewolves (vogmodani, loupsgarous, Wehrwoelfe) were believed to exist, until it became clear that the phenomenon was a special type of mental disorder, known in medicine as

"Nimantropia." When Simeon ascended the throne in 1542, Constantinople was so infested with werewolves that within a few days they were exterminated. This belief was widespread in France, in the provinces of Orléans and Montagne in the 16th century. Belief in werewolves still exists among the population of France, Italy, Germany, and Slavic countries, and Panisse de Coguen writes about one werewolf, Maresha de Nonviga, who, in 1804, was sentenced to life imprisonment on the islands. The belief in so-called "metempsychosis" was widespread (and remains so to this day) among many peoples, as was the belief in the transmigration of souls after death from one being to another, from humans to animals and vice versa. We encounter this belief among primitive peoples (Indians, Neolithic peoples), as well as among more highly civilised peoples, such as the Hindus, according to whose concept, all differences between beings are relative, not absolute; they are all akin to each other, and can become human beings and become them again, while pariahs and barbarians constitute the lowest ranks among humans and the highest among animals.

Similar ideas can be found among some Greek philosophers, among the Magi, in Manichaeism, and even among the most recent thinkers, such as, for example, in Cema.

Attributing souls to animals, man and *ueyobema*, primitive imagination endows them with the same mind, the same feelings, passions and abilities; it also attributes to them the gift of speech, the ability to speak and understand human language. This explains, for example, the primitive origin of fables, where animals speak and act like humans, communicating not only with each other, but also with humans. At the earliest stages of development, folk imagination already assumes that humans once had the ability to understand animal language, but then lost it (as evidenced by the fact that old women are said to have this ability, according to the Nechry family in Born). We believe that people, "snahari", can still understand it, and this gift is attributed, for example, in its time, Apollonius of Tyana, and the Hindus believe that this gift can be obtained by anyone, but one must first purify one's ears with certain rituals. In Austria, there is a belief that on Christmas Day, at midnight, all animals receive a gift and can tell what they experienced in the past year and what to expect in the future. This concept may have a primitive origin in relation to their dependence on animals, as can be seen, for example, in the answer of one Beuayan, who, when asked by the missionary Molata, in his opinion, the advantages of humans, replied that he did not know them, explaining that humans are superior to animals in many ways. In some cases, primitive perception places animals even higher than humans, as beings superior to them in strength, agility, foresight, and rationality of actions. In fact, according to primitive concepts, humans are not at all at the top of the natural order, immeasurably higher than all other animals; on the contrary, the latter sometimes seem to him to be more perfect and privileged than he himself, and he sees in them mysterious beings whose lives and actions are dark and mysterious, and he is inclined to believe that they are endowed with higher, supernatural powers — to bow down before them, to appease them with sacrifices, to worship them and to imitate them. With the gradual development of mythology, the original fear and reverence for animals, monstrous creatures, and ghosts should have lost their original dimensions, but nevertheless, they remain to this day in folk beliefs.

They are evident, for example, in the respectful greetings of hunters to wild animals, in their reluctance to mention their names, especially in the winter, etc. It is known that many Siberian foreigners, such as the Gody, Koryami, and Samoyeds, do not like to call a bear by name, for example, but try to express themselves in a foreign way: sver, starim, dedushma. After killing it, they apologise to it, blame the Russians for everything, pray before its corpse, etc. The North American Indians do the same thing. for example, after killing a bear, they put a pipe in its mouth, arrange a special feast for it, and the Zimimos, who killed a moose, apologise to its mother, saying that they need to eat something, otherwise they would die of hunger, etc. This humiliation can sometimes reach the point where turning into an animal can be considered a blessing and a joy for the victim. The Romani people have a legend that

"Manitu," who was afraid to tell them one thing, that even in the most terrible moment he would refrain from cruelty, turning him into a beaver, and that this is where beavers originate from. Here, it is implied that to be a beaver is to be wise; and indeed, one traveller, Parman, recounts that he heard from a well-educated Indian that beavers and white beavers are the most intelligent "creatures" in the world.

Many of the most characteristic features of primitive animal representations can be explained to a certain extent by the fact that in which the primitive man, weak and defenceless, found himself in constant struggle with the animal world for his very existence — a struggle that was undoubtedly terrible and often ended in death and destruction. But the main explanation for all this lies in his immaturity, his limited understanding of concepts, his ignorance of himself and the nature surrounding him, and his inability to analyse and think. It is known that the ability to analyse objects and phenomena, and to understand the relationships between them, is all the more perfect, the more developed it is, i.e. the more it possesses a greater number of conscious concepts; and, conversely, the more perfect it is at recognising existing relationships, the more correct its conclusions and comparisons are, and his perceptions are more accurate, rational and consistent. The primitive uevobem has a very limited set of concepts, and the number of objects it can comprehend is small compared to that which

It is part of my 7 мыслей Шивы, и со временем, having with it a period of мыслительного развития. Most abstract concepts are not necessary and incomprehensible; he can only grasp simple concepts, and even those are one-sided and limited, as are his mental horizons and one-sided approach to activity. In each of the few subjects accessible to his consciousness, he grasps only what makes the greatest impression on him, often overlooking many of the most essential features that cannot be grasped by the mind. At the same time, he often lacks the ability to connect his fragmented concepts and bring them together into a single, coherent and complete picture. This does not mean that primitive people have no concepts at all; on the contrary, history and psychological observations (e.g., of children) show that it usually appears earlier. According to Dr. Gupenbug's observations, when children awaken their abilities, they first grasp the concept of God, then that of some object accessible to the senses. But it should be noted that the process of cognition requires analysis, because the concept is presented in a vague and unclear form, so that later, through induction, it can be revisited, but in a meaningful and conscious way. In the primitive sense, concepts are essentially meaningless expressions of homogeneous (i.e., conscious) impressions, not verified by analogy and not tested by experience. There, where we come to the conclusion that a number of abstract concepts contain within themselves the concept of being, we often encounter original examples of the powerlessness of thought. For example, in many American languages, there are no words at all to express the concepts of "to be," "tree," "plant," "animal," etc. and, conversely, there are often many words for one and the same concrete object or action, depending on the state of the object and the circumstances and conditions under which the action is performed. With this inability to synthesise and analyse phenomena, to form abstract concepts and to understand the relationships between objects, primitive man resembles children to a large extent, who, as we know, when asked to answer abstract questions, become tired and completely lost. The traveller Beru says that "it is very difficult to think for most people, and it is impossible to ask them about anything."

abstract concepts, they tend to focus on stability and security. However, like a child, a person is able to be satisfied with the first answer that comes to mind to a question, and his immature mind does not feel the need, and indeed cannot, to treat it critically and subject it to serious discussion. A few analogies are enough for him, for the most part, to establish the identity of a few coincidences and sequences to explain causality. It is well known that a very broad role is played, for example, in the history of the intellectual development of peoples, by the fallacy: post hoc ergo propter hoc, and the most important discovery has in the period of primitive culture the process called "mixing the subjective with the objective". The explanation of this and similar psychological processes significantly contributes to the understanding of primitive societies and provides an explanation for many of the most confusing phenomena of ancient societies..

Thus, primitive people had very vague ideas about their difference from animals and their physical and mental perfection, so it is quite understandable that in all those areas where monkeys, especially higher ones, are not a rare phenomenon, he must come to the conclusion that these creatures are very similar to him, even though they are not related and are not identical. This is evident from the similarity in their physical appearance, many features of their way of life and customs, which are to a certain extent reminiscent of each other and, in most cases, are clearly exaggerated and supplemented by their own imagination. It has already been mentioned that many Indians, Indians, and Mayans believe that monkeys can talk, and they attribute this ability to them. They add that monkeys have human social structure and way of life as humans do — that they have a hierarchy and roles, as evidenced by the fact that they wear leashes and lean on sticks; — they have a system of rights and duties; — they gather from time to time in groups and judge and punish their neighbours; — they wage strategic wars, both among themselves and with other animals, such as sheep; — they satisfy their needs with mothers and fathers, dress themselves, build themselves dwellings, bury their dead comrades, and, like humans, love to adorn themselves with jewellery, etc. Namely, many peoples share the belief that monkeys love to take wives for themselves, live with them, and

They adopt children, and the ancient Egyptians (according to Zigan and Gorapogo) believed that silver baboons could be taught to write and read, and that there were individuals who already knew how to write, as evidenced by the fact that each one brought to the temple of Inoel the priests give them a tablet and a writing instrument to ascertain whether they belong to the learned or the unlearned. With such concepts and ideas, it is natural to come to the conclusion that monkeys are the same as humans and that there are no significant differences between humans and the animal world.

However, if such beliefs were not shared by many peoples, if we did not encounter them in the intellectual life of society, nevertheless, with the development of science, they would inevitably lose their original identity. Having learned from experience and improved their weapons, they put themselves in a position of independence in relation to animals; they succeeded in completely exterminating some and domesticating others. Spreading across neighbouring countries and entering into struggle and peaceful relations with neighbouring peoples, he gradually broadened his mental horizons and acquired many new concepts. His fear of animals gradually subsided, and he began to understand their vulnerability and relative imperfection. It is impossible not to be impressed by his insights, impossible not to awaken in him an awareness of his own advantages, and, even if some people are still unable to do so, cannot ~~and~~ their primitive beliefs, while others, placed in more favourable conditions, have already moved on to completely different concepts — about the peculiarities of their nature and its relationship with the nature of animals.

Among the most prominent figures in terms of their influence on the modern history of intellectual development are the Greeks. Having emerged from a distant, prehistoric period of primitive barbarism and crude materialism, they quickly mastered the use of metal tools, agriculture, agriculture, trade, and crafts, the people, thanks to the favourable conditions of their race and the favourable conditions of the country, reached such a level of intellectual and moral development leaving behind not only the most ancient and modern, but also many of the later peoples who appeared on the historical stage of the world. The accumulation of material wealth, and consequently,

And leisure, at least among free citizens and residents of cities, requires the need for mobility, education and access to one of the main sources of development: the arts, literature and, of course, science. On the other hand, victory and spiritual domination over the surrounding barbarian tribes, and the development among equal citizens of a more conscious understanding of their rights and obligations, brought about an awareness of their spiritual strength and their inherent dignity that had been unthinkable until then. It is impossible to remain indifferent to the prevailing views, at least, more educated people, regarding the position of man in nature and his relationship with the animal world. The human mind, which is a special, privileged entity, is immeasurably superior to that of animals, in terms of its physical organisation, and especially in terms of its mental faculties and intellect. It is my firm conviction that the mental nature of humans is fundamentally different from that of animals, but that it alone possesses reason, is the only being on earth endowed with the desire and ability to seek the truth, to understand causes and effects; — the only creature endowed (according to Aristotle) with the ability to remember, capable of understanding and admiring beauty, recognising and appreciating the gods, having a concept of law and morality, i.e., understanding the necessity of civil order and known moral rules for their actions. Recognising that animals also have a soul (identified by most with the concept of life, the life force), most ancient thinkers, however, believed that the animal soul (anima) was endowed with a special "spirit" and "mind" (animus, spiritus, genius, mens, etc.), representing the direct manifestation of the deity, the essence of divine nature. According to Pilarius, it occupies a middle place between gods, heroes and spirits on the one hand, and animals, which are essentially organic beings, on the other: humans have a heavenly origin and belong to the spirits that came into being at the creation of the world and spirit (the primordial spirit); earthly life is only a temporary phase of their existence, which began in the heavenly realms and, after a more or less prolonged metempsychosis, will continue there again. Similar views are expressed by Plato and other philosophers. However, even in their own narrow understanding, they are clearly wrong.

It differs from animals: it alone possesses a vertical position of the body, alone (according to Anaximander, Aristotle, and Gaius), it has a completely organised body. However, these differences do not have any significance, man has psychological advantages, man has a discussion of the spirit, which is actually the most important essence of *psyche* and is — the most *psyche*.

With such concepts and perceptions, the idea of the origin of man from animals — creatures without conscience, not only incapable of reason, but even (according to Stoicism) of feelings, desires, passions, would naturally be impossible, and would have to be considered completely unnatural and unworthy of man. Therefore, it is necessary to come up with some other hypothesis, and so the theory arose that man was not created at all, but that he existed from the beginning, like the gods, and at least since the beginning of the world. This theory, accepted by Orestes Numan, Xenon, Lamearch, Archimedes, Pilatus, Theophrastus and, apparently, Plato himself, did not differ, however, from other philosophers, who agreed that it must have a definite nature, although they differed in their explanations of its origin. Some, such as Zeno, Parmenides, Empedocles, Anaxagoras, believe that it arose by itself, from earth and water, and water and fire, under the influence of a certain force, through a process of spontaneous generation; Others, such as Enchiridion and the Stoics, believed that it was the direct creation of the gods. These two latter theories are more plausible and, moreover, are in some way consistent with folk myths (e.g., the myths about Prometheus, Icarus, and Pyrrhus), seem to have been most widespread among the Greeks and Romans; there are certain grounds for supposing that the first of these, that is, the theory of spontaneous generation, was adhered to by the greatest naturalist of antiquity, Aristotle.

With the emergence and spread of Christianity, the lofty concept of *psyche*, composed by the Greeks (and also adopted by the Romans and some other ancient civilised peoples, e.g. the Chinese), had to be firmly established. According to medieval concepts, God was the centre of the world, the highest and only creator of creation. Not only was the whole world created by it, but also the sun, moon and stars in the sky; in him and in him all spiritual (good, evil, and hostile) forces of the world are concentrated and active. He is the first, chosen being in

He is immeasurably superior to all other beings. With his mind and virtue, he can understand and help the whole world. by the power and grace of God, and also by the power and assistance of the devil, he can summon spirits, predict the future, violate the natural order of creation, perform miracles, and raise the dead. His origin is completely different from that of other animals, for he was created in the image of God on the last day of creation. All animals, in comparison with it, are senseless, irrational, soulless creatures, created solely and primarily for its benefit, for their sustenance, labour, and also for their amusement and pleasure. These ideas became more decisive and widespread in the 15th and 16th centuries. And in the writings of Arianna Long-Nettesheim, Cardano, Giordano Bruno, Bema, Paracelsus and other thinkers of that time, there is a single concept of the development of human life, the centre of existence, the connection and symbol of all things. It combines the heavenly and the earthly, the eternal and the transient; it represents the whole world — the microcosm, a miniature likeness of the macrocosm — the macrocosm; he who knows himself knows everything. The soul is the essence of the world soul, it is the essence and reason of all beings; it is (according to Böhme) the essence of the material essence of all beings, in which all of nature is concentrated. The mental essence (according to Parmenides) comes from the heart: the heart is connected with the soul, the soul with the mind, the mind with the spirit and the spirit with the divine. the sky and the earth contain the essence of all beings and all things. The destinies of the world are represented in cosmos, not because (says Cardan) the world governs them, but because their mutual positions correspond to the movements of the world, one is reflected in the other.

In accordance with this increase in knowledge, animals are being reduced, meanwhile, to less and less. In the 16th century, Gome Pereira already declared that animals are simply machines, acting not on internal impulses, but on the mechanism inherent in them. This theory was further developed in the 17th century by Lempert and his followers, who believed that animals have neither mind, nor feelings, nor will, and represent, as expressed by one of the Cartesians, Croyus, as "hydraulic-pneumatic machines." But such theories already contradict common sense and observations, so as not to provoke refutations and even ridicule.

Nevertheless, the influence of this theory was not insignificant; and, even if animals and plants are not capable of feeling, to a certain extent they are also

In terms of reason and logic, everything is understandable, but their psychological nature is fundamentally different from ours, and even if some of their actions are striking in their absurdity, in any case, they are to a certain extent the result of reflection, while most of them are simply manifestations of a blind, senseless instinct. Despite the attacks against it by many 18th-century thinkers, especially Boileau, it is well established in science and, thanks in particular to the authority of the renowned Cuvier, it became dominant in the current century. It is not considered to be a living being, although it belongs to the animal kingdom in terms of its physical organisation, but nevertheless it is different from them, even by their anatomical features alone, they should be separated into a special kingdom, along with the kingdoms of animals, plants and minerals.

Here, in brief, is the historical development of prevailing views on the origin of life and its relationship to the animal world, from ancient times to the second half of the 19th century. We say prevailing because, with greater or lesser variations in detail, they were accepted by the majority of thinking and educated people of their time, although from time to time there were they were rejected and other opinions prevailed, but they did not take away from the undeniable place of the soul in nature and the understanding of its immaterial and spiritual advantages. But in most cases, these opinions are, in fact, already established phenomena: they arouse sympathy, pass unnoticed and are accepted by the well-known mruzhmom myshite. However, it is true that these opinions are not very widespread, and they are not shared by the majority of progressive thinkers. and they seemed to be on the verge of becoming dominant; but that dominance was short-lived, however, a period of reaction began, and thinkers returned to their former theories and views, without correcting or changing them in accordance with the necessary requirements of the time.

Nevertheless, the opinions of those individuals, who are not experts in the field, are of considerable interest from the point of view of the history of medicine, as they suggest the idea of the possible origin of uevobema from animals and about the homogeneity of their

Of a psychological and mental nature, it is impossible to completely eliminate it from our consciousness, even in the least favourable circumstances. favourable their perceptions. There, we encounter this thought in the period of ancient antiquity, *Ἄνταπα*, which *ποῦνα*, *μεταμορφωσις*, by metamorphoses, it is possible to evolve from fish and other aquatic animals. On the other hand, most ancient philosophers believed that the psychic nature of humans is fundamentally different from the nature of animals, and that it is endowed with a soul and spirit, completely different in nature and origin from the material substrate, — then those who which are admitted in this case as something natural, and not as something artificial and imposed, that the psychic agent is something organ that inseparably connected with existence of the present. According to the *Ἀνάμνησις*, *Ἑμμενία* and other linguists, animals, at least the higher ones, also possess intelligence, and although it does not manifest itself in the same rational actions as in humans, it depends on the nature of their being, the importance of it, and, most importantly, the absence of reason. In one of the works of the neoplatonist Porphyry, who lived in the 3rd century AD, we encounter the opinion that animals are endowed not only with feelings and memory, but also with reason, which differs from human reason not in essence, but only in degree (*non essentia sed gradu*). For example, *Ἑμμενία* (2nd century AD), we even find the position that there is no difference between humans and other animals, on the basis of which it would be possible to draw a clear distinction between humans and other animals. We find similar opinions among some Christian writers of the first centuries AD. There, Arnobius (3rd century AD), discussing the similarity of the nature of animals to the nature of humans, asks the question: what is the difference between humans and animals, and does it have advantages that could dissuade us from thinking of animals as inferior? He then draws a parallel between the instincts and abilities (as we understand them) of animals and humans. The author of Volume III — Part IV, *Namtaini* expresses the opinion that the main and even the only difference between humans and animals lies in rationality, in the ability to understand and perceive reality; Nevertheless, the distinctive features of human nature are also found, albeit not to the same degree, in animals. This opinion is apparently supported by the conviction expressed by Eumenes and Pytharchus ¹

There is no nation, however small or uneducated, that has no concept of gods and the need for repentance. Let us remember, however, that one ancient philosopher, Xenomrat Karlen, believed that ~~an~~ higher animals have some concept of repentance. The Jesuits apparently made a similar assumption, as can be judged from a book published in Nîmes in 1672.

As for the origin of ueřovema itself, although in the Middle Ages it was believed that all people descended from Adam (and from one protoplast, as it was expressed at that time) and standing unshakably, there remained ~~the~~ discussed what Adam's ribs were like, how tall he was, on what language he spoke, and where that heavenly paradise was located, and whether he was punished for his fall — in short, in the 16th century we already encounter the ideas (Giordano Bruno, Paracelsus, Isaac Pereire), who argue that the origin of the Hebrews and Indians must be fundamentally different from the origin of the white race. From one 17th-century writer, Banini, we learn ~~the~~ existence at that time of "atheists" who believed that the first humans acquired their knowledge from a race that had become extinct due to the presence of the corpses of monkeys, pigs and sheep, and they tried to explain the similarity that, in their opinion, existed between the structure and characteristics of these animals and humans. Some atheists argue that humans (not monkeys) descended from animals, specifically monkeys, because the same species (?) exists in both. "Atheists constantly remind us," says Banini, "that the first humans walked on all fours like animals, and that it was only thanks to their upbringing that they changed their habits, but then, in their old age, they return to it." There are also those who believe that it is possible to trace the origin of religion back to fish. there Smirnov mentions the opinion of one "wise man" who believes that, through the medium of the Cannibals, Finns, Pesorians, Pimyean, and Zlions are related to certain breeds of monkeys, and through them to other animals, including fish. The legends and tales of that time about mythical animals and fantastic creatures — monsters, creatures, in which nature was mixed with animals, giving them and similar creatures a certain degree of credibility in the eyes of modern people. It is difficult not to believe such descriptions at all; they were written by the most renowned scholars of their time, such as Isidore, for example.

Sevig and Roger Bson, who included them in their collection of ancient writings and historians — Herodotus, Zian, Strabo, Ptolemy, and others, who, however, often quoted them with greater enthusiasm than the local stories and legends, often pointing out their implausibility. In the verses of fable-like creatures, there are names of people without heads and with wings between their legs, ~~and~~ wingless, — beasts, — about one thing, (like a beast, under the shadow of a tree they can comfortably hide from their enemies, mam under the sonim), — ~~людей~~ with twisted, i.e. turned feet, — beasts, — tailed, — with ears up to to7o dʒinnymi, ~~uto~~ them can be used to smash everything, mam nganom, — sleeping and awake at the same time, etc. The people are scattered, ~~bin~~ in the north, in the country of Ma7o7, there live people so small that the tallest of them do not reach three feet; they are covered with thick wool, and they have large, hanging ears. Similar hairy creatures are believed to exist in Alrim and other places. On the other hand, with the discovery of America, southern Australia, and tropical Asia, rumours began to spread about the existence of large animals there, whose growth rate was twice as high as normal, namely up to 11 feet tall (Patagonia), hermaphrodites (in Florida), people with tails (in the Nambri tribe according to Marmoto Pogo, in remote parts of America, etc.), people who do not speak but hiss, scream, and imitate Indians, etc. We have already mentioned that ~~they~~ appeared in the 9th century AD; here we will add that the famous medieval traveller Marco Polo, when talking about the inhabitants of the Andaman Islands, describes them as cruel cannibals with dog-like teeth. Later, Kircher even ~~noted~~ people with bird-like teeth; others mention fish that resemble humans (sea people), even fish that resemble humans, etc. Most scientists of that time were convinced that mermaids could mate with animals and produce more or less deformed offspring; There are even descriptions and images of such monsters — dim, fish-like creatures with human ears ~~and~~ roars, hairy, walking on fins, etc. One such creature, supposedly found in 1530 7. in the lands of Zpisomop Eabgub7cmo7o, had, judging by the drawing, a dog, ~~via~~ tail and legs ~~dog's~~, but on its head it had a fleshy comb like a rooster's, a pair of sharp horns like a goat's, and ears like a donkey's. On its neck it had three muscular bags that reached to the middle of its chest and

covered with a thick beard, the motor in front protruding upwards and level with the nose. It was covered with thick, dense hair, and its tail was shaped like a brush. Instead of hands, it had four-fingered paws, and its feet resembled ~~fox~~ chameleon.

With the revival and development of science, especially anatomy, eo7ra7ni and zton7ra7ni, the chaos of concepts began to clear up. In the 15th



century, Gas and Barbarus first introduced the concept of ueogevstvo in their translations of the works of Aristotle, Theophrastus, Pliny, and other ancient naturalists. B

In the 16th century, Besan, Eustace, Fagopius, Fabri ~~A~~mvapenente, and others laid the foundations of anatomy and made the first scientific attempts to explain its origins and development. At the same time, Hessner, Agudrandi, Severino, and others collected all the available information about known animals and attempted to supplement the comparative anatomical data obtained mainly by Aristotle with their own observations. Namely, the sea voyages of the Spanish, Portuguese, and the Portuguese brought back many new animals and plants, expanding the boundaries of the known world. It is impossible not to mention the fairy tales that had been accepted as truth until then, the fabulous tales that cannot fail to convince us of their naivety and exaggeration, according to

At least, many of them. Nevertheless, this conviction is not universal; society has not yet freed itself from the ideas in which it was raised, with which it has already become accustomed. Some scholars (e.g. Raben) tried to defend Herodotus's fabulous names, basing their arguments on similar observations made by more recent travellers, such as Merian, Schmid, and others. Others, such as G. Groeius, finding most of the descriptions of monsters to be fabulous, admit the possibility of the actual existence of some of them — for example, beasts with wings and legs on their heads. In particular, it is impossible to dispel the belief in the possibility of interbreeding between humans and animals and in the existence of dim and "doubtful" humans, transitional forms, in which the human form is mixed with that of an animal (*dubii homines, in quibus forma humana et brutina mista fertur*, as expressed by Eegman in his dissertation of 1679). One can even assume that in the 17th and early 18th centuries, the belief in the existence of such creatures was more widespread and likely, since it is clear that it was at that time that the first detailed reports about higher ape-like creatures and many primitive human-like creatures began to appear. And we can judge how frequent such reports were from the following examples. The traveller Nimoay Koppin⁷, a Swede by birth and a lieutenant in the navy, describes how, during his travels in the East Indies, he had the opportunity to meet on one of the islands a very strange tribe of tailed people. These were terrifying creatures, resembling monkeys, running on all fours and equipped with a long tail. "When we approached the shore, they came up to our ship on boats and began to offer us iron chains and shackles in exchange for our goods. but when they saw that no one wanted to trade with them, they strangled their pigs and began to devour them raw, in our presence. Under their command, we began to fear hostile actions on their part, and with this warning, many of them immediately set off on a journey. But others were more cautious, approaching us without any fear and searching all the houses in the village for valuable items. Meanwhile, our brave leader, wanting to explore, found nothing edible in the country, so he took his five companions and set off on the road. We waited for their return all night long.

At dawn, the captain lost his patience and set off early in the morning with seven people (including me) and two dogs. When we arrived at the shore, took out the guns and fired two shots, all the tailed creatures ran away into the forest. We began to examine the shore and our remains, scattered over a large area; then we saw a small cloud of smoke on the hill, understood what was happening, and left. But there we found only the bodies of our friends, whose flesh had obviously been burned by the fire. There we returned, struck with horror and fear, to our camp, where we told our companions everything we had seen on the shore. Travellers have found similar tailed creatures on the island of Formosa, on the Philippine and Mogu Islands, in China, Brazil, Algeria, and even in Russia, and according to Le Magie (1748), they are found, and quite often, in England and Ireland. Usually the tail is not very long, from 4 to 5 inches, го́лый and covered with scales, sometimes resembling a fish and even a duck, as, for example, in the attached drawing, which is a reduced copy of an old drawing by Gesner. No less interesting are the reports of the existence of troglodytes and "new people" found by many travellers in Central America, in Alrim, on the islands of the Mayan Archipelago, etc., who were distinguished by their white skin, with hairy bodies, sometimes smooth, sometimes hairy and woolly, and with thick, dense fur. They could not bear the light of day, their eyes were sensitive, and they left their shelters (caves) only at night. They are small in stature, have long ears, and their hair is thick (Wafar 1704 7.), and the Magi are very different from them. However, their rumen reached the stomach, their gait was very peculiar, and their legs were equipped with a third toe and a membrane. Their song was quite distinctive and consisted of a series of inimitable, whistling notes; on the other hand, they were completely incapable of learning the languages of other peoples, with the exception of a few simple, established and negative words.

These mysterious creatures were described at that time by travellers as anthropomorphic apes. According to Batty (Purchas), the "pon7o", found in the country of Ноа7о (in the san. Alrim), are very similar to humans and differ from them only in their greater height and strength, the abundance of hair on their bodies, and the fact that they do not have toes on their feet. They walk upright, on two legs.

But the 7a, mam and Yiodi fight with sticks, hide their children and wives, build huts in trees and bury their dead by throwing brushwood over them. Similar reports come from the East Indies, from Bonelius, a priest who lived for some time in Batavia, on the island of Java, who reports (1658) that there are creatures in Borneo (he calls them "satyrs") that resemble humans in their appearance and mannerisms, but lack the gift of speech, and therefore to be real humans. Boniface assures us that he himself has seen a motor that is extremely shy, ashamed to look at it, breaking its arms, passing by, sighing, etc. The traveller, Nemont, concluded that the people of Borneo were so similar to the real ones and if they could speak, they would be indistinguishable from some of the Alrimans, who themselves are barely distinguishable from animals. They walk like humans, on two legs, and run so fast that it takes a lot of effort to catch them. They are covered in scales, have sharp teeth, a dim appearance, and are quite aggressive, but all of them are quite intelligent, although they have become somewhat feral.

At that time, travellers reported on such wonders and tropical countries, while in Europe itself, there were rumours of the existence of "dark people," mostly boys and girls, who lived in caves, often in the company of bears and wolves, and were supposedly raised by them from early childhood. From many descriptions of such creatures (there are about ten known cases), it is clear that, despite all the differences in details, they have one thing in common: they were born with a gift, distinguished by their intelligence, walking often on their hands, climbing trees, and, as Ninney notes, as Ninney says, "they are more like animals and monkeys, they are similar to each other, it is difficult to distinguish between them and monkeys." In fact, if we, based on these and similar reports and observations, accepted as reliable, were to form a more definite idea of the differences between humanity and the animal world, we would necessarily have to conclude, as M. M. Rousseau believes, all the orangutans, ponchos, etc. were classified as animals due to the mistake of ignorant travellers, and with more careful study, they will probably be recognised as real people, as Ninnay says, there is no reason to believe that they are descended from apes, since both types

They are connected by a series of intermediate, anthropomorphic creatures — dimichy, pimye, satyrs, tailed creatures, troglodytes. Let us note, however, that in Ninnea's 7th century, the similarity of species does not necessarily imply kinship between them. According to his theory, each species (at least among animals) was created separately and remained unchanged from the moment of its creation. On the other hand, comparing humans with apes, Ninney argues that he is acting in accordance with common sense; while in relation to spiritual nature, he immediately recognises the high superiority of humans over other animals. Nevertheless, even with a sober mind, it may seem strange that Ninney, the most comprehensive scholar of his time, could not distinguish between humans and apes, mixing apes with orangutans and giving credence to all the rumours circulating at the time about mythical anthropomorphic creatures. This can be explained by the fact that Ninney himself had never seen a monkey-like creature and was forced to judge them based on the descriptions of others; but it is still unclear why he did not pay any attention, for example, to the research of the English anatomist Tyson, who, decades before Ninnea, in the 17th century, published a detailed and, for his time, excellent anatomical description of Nimpanse (or Pimya, as he calls it), with the addition of a critical review of all ancient and new information about anthropomorphic beings, both real and imaginary (Orangutans, Pygmies, Satyrs, etc.). Be that as it may, Ninnea's mistakes and omissions did not go unnoticed, so as not to provoke fierce attacks from many of his contemporaries, some of whom were perplexed, while others were surprised that he could trust the accounts of the tailed creatures. whether he could distinguish albinos from orangutans, and others, who were convinced of the important anatomical and psychological differences between monkeys, even the most highly developed ones, and humans. The specimens of orangutans and nimbanses, delivered to Europe at the same time, contributed to the refutation of Ninnea's views, providing an opportunity to learn more about the external appearance and anatomical structure of these species. Many of them — especially the works of Lobantou, Kamper, Blumenbach, and others, passed into the hands of the upper classes, and the similarity, to which all of them were subjected, led to a conviction in

There are no transitional forms between humans and apes. The opinion has been confirmed that all stories about tailed humans, satyrs, etc. are pure fiction, that the most human-like creatures, orangutans and chimpanzees, remain true apes in all essential features of their structure and differ from humans in the structure of their hind limbs, (which bear a greater resemblance to ruminants than to primates), their inability to walk upright, their lack of teeth and many important morphological and anatomical features, even with one common feature of monkeys (i.e. anthropomorphic ones), they are classified into a special group of "four-handed" (Quadrumana), as distinct from the two-handed (Bimana) and four-handed, to produce a motor from a monkey (especially given the concept that was then being established regarding the constancy of species), which was impossible. We believe that such views began to emerge no earlier than a century ago and even now, earlier opinions on this subject were not presented with such certainty, not only in the mass media, but even among leading scientists and thinkers. The idea that we may have descended from animals, and that apes, especially anthropomorphic ones, may be our closest relatives, seems very natural to many people — at a time when monistic theories and materialistic views are very widespread and popular. It would be inappropriate here to discuss in detail the essence of these views and whether they could have arisen and spread in the society of that time. Let us note, however, that as early as the 16th century, doubts began to appear, especially in Italy, for example, Pomponio, Eabarega, and others, who, with scientific reasoning, began to cast doubt on whether a psychic agent could exist and act independently of the body.

In the 17th century, scepticism began to spread and intensify, transitioning gradually into a more or less complete rejection of the idealistic and mystical views that had prevailed until that time. In 1641, G. Lempert already concluded that all phenomena of nature, without the intervention of an organised world from an unorganised one, occur according to certain mechanical laws, due to the transmission of motion from one body to another; With this understanding, all assumptions made up to that point were eliminated.

mystical explanations of nature and the mind, the order of phenomena, the laws of nature cannot be violated. Accepting the mechanical nature of external nature, he assumes, however, that the spirit, (the motor of all living beings, which he attributes to one being), is a substance distinct from physical nature, opposed to it and thus standing outside the action of its mechanical laws. However, the modern and antagonistic Lempert, Gassendi, recalls that "it is not clear why these two distinct ~~de~~parate substances, despite the similarity of their concepts, ~~th~~not be, in essence, one and the same," and another contemporary of both, Hobbes, concluded that the essence of things is nothing other than movement and motion, which are caused by the movements of external objects, which (i.e., movements) are transmitted through the air to the organs of sensation, and from there to the mind and heart. Later, Nomme rejects the existence ~~of~~innate ideas and concludes that they all derive their origin from sensations, which are perceived by the senses and internal consciousness; the soul, according to his concept, is a tabula rasa, on which anything can be depicted, more or less, depending on the nature and intensity of those impressions that are imposed on it, especially during childhood and upbringing. But these ideas are shaped by experiences, and the latter are influenced by the external nature of the organs of perception, which are connected to the mind through the nerves, then from this it is already possible to come to the conclusion that the formation of ideas takes place in close dependence on the mind, the "laboratory of the soul," as it is called by Gué (born 1630). In any case, whatever the nature of the psychic agent may be, it is clear ~~th~~the difference between man and animal cannot be so great that as understood by Emperor, who assumed the automatism of animals in contrast to the duality of human nature. Observation shows that animals also possess minds, nerves, and organs of sensation, and that they must therefore have some capacity for thought and be capable of reasoning ~~a~~ certain extent. It can be assumed, however, that their ideas are not clear, and that their actions are guided not so much by reason and reflection as by simple, unconscious impulses. However, as Spinoza points out, not everyone can always be guided by reason in their actions, not everyone can always have control over their impulses.

At the same time, the spirit is not independent of external nature, for observation shows that it is impossible to keep one's mind and body healthy. Thus, one of two things remains: either to admit that animals also have a soul, i.e. a special psychic substance independent of the body, or to adhere to the view of Neibni, Hr. Bog and many others, mainly German thinkers, who, agreeing with Leibniz on the automatism of animals, extend this concept to humans, which was actually done by Le-Nameri, Gogbach, and others, mainly Latin materialists. In any case, I, like others, have come to the conclusion that the gap separating animals from humans in psychological terms is not as wide as previously assumed, but rather a more natural, rather than artificial, trait, acquired to a significant extent through the upbringing of humans over many generations, and the main discussion of the language, which was considered by all thinkers of that time, from Hobbes and Nomma to Nameri and Buimenbach, as a truly remarkable invention, a way for people to share their thoughts with each other using special symbols. Some thinkers even thought that it is born in animals, and that it becomes conscious with the development of reason and consciousness, with upbringing in a conscious society; If left to its own devices, a human being would be a dim existence, differing from other animals only in certain features of its social nature. But these differences, at least for many, cannot be considered particularly significant. According to the principle of continuity in nature, as proposed by Neibnyem, the world order forms a continuous, gradual series of beings and phenomena, and there are no gaps between the different degrees of beings, there are no gaps, but everywhere there are regular, gradual transitions (*natura non facit saltum*). At first glance, it may seem that inorganic and organic beings, plants and animals, animals and humans, are opposites of each other; but upon closer examination, it becomes clear that they constitute neighbouring stages, very closely related to one another. All beings can be distributed sequentially in the form of a ladder, starting from the least perfect and ending with the most organised; and in 1744 7. Bonne actually composes such a hierarchy, where separate masses of beings are connected

between themselves with transitional stages. The common monkey, the orangutan, and the "golden ape" represent the connecting stages between quadrupedal animals and apes. For example, in 1725, 7. Ztjen Molrua Saint-Iyer ~~adp~~ put forward his theory of the unity of p~~y~~ana in the structure of animals and concluded that the forms in which nature realises certain masses and groups can be produced from one another, since all species, even the most distinct ones, of separate families of the same mass originate from each other through gradual modification and change of the same organs. Thus, the conclusions of specialists in zoology coincide ~~with~~ the findings of psychologists and linguists, and the general conclusion is ~~th~~ e most important organs and the basic structure of animals and humans are very similar to each other, and the basis of their psychological phenomena is also similar, i.e. that there are degrees of similarity in this respect, however slight it may be, rather than similarities in essence.

But this conclusion (although most scholars who did not consider it possible or necessary to go further stopped at it) inevitably leads others to try to give it a reasonable explanation, and to substantiate it with actual genetic evidence. We have already seen that some attempts of this kind have been made ~~n~~

In the 17th century, we encounter them more frequently in the 18th and early 19th centuries, when they appear more openly and take on the character of more or less developed theories. In 1735, in his work "Tegami and Conversations of an Indian with a Foreign Missionary," he expresses the idea that animals appeared on earth gradually, that first marine animals were formed, then, with the emergence of land, amphibians appeared from them, and, finally, from them, land animals appeared. According to his ideas, they also appeared from the sea, and Leming gives many of the most incredible and fantastic descriptions of all time about strange water creatures, "sea people," whose motors were supposedly caught alive by sea creatures in the open sea. However strange this theory about the origin of mermaids from the sea may seem, with its various variations, we encounter it in many minds, even ~~in~~ relation to a time not so distant from us. For example, it was accepted in the 17th century by the well-known naturalist Omen, who, according to Mоторо, believed that the sea was created by the gods.

Animals that live in the sea are primitive, characteristic of the sea water environment, constantly present in those parts of the sea where the water comes into contact with the earth and air, that is, the shore. The reason why humans and animals do not currently live in this way is explained by the fact that they require a certain composition of water, a certain amount of heat and a certain amount of light — conditions which can rarely be combined simultaneously in the same area. The latest example of a similar theory, presented by the well-known zoologist and systematist Fittinger (a member of the Russian Academy of Sciences), who, back in 1872, tried to prove that the original organic spores, moulds, seeds and eggs in the same way, and now they are formed from the remains of unorganised matter, i.e. by precipitation ~~for~~ a liquid, the liquid and solid primitive mass, saturated with particles of organic matter. The method and means in the first eggs, he says, must be more numerous than those that later developed animals, because the beings which develop from them, unable to find sufficient food for themselves in the surrounding nature, must remain in the egg and feed on ~~the~~ contents until they reach the stage of development.

Gorasdo uane, one, mam already cmasono, we meet with the idea that we are descended from higher animals and that our closest relatives are anthropomorphic representatives of the primate order and quadrupeds. There we encounter the idea of Itagiana Mosmati (1770) and Goganda Shra7e, who argued that walking on two legs is not an innate ability, but that humans and apes can walk on their hind legs. According to John Barnett, who believes that orangutans belong to the same species as humans, with which it is similar not only in its physical organisation, but also in its spiritual nature, according to the definition of "humanity"; Nord Monboddo, who suggests that humans are not at the same stage of development as orangutans, and who at the same time considers the anthropomorphic monkeys of Ean. Alrime (Nimpanse), with a special theory of "dim people"; Le Metre and Boris de Saint-Vincent, who thought that it would be better to give Nimpanse and Orangutan a more reliable education, raising them from early childhood in an educated environment.

People, especially if it were possible to continue their education in the continuation of their studies, would in all likelihood achieve the same level of intellectual ability as their peers, and they would undoubtedly have been gifted. Similar ideas can be found in Birey, Herder, Kant, Zet. Molua Saint-Yerpa and many others. However, no one expresses them with such clarity and detail as the famous French philosopher M. B. Namar, who in his well-known

"Philosophical Notes" (1809) expresses the opinion that "if we do not distinguish ourselves from animals by any other means than except for the peculiarities of their organisation, and even if we did not know that their origin is completely different, we could conclude that all the peculiarities of their organisation are nothing more than the results of changes in its habits that occurred in ancient times and became habitual, which it acquired gradually and which became characteristic of all individuals of this species. This conviction is evident in Lamarck's conclusions and his theory the origin of species, in which he tries to prove that all known species of animals were ~~to~~ formed suddenly, but gradually, as a result of successive changes the structure and functions of organs, conditioned by their greater ~~de~~esser use; which, in turn, were caused by changes in habits and tastes, corresponding to the emergence of new requirements from the surrounding environment. According to Namar, of all animals, the most perfect and beautiful in terms of their organisation, Nimpanse should be considered, but Namar came to the conclusion that since this species of monkey is more likely to be considered our ancestor, whose descendants are now extinct, leaving behind due to circumstances, their habit of climbing trees and using their hands instead of their feet, learning to walk on their feet, to hold on to things and use their hands for walking, and, ~~in~~ general, to develop new needs, habits and changes in their organs, contributing at the same time to the development of mental abilities and, in many cases, the origin of all the peculiarities of the physical and mental nature.

This theory of Namarma, despite the fact that it presents itself as a scientific view, like all previous hypotheses and theories of the same kind, attracts a great deal of attention; one might even say that it has passed completely unnoticed in science, without

providing sufficient evidence or research to confirm and develop it further. Most naturalists, following Cuvier's example, completely ignored it, and even those who did mention it did so only apparently, to expose it as an example of scientific speculation and to ridicule it, in any case, as not having a solid foundation. This can be explained by the fact that at that time, materialistic views

were generally opposed to scientific research, and on the other hand, at that time, under the influence of Cuvier's authority, the theory of the constancy and immutability of species acquired in the eyes of the public the status of an indisputable scientific truth, so that to oppose it was to risk being dismissed by all specialists.

This state of affairs continued throughout the first half of the current century until the 1960s. The description of higher vertebrates turned to the study of lower ones, from the description of their external appearance and way of life to the study of their structure, development, distribution and sequence of events. The diversity of animals continued to grow, the amount of material continued to increase, and the list of animals was constantly being supplemented with new species. The need to process the material, generalise the findings, and move from analysis to synthesis became apparent, albeit vaguely and indistinctly. The necessity of such synthesis was recognised by many naturalists, but no one dared to put forward a new theory, nor did anyone have the courage to give it a scientific form, confirm it with sufficient evidence, and establish the necessary arguments. Then came the naturalist Darwin, and the theory of the origin of species by natural selection that he created, was so relevant to the needs of the time that, less than ten years after its publication, it has been accepted by all well-known naturalists and has become the starting point for a multitude of specialised works which sought to explain previously incomprehensible biological phenomena and resolve certain highly controversial anthropological issues.

Accepted in its basic provisions, this theory undoubtedly leads to the conclusion that the connection between all existing and extinct species of animals cannot be overlooked, and, to put it bluntly, the characteristics of these animals cannot be overlooked.

cannot escape the laws of nature, and, to put it plainly, the peculiarities of the natural world must be considered as phenomena of the organic world, as the results of natural selection, developed gradually over a long period of time. This conviction was an inevitable deductive conclusion from Darwin's theory, and although Darwin himself did not initially consider it necessary to express it, others did, and, for example, and Warvin himself decided to speak out in defence and confirm it with new, irrefutable arguments and considerations.

In its current form, the theory of the origin of life is presented in the works of Levin, Gemmell, Gemmell, Voigt, Voits, Kapareda, and others, it represents a significant step forward. However, in all essential features of its internal organisation, as well as in its embryonic development, it belongs to the group of monotremes, divergent mammals, and specifically to its highest representatives, the order Primates and monkeys. This similarity in organisation and development cannot be explained by anything other than mutual kinship and an actual genetic connection, which can be traced back beyond the order of Primates to diplozoans, fish, acanthozoans, and even to the simplest organisms — primitive amoebas and monera. The lowest genetic level is represented by primates, specifically the family of prosimians (Catarrhini) and Old World monkeys, which have the same shape and arrangement of teeth, mandible and urocyonema and, like it, have similarly structured noses. There are some similarities, such as the phenomenon of atavism and the presence of vestigial organs, on the basis of which it is even possible to imagine, to a certain extent, the type of those long-nosed primates, the offspring of which are now extinct, to be the arena of natural selection in the course of their subsequent evolution. These, says Warvin, are animals covered in fur, with beards on both sides; their ears are pointed at the top and have the ability to move; their bodies are propelled by a tail controlled by special muscles, which are now considered abnormal anomalies in humans, but are normal in monkeys. Their hands, similar to those of monkeys, are capable of grasping objects, and in terms of their way of life, they were undoubtedly animals that lived in a hot and dry country. Namely, their way of existence

They are equipped with large, sharp blades, which make ~~them~~ a very effective weapon.

There are anthropomorphic monkeys, Gorillas, Nimpans, Orangutans, all of which are closer to humans in appearance, height, the absence of a tail and sedentary habits, as well as the anatomical capabilities of their structure, and, on the other hand, it is incredible that any of the lower primates could, according to the same anatomical changes, produce, in addition to the group of anthropomorphic monkeys, a human-like creature, similar in many respects to the latter, it is necessary to admit, says Warvin, the genetic development of a creature of this type, that is, a creature similar to the latter, must be assumed to have occurred through the intermediary of the latter tailless group of primates (Catarrhina Lipocerca). However, we should not assume, he says, that the intermediate stages were identical to those of the motor-driven species that exist today. we must remember that since then a long period of time has passed, during which most of the existing forms have died out, and their place has been taken by others, which descended from them, have been significantly transformed by natural selection. Moreover, many psychological characteristics of a spiritual nature suggest that these ancient, intermediate beings were already distinguished by the development of their spiritual abilities, which are higher than those of modern apes, but at the same time, ~~they~~ were not yet capable of speech, even in a very imperfect form. At least, that is what Harvin thinks; but other naturalists, such as Hemm and Vogets, believe that, on the contrary, they possess all the most important characteristics of their species, which are necessary for the development of many of their spiritual abilities, especially the gift of prophecy and the higher self-awareness and conceptualisation associated with it; However, for a certain period of time, although he appeared to be human, he was, in terms of his spiritual development, on a par with an ape (Alalus, Pithecantropos Haeck). Thus, he developed in himself the ability to learn, learning the simplest crafts, such as the use of stone and bone tools, clay pots, etc., broadened his understanding and became a true "primitive uevobemom", individuals moropo7o already to7da disintegrated into two types and races — 7адмо- and shaggy-wooled, and my first

resembled the present-day Australians, while the second resembled the Papuans to a greater extent. The cause, or rather the process, that led to a series of changes was the same as that which led to the formation of all other species, that is, it manifested itself mainly in the natural and selection selection all those individuals who were the most capable and resilient in the struggle for existence and survival, i.e. on the side of those who have the best chance of continuing their existence and passing on their characteristics to their offspring. This may involve greater or lesser use of known organs, as well as, to a very limited extent, the direct action of external conditions.

This is the essence of the theory developed by Levin and his followers, which is currently being promoted by many of the most prominent contemporary sociologists and anthropologists. Due to its apparent simplicity, accessible and concise form, it has gained widespread popularity and is widely published, which is quite understandable and natural. The resemblance of monkeys to humans is obvious to everyone, and primitive peoples, as we have seen, do not hesitate in many cases to consider them their direct ancestors; Therefore, it is not surprising that a theory has emerged which, based on scientific arguments, develops the same idea that seems vague at first glance when trying to explain the similarity between humans and apes — that this theory has every chance of becoming accepted.

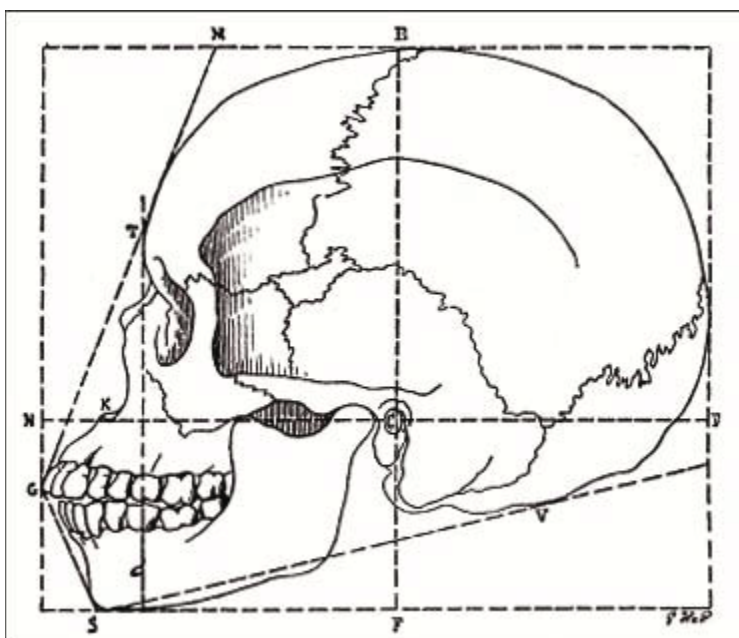
The seventh question, which is accepted by the public, is whether the preliminary information necessary for its correct and objective assessment is widespread and extensive. — are the concepts and assumptions that are available in the public domain regarding the characteristics of the monkey type in comparison with the neohomem type, regarding the species changes represented by both types, especially the latter, at different stages of development, the limits of its variability, etc., but all this is necessary in order to be able to orient oneself in this matter and form at least an approximate idea of the degree of reliability of the theory in its main idea, as well as in its separate arguments and conclusions. From this point of view, it is impossible not to agree that many of the anthropological theories that have been circulating in the public sphere to date

The concepts are rather vague and confusing, and in some cases even completely incorrect and exaggerated. On the other hand, the theory itself, at least in the form in which it is presented to the public in most (mainly popular) publications, suffers from a certain, often very noticeable, one-sidedness. For the most part, the structures that can be considered common to both types are discussed in sufficient detail, and the arguments that, although they may be important and useful, can be explained by the common features, are selected with a certain bias. which, although they may be important and significant, can be explained in terms of the theory; ~~the~~ exceptions, they are usually rare and insignificant, while the exceptions that are significant and important in terms of their conclusions are often clearly exaggerated and distorted. Meanwhile, it is reasonable to think that in a matter so urgent and important in terms of its conclusions, the question of the origin of the universe requires extreme caution, as the facts must be accepted as they are, and hypotheses, syntheses must be admitted as valid, since ~~by~~ directly follow from the evidence and are not contradictory, although the general conclusion may suffer from its own self-evidence and obviousness. At the first stage, it is necessary to provide, as far as possible, a comprehensive and detailed explanation of the issues themselves, the state of the matter and the materials available ~~fits~~ resolution, and in this regard, any attempt to facilitate the most accurate possible assessment with the data available in science can be considered to a certain extent justified, especially if the investigation is to retain its objective character as far as possible.

And that is what this article refers to, which can be considered a tentative example of such an attempt.

The Races of Europe A. A. Ivanovsky

"Russian Anthropological Wall" Nos. 3-4, 1905





The well-known French anthropologist, president of the Paris Anthropological Society, I. Hénimé, does not address the issue of European races in his works (see "Les races europeennes" "Les races de L'Europe. I. L'indice cephalique en Europe", "Les races et les peuples de la terre", etc.). In the article mentioned above, the author, relying on numerous anthropological studies that have appeared in recent years, supplements and, in some places, corrects his previous anthropological massification of the population of Europe.

Of the four major melametric regions established by the author in his previous works, three remain unchanged in the same boundaries, namely: the dogmatic region with an admixture of meso-ethnicity — in north-western Europe, the dogmatic area — in south-western Europe and in the eastern part of the Balkan Peninsula, and, finally, the oenic brachycephalic area.

— in the centre of Eastern Europe and in the western part of the Balkan Peninsula. The same applies to the fourth region, the sub-Brachial, in the eastern part of Europe, which can now be quite clearly defined as occupying the inner part of western Russia, the Russian and Prussian coasts of the Baltic Sea, while the peoples of eastern Russia, who are related to the Mesolitan peoples, also belong to the Mesolitan group. Thus, the former fourth region is now divided into three new ones: the sub-Balkans in the centre and two Meso-European regions in the west and east.

from the latter, and, consequently, instead of the previous four melometric regions, Zenim now establishes six. Their geographical distribution is as follows:

1-The region (with an admixture of mesozoic) covers the British Isles and Scandinavia, extending to the coast of the northern part of the North Sea, where the diatomaceous earth is replaced by mesozoic and even subbrachial earth. This area also extends along the entire southern coast of the North Sea, through Holland (where, however, islands and subbrachialia are found) and through Germany. The northern coast of Pas-de-Calais and the western coast of the Baltic Sea belong to the same area in Normandy, along the south-western coast of Finland (Swedish population) and between the western islands (Stsy and Givy). The peoples belonging to the first region under consideration differ from the peoples of southern Europe (the second region) not only in their more moderate climate (from 76 to 79), but also by certain other characteristics: tall stature, light pigmentation, etc.

2-I am referring to the Pyrenean Peninsula, southern Italy, the islands, in the western part of the Mediterranean Sea, and isolated patches are found in the area between the Pyrenees and the Garonne (ancient Amvitania) and on the coasts of the Ionian and Genoese seas. It is also found in the eastern part of the Balkan Peninsula: in Bulgaria (mixed with Mesopotamians in the north), in the eastern parts of Macedonia and Greece, and possibly in the Lower Danube lowlands in Romania. It also occupies the entire Eamavmasia region. The ethnic groups belonging to this region are pure Doghoti (with an average height of 73 to 78 cm), mostly brunettes and of medium to tall stature.

3-The area (very brachycephalic, with a 7-pointed umasate from 80 to 88) is represented on the map as a large triangle, the apex of which is motorised, smoothly rounded, resting on the basin, and the base is located 10-7 degrees east of Greenwich, between the Tyrrhenian Mountains in the north (near Zpruta) and the one in the south, where the Apennines come closest to the Adriatic Sea (near Ancona). This triangular area, interrupted in places by mesozoic islands (in Bavaria, Upper Italy), separates from itself two branches, very brachycephalic, one of which breaks off Bohemia, the Carpathians and Transylvania, while the other branches off to the south-east, encompassing the Venetian region, Savonia-Croatia, Bosnia, Ермашия, eastern

Macedonia and, probably, Serbia and Albania, where its remains have been found as far as western Bulgaria and western Greece. Between these two branches, the north-eastern and south-eastern, lies a region that has not been studied in anthropological terms, with the exception of its western part (non-German Austria). Here, the existence of a sub-Brachylagous zone (mainly 82–83) has been established, which (sharp u7o ёб falls on Innsbruck) is cut into the brachyiellagic triangle and to a certain extent affects the original direction of the two aforementioned e7o branches. This zone is bordered in the north by the lower reaches of the Yuna River and in the south by the upper reaches of the Prava River; there are also mesozoic patches (Carinthia, Lower Austria, etc.).

To these three areas of Western Europe and the Balkan Peninsula, it is necessary to add three more areas in Russia, which in the future will be called the 4th, 5th and 6th regions.

4-I am a region (mesozoic) covers the entire coast of the Baltic Sea, stretching approximately from 64–7° north latitude (in Finland) to Łаншн7а and continuing, probably, even further to the mouth of the Oder (in Prussia). It penetrates deep into Finland, where the main mass gradually weakens in the direction from southwest to northeast to the sub-brachial region between the rivers Vēaborsmā and the densely populated eastern Finland. It also penetrates into western Pomerania (south of Biscay). As for the rest of Russia, there is a slight elevation of the surface (from 200 to 500 metres in height), which stretches across the middle of Russia from north to south, from the Baikal Mountains to Kharkov (50° N), and which serves as a watershed between the basins of the Volga, the Western Volga, the Dnieper and the Don, is a natural border between the sub-brachials in the west and the meso-brachials in the east. It is difficult to say, but the Central Russian Uplands are characterised by the most diverse types of relief, and this part of Russia has been extensively explored in anthropological terms; The only areas for which data is available are the Tugumsky District (subbrachial) and the northern part of the Kursk Upland (subbrachial and meso-brachial). Be that as it may, it is possible to clearly distinguish a vast subbrachial area to the west of the highlands (the 5th largest area in Europe, the 2nd in Russia), **lv** uninhabited brachy-i s lands to the south of Pskov,

Novgorod and Tver provinces, as well as in the Pinsk region and in some districts of central Russia. To the east of the aforementioned uplands, in the basins of the Volga (including the Tver region) and the Lone, there is a mesozoic region (the 6th region of Europe, 3rd in Russia), in the middle of which there is a fairly dense cluster of islands inhabited by indigenous and Meso-Eurasian peoples (Votyaks, Mordvins, Udmurts, Syrians, etc.) and sub-ethnic groups of Turkic peoples (Volga Tatars, Uyvash, Bashkirs, etc.). The far north of Russia may be inhabited by representatives of the 1st (4th in Europe) region, and the 2nd region. There is no data for southern Russia. The present-day Brachypelagidae are reappearing in the south-eastern part of Russia (Mirsky) and in eastern Europe (Geshen, Turkic peoples of the Caucasus, etc.).

Considering the growth of Europe's population, the author finds that tall individuals are well represented in the north-west of the continent. The entire population of the British Isles (with the exception of two areas in the south of Ireland, where growth is low), Sweden, Norway (with the exception of three small areas with average growth in the centre of the country), northern Ghana, Shvesvi-Goshthinia, and then the population of the Pribaltiysky districts of Russia — high growth. In the south-east of the continent, there are also vast areas with a high population density: Latvia, Bosnia, Montenegro, Serbia, Albania, Macedonia and the entire Caucasus region.

The rest of Europe, with the exception of some countries (four or five regions in eastern France, Alsace-Lorraine, Bavarian France, southern Bavaria, north-eastern Tyrol, Lower Austria, the Venetian region, Istria and three regions in western Russia), it is inhabited by peoples of medium and tall stature.

Average height is grouped everywhere in the neighbourhood with tall height: in northeastern France, in Roman Switzerland, in Belgium, in southern Holland, in Germany, and probably in Prussia, with the possible exception of the eastern provinces, Silesia and the regions of the Wends, where the average height is lower than in the surrounding countries (Russian Poland, Saxony, Austrian Silesia, north-eastern Bohemia). Average growth is also favourable in southern Germany (with the exception of Swabia and central Bavaria, which are experiencing low growth), between the cities of Switzerland and Tyrol, namely in the Italian Alps, in central Bohemia, in Upper Austria, Carinthia, Styria and Carinthia-Croatia. On the composite

It is clear from the map that the medium-sized ethnic groups connect the northern highlands (Gogandia, Shesvi7-Goshitnia) with the southern, занимающую north-western часть Бахмансто7о полуострова. The rest of the peninsula is occupied by peoples of average height with some islands of tall people. The average height in Romania gives way to the low height in the south-eastern part of Baghania and Mogdavia.

A sharp contrast can be observed between the Balkan Peninsula, the "country of tall and very tall people", and the peninsular Italy and Iberian Peninsula, where short and very short stature prevails.

However, average growth (with some high-growth islands) can be observed along the entire coast of the Mediterranean Sea, from the province of Nymmoia in Italy to Valencia in Spain; It is also found, but less frequently and less intensely, on the Atlantic coasts of Spain, Portugal and France and in neighbouring areas. It occupies the place of the central race of the Lemenpa. Namely, the medium-sized species is well represented in the Russian Pribalti region; it continues in the north-east of Finland, as well as in the south of the country.

In the west, north and east of the Central Russian Uplands, as well as on the uplands themselves, there live peoples of short stature; the same is true of the populations of Pomerania, Moravia and, probably, Silesia. This vast area of low stature is connected by narrow strips of land with other regions characterised by low stature: Moldavia, Benaria, northern Styria and central Bavaria.

These мажорские peoples, которых Ленинер называет "eastern", separated by a vast area of high and medium altitude from other mountain peoples, who occupy the south-western part of France, the upper part of the river valley. In Italy, and the central part of Switzerland, with the addition of the neighbouring areas in north-eastern France, Belgium and Switzerland. The term refers to the "western" peoples as opposed to the "southern" peoples, from whom they are separated by the Pyrenees and the northern Apennines. The area of "southern Mediterranean climate" in the centre is covered by numerous islands of low altitude (less than 1625 mm), covering the entire Iberian Peninsula, with the exception of the coastal area, which is covered by medium-sized mountains, as well as the whole of southern Italy (south of the Rome-Ancona line) and the islands.

Among the islands of the sea: Sicily, Sardinia (the lowest growth in all of Europe) and Corsica; but the Aegean islands should be excluded from this category, — their population is related not only to the Matagonians with their distinctive appearance, but also to the appearance of the Lusitan people (growth, 70% of the population is brunettes and 30% of blondes). The boundaries of the "southern Maghreb" coincide with the boundaries of the distribution of the Iberian-Insular race in the Mediterranean.

According to the growth and population of Europe, the Insular is distributed in the following three regions and zones: the brown-haired and transitional zone (from 17 to 30% of brunettes, i.e. with dark hair and dark eyes), blondes (less than 17% of the brunette type) and brunettes (more than 30% of the brunette type). The extremes are 3% in Sweden and 70% in southern Italy.

These zones follow one another in a north-south direction (blondes) and south-north (brunettes), but their boundaries are very blurred, and sometimes the brunette zone cuts into the blonde zone (e.g., around Nuttich, along the banks of the Dnieper around Kiev and in the vicinity of Perm). The boundary of the Bondinova in the north does not fall below the 50th parallel in Germany and in the west of Russian Pomerania. But to the west of Germany, the border rises, passing between Belgium and Holland and passing through Utrecht and Rotterdam to the British Isles, where it separates the southwestern part of England and the country of the Scots from the rest of the empire. In the west, the Russian border runs along the northern part of the Bondinova River, where where the Vistula enters Prussia, then descends again to the south-east to the Dnieper and follows it to the source of the Niprus, rises again along the course of the Dnieper to the confluence with the Zhitna, it follows the course of the latter to its headwaters, then turns north to the sources of the Vologda, and then east, passing through the cities of Besyonsk, Vologda, and Kostroma. At an altitude of 7. Kogoriva forms a bend and heads south-west to Vladimir, where it turns east again, and 7. Byatme, and then describe the bend in the direction of the east, surrounding the cities of Perm, Sogimam and Nerdyn; then it turns north, towards Meseni.

The northern part of the Brunet family also has a very interesting history. It starts on the Cotentin Peninsula, near Avranches, describes a sharp curve, passing through Orléans, Paris, Caen, Moors, Brussels, and ends in Nuttich; then it goes to Metz, Nancy, Strasbourg, Basle, Bern and follows the Franco-Italian border to the Mediterranean Sea. From there it goes to

Niruriysmikh Agp, surrounds the country of Upper Italy and turns north, passing through Vri and уюрих to the city of Konstantinopol, from where it continues in a south-easterly direction, through Breženi and Boteni, and finally, passing under the western border of the Venetian region, it reaches the Adriatic Sea. After disappearing here under the sea, the border of the Bruneans reappears in Istria, from where it runs along the northern border of Croatia and passes through Carinthia to the border of Slovenia. Its easternmost extent can be determined by the greater part of the problem. It should follow the southern shore of Lake Balaton and pass through Hungary to the east to Bimovina; then it should descend to the Danube, then to the Dnieper, rise along its right bank, to Kiev, then pass through Kharkov, Poltava, and Materynosava, and head east towards the Astrakhan steppes. From here, the route goes to the Caucasus, then, crossing the Caspian Sea, heads north from the places occupied by the Mirzakhans, Bashkirs and Tatars, and east of Bogan, to the region of the Voguzh people, in order to reach, Namon, Omog Perm and the southern part of Russia.

The countries located between the two regions described above are inhabited by mixed-type and brown-haired peoples. It goes without saying that in this mixed zone there are islands of the light-haired and especially the brunette type, but in each of the two zones described above there are islands of the mixed type. However, there is no data available on this. Islands of blondes in the brown-haired zone are quite rare: they are found in southern England, in the Nemerber region of Ghana and, of course, in southern Russia (an area that encompasses all of the Kharkiv, Kursk, Voronezh, Tambov, Saratov, Astrakhan and, possibly, the northern part of the Votsk region). The Central Russian Uplands in the north, south and west are populated by Belyans; in the east, it is inhabited by a mixed type, where Tatars and brunettes live mixed with Russians and redheads. There is no data on the centre of the uplands; Tugumsky Uyezd is classified as belonging to the light type. There are brunette offshoots among the brown-haired people, but although they are numerous, they are all very rare; The most important of these are: Евъльbur7, Carinthia. Nember7cmiy omru7, the north-western part of Bohemia in Austria, territories occupied by peoples of Turkic origin in eastern Russia, etc. Islands of brown-haired people in the zone

Blondes are found exclusively in the British Isles, namely in Scotland and Ireland. On the contrary, countries with a high concentration of brunettes are quite numerous in Western Europe, namely: the entire eastern part of France from Mesier to Nyon, as well as one place in Italy (Siena), and some areas in northern Germany, but they are not found at all in Russia, where, in fact, brunettes are very rare.

Adding to the data on the general appearance, height and weight, and data on other physical characteristics: face, nose, hair colour, etc., The model divides the entire population of Europe into the following races:

1) A light-skinned race, tall, very tall, the motor can be called a northern race, as its representatives live exclusively in northern Europe. Its characteristic features are: very tall stature (average height 173 cm), fair, sometimes reddish, wavy hair, fair, mostly blue eyes, a slender, well-proportioned figure (the average height of living people is 76 to 79 cm), posatobeya moja, udginennoe giyo, straight nose. The race is widespread in Sweden, Denmark, Norway (with the exception of the south and west coasts), in northern Scotland, on the east coast and in northern England, probably in north-eastern Ireland, on the northern Faroe Islands, in Holland (north of the Rhine), in Friesland, Odense, Schleswig-Holstein, Mecklenburg and, probably, in the countries bordering Prussia; in Namibia, it is widespread in the coastal areas of the Baltic provinces of Russia and in Finland among the population that speaks Swedish. This race corresponds to the Mirmian race of Brom, the Germanic race and the race of "ordinary people" of the Germanic tribes, the Teutonic race of Ringeya and, in general, Homo europaeus Nanuzha-Ammon.

This race includes the secondary race, which is dark-skinned and brown-haired, medium-built, tall and of medium height (sub-northern), with a pointed chin, upturned nose and straight hair; it is found especially in northern Germany, among the Gettos, among the Tavasts and Sovovas of Finland, perhaps also on the western coast of Norway and in Sweden, on the west coast of Scotland and on the southern coast of the Faroe Islands (the rest of the country is inhabited by bronze-age peoples). on the western coast of Scotland and in the southern Faroe Islands (the remains of the bronze-age peoples of that country?).

2) The race is dark-skinned, subbrachycephalic, and short-statured.

Eastern, also named that way because its representatives are particularly numerous in Eastern Europe. They are characterised by: short stature (163–164 cm on average), moderately stocky build (average weight 82–83 kg), straight hair of a light brown and gray color, a wide, square face, a slightly upturned nose, and gray eyes. Representatives of this race are the Belorussians, descendants of the Pinsk boyars. In combination with the Tatar and Linc types, this type is often found among the Venetians of northern Russia. It is also found in places in southern Russia, as well as among the Mares of Finland.

The second race, which is considered to be extinct, is brown and grey, meso-elagic, not very tall (pricely race), often seen among the Prussians, Prussian mashups, and probably also in the population of Samsonia and Siesia.

In a mixed form, this type is found among the Gitu and some ethnic groups northern (Bogo7odskaya, Ogone7aya 7ub.), southern (Kurskaya, Voronezhskaya) and central Russia (Ryazan and western part of the Proskavskaya region).

3) A race of brunettes, dark-haired, dark-skinned, named after the Iberian Peninsula, is found mainly on the Iberian Peninsula (with the exception of some coasts) and on the islands of the western Mediterranean Sea (Corsica, Sardinia, etc.). It can also be found, in a slightly modified form, in France (Anjou, Nîmes, Perpignan) and in southern Italy, south of the Rome-Acosmone line. It is characterised by very low stature (161–162 cm on average), a very slender body shape (average body weight of 73–76 kg), flat, often broad foreheads, very dark eyes, a straight and upturned nose, etc. This is the intermediate race of *Homo mediterraneus*, and the race of "dark-haired brunettes" described by some authors.

4) A brunette race, very brachycephalic, of medium height, bearing the characteristics of the southern and western races, evidence of the most characteristic types of it being found in southern Europe, in the Cévennes, in the central part of France, and also in the western Alps. However, it is also found, albeit in a slightly modified form, in inland Brittany (with the exception of Morbihan), in Poitou and in Crecy. It is found in a fairly common form in Provence, then in Italy, in the upper part of the Po Valley, in Umbria, in one part of Tuscany, in Transylvania and, probably, in central Belgium. In mixture with

It is found in many places in Europe, from the middle Rhine basin to southwestern Russia, passing through Piedmont, probably through central Switzerland, then through Schwarzwald, through central Bavaria, Carinthia, Moravia, Galicia to Podolia. In southern Italy, it mixes with the Iberian-Insular race. This is a race that is described as Mediterranean, Mediterranean-Gondwanan, Mediterranean-Slavic, Sarmatian, Petian, Gondwanan, and *Homo alpinus* by various authors. It is characterised by: a very robust build (average height of living individuals — 85–87 cm), stoutness (163–164 cm), standard and robust build, light and dark brown hair, a broad forehead, a fairly wide nose, and a morainic complexion.

5) The race is brunette, subdued, tall, and motorised. It inhabits the coastal and central regions, where it is found along the shores of the Mediterranean Sea, from Gibraltar to the mouth of the Tiber, as well as in the eastern part of the Balkan Peninsula (eastern Bulgaria, Macedonia, Greece, etc.) and in some places on the Atlantic coast: in Spain, from Gibraltar to the mouth of the Guadalquivir, in the northern coastal part of Portugal, in Bismaco, in the lower reaches of the Nyara, etc. It is not found in the forest and is less common at a distance of more than 200 to 200 metres from the sea. Its characteristics are: a tendency towards mesotherapy (average body weight of living individuals — 79–80), average height, which rarely falls below 166 and 167 cm, and very dark complexion and hair.

6) The race is brunette, brachycephalic, tall (Adriatic and Dinaric), and is most commonly found on the northern coast of the Adriatic Sea, especially in Bosnia, Croatia, and throughout the central part of the Balkan Peninsula. It is also found, in a slightly modified form, in Romania and the Venetian region, among the Tyrolean Gaddini, the Romanian Romanians, as well as in the Trans-Carpathian region, which stretches from south to north, from Nion to Nuttich between Nyara and Sona, then along the Nanthe River, in the upper reaches of the Sonce and Moselle rivers, then in the Ardennes and, perhaps, the Dutch province of Eegandia. It is characterised by tall stature (168 to 172 cm on average), brachycephaly (70 to 81–86), dark hair, a straight, thin, and prominent nose, and a dark complexion. The same features, less pronounced, are found among the population of the lower valley

Po, north-western Bohemia, probably in Roman Switzerland, Zguss-Notarini, in France, east of the middle reaches of the Nyara River (between Rouen and Orléans), in Lower Austria, in Moravia, among the Rusyns-Porovs, living in the Carpathian Mountains, and among the Ukrainians of the Potavskaya province.

To these two races should be added two secondary races, which may simply be "types" resulting from the mixing of these two races with each other and with the northern and southwestern races.

The second race, north-western, is dark-skinned and dark-haired, with brown, sometimes dark eyes; this race is transitional between the northern and the central races. It is found mainly in the south of Ireland, in the southwest of England, throughout the whole of Scotland, in the south of Belgium, in the south of Holland and, less frequently, in Normandy.

The race is secondary, subadriatic, subbrachial, less often brachial, of medium height, with brown hair, has an average height of 166 cm and a weight between 82 and 84 kg. She probably originated from a mixture of the Adriatic race and the sub-northern and western races. She is widespread in Champagne, Franche-Comté, Nîmes, in the Dutch province of Eegandia, in the neighbouring provinces, in the north of the Baden region, in eastern Bavaria and in south-eastern Bohemia. It is found among the Swedes, and in one part of Lombardy and the Venetian region. It is mixed with the western race in Switzerland and southern Germany and with the northern race in central Germany and, possibly, in New Brunswick.

Thus, based on the research of Jenner, it is necessary to add three more to the previous three major European races: northern (*Homo europaeus*), western (*Homo alpinus*) and Iberian-Insular (*Homo mediterraneus*). based on research by Jenimera, three more should be added: Eastern (*Homo vistulensis*), Atlanto-Mediterranean (*Homo atlanto-mediterraneus*) and Adriatic (*Homo adriaticus*).

Anthropological research on the international
agreement of anthropologists

A. A. Ivanovsky

Russian Anthropological Wall, Nos. 3–4, 1913



During the international conferences on prehistoric archaeology and anthropology held in 1906 in Monaco and in 1912 in Menev, international commissions were formed with the aim of coordinating manometric and anthropometric research. The Monastery commission included the following members: L. Ruggeri (Rome), Prof. G. Gami (Paris), Prof. G. Gervais (Paris), Prof. N. Nicausp (Berlin), Prof. F. L. Nyschan (Berlin), Prof. Papie (Paris), Prof. Pittard (Meneva), Prof. Poin (Paris), Prof. G. Sergi (Rome), Prof. Baudeyer (Berlin) and Prof. Berne (Paris). The commission focused on the issue of combining cranio-metric and melano-metric measurements. According to the commission, the following measurements should be taken:

I. Craniometry

1. The greatest depth of the forehead and the greatest anterior diameter are measured by a thin ruler in the longitudinal direction between the glabella at the front and the most distant point from it at the back. The latter is usually located on the sphenoid bone, but it can also be located higher. It is important to keep in mind the greatest depth, which can be found on a given person.

2. The anterior-posterior ion diameter is measured by the distance between the glabella and the inion (the intersection of the protuberantiae occipitalis externae with the median sagittal plane). (the commission considers this measurement to be optional).

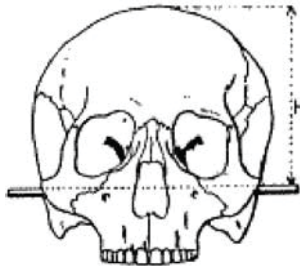
3. The greatest width of the head and the greatest transverse diameter, measured by the same method, represent the greatest distance between the parietal bones. If the greatest width of the head is measured between the highest points, these must be marked separately.

4. The height of the head is measured in two ways:

a) the straight distance between the basion (the middle of the front of the fontanelle) and the bregma (the point where the sagittal suture and the coronal suture meet) — the most significant measurement.

b) The distance between the bregma and the upper margin of the foramen magnum (see Fig. 1) can be measured with a ruler and a pair of scissors.

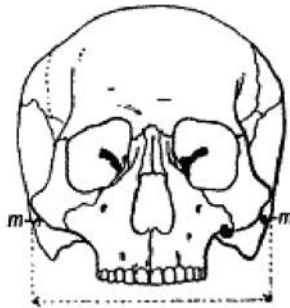
5. The smallest width of the head and the smallest head diameter — the



smallest width of the head between the temporal bones (measured with a caliper).

6. The greatest width of the rib and the greatest rib diameter are measured by the thinnest rib where the greatest

distance between the two sides of the bridge.



7. The largest mastoid diameter — the largest distance between the outer surface of the mastoid processes at the level of the middle of the ear canal (see Fig. 2, m-m) — is measured with a caliper.

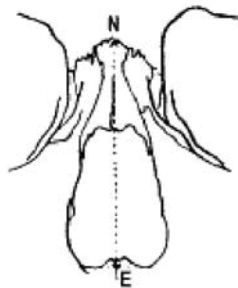
8. The transverse diameter is the greatest distance between the transverse arches (measured with a caliper).

9. The nasal-basal diameter is measured using a thin ruler as the distance between the nasion (the midpoint of the nasolabial fold) and the basion.

10. The agueo-basal diameter is measured as the distance between the agueo-basal suture and the midline of the lower jaw and the basion.

11. The nose-chin diameter is measured as the distance between the nasion and the middle of the lower margin of the lower jaw (it is necessary to first place the lower jaw in its place, align the jaws and mark the position of the teeth).

12. Naso-auricular diameter — the distance between the nasion and the lower edge of the ear between the upper and middle auricles.



13. The height of the nose is measured as the distance between the nasion and the point in the middle of the upper lip, at the level of the lower lip, perpendicular to the nostril (see Fig. 3, N-E); if the recess is 7ruchevidno

holes have a rounded shape, the latter torma is measured at the level of the bottom of the nasal cavities.

14. The width of the nose is the widest width of the 7-shaped opening (measured horizontally).

15. Interorbital width — the horizontal distance between the points where the upper eyelid meets the lower edge of the eyebrow.

16. The width of the 7шашниш is the distance between the dacryon (the point on the inner rim of the orbit where the orbital rim, the processus frontalis of the upper eyelid and the zygomatic arch meet) and the outer rim of the orbit at the point where its transverse axis (extending from the inner point) is located. parallel, as far as possible, to the upper and lower margins of the orbit. In those cases where the dacryon cross and its position are abnormal, take the point where the motor sadny gamrimagny 7reben meets the lower mray of the obverse bridge.

17. The height of the orbit is the greatest distance between the upper and lower margins of the orbit (measured with a perpendicular ruler perpendicular to the previous axis).

18. The width of the upper margin is measured with a perpendicular line; anatomical points are the outer surfaces of the upper margin; in those cases where there are bony growths at the level of the free margin, it is necessary to remove the latter and place the knife above them; the length is measured along the transverse line representing the maximum width.

18 bis. The height and width of the average surface area are measured by the distance between the points: the front surface of the aircraft (between the two centre lines) and the point located in the middle of the aircraft, on the line connecting the rear corners of the aircraft; to stretch the skin, pull the thread, which can be tightened as much as possible in the incision, separating the skin from the underlying tissue.

19. Bone height (measurement is not mandatory):

a) the height of the arch is measured by the distance between the midpoint of the arch on the upper jaw located at the level of the middle teeth, and the midpoint on the chin, located at the bottom of the hollow of the chin (see Fig. 4, L).

b) The width of the vault is measured by the horizontal distance between the average points at the level of the second moraine sub-peaks.

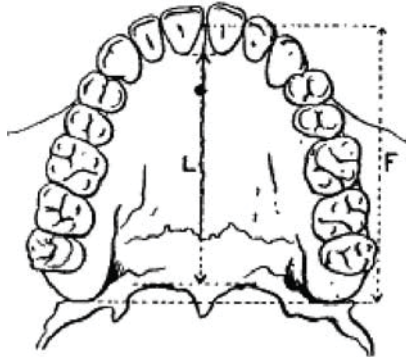
20. Orbital altitude — the shortest distance between the lower edge of the orbit and the orbital edge (approximate

ширину, необъяснимое измерение).

21. The eartheal opening:

a) $e7o$ — the horizontal distance between the basion and opisthion (the middle point of the horizontal line connecting the two sides of the opening).

b) Width $e7o$ — the greatest transverse distance between the bony margins (measured horizontally).

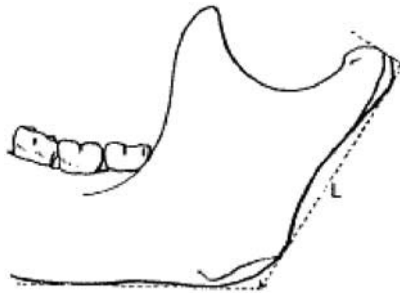


22. The longitudinal diameter is measured from the nasion along the longitudinal arch to the opisthion; the longitudinal diameter is subdivided, corresponding to the three arches of the arch, into the frontal, parietal and occipital parts.

23. The transverse diameter is measured from the point on the most prominent rib of the sternum to the point on the transverse arch at the level of the sternum. above the foramen magnum, along the transverse arch in the transverse plane from the bregma to the same point on the opposite side.

23 bis. Horizontal curvature is measured by placing the motor in front of the eyebrows and behind the lower bridge of the nose, so as to obtain the greatest curvature.

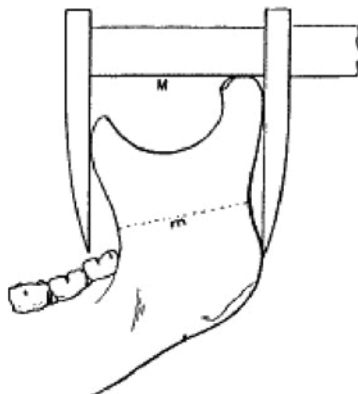
24. Tank capacity. The Commission does not make a definitive choice between the various methods and, while recognising the validity of the Brom method of measuring tank capacity, it recommends having several reference tanks with the largest possible capacity, the help of which it is possible to verify the accuracy of the measurements made. The Commission also recommends that, wherever possible, the capacity of the tank be determined by direct measurement with water using a measuring cylinder.



25. The width between the lower edges is measured by the distance between the outer edges of the lower edges.

26. The diagonal width of the lower edge is between the gonions and the vertices of the angles formed by the ascending branch with the lower edge (the outer surfaces of the horns are considered to be the outer surface of the horns).

27. The ascending branch of the lower jaw is measured by the distance between the upper margin and gonion, ~~it~~ is often difficult to determine the position of the lower jaw, so it is necessary to take the intersection of two lines, which are the prolongations of the lower and upper branches of the lower jaw (see Fig. 5).



28. Width of the ascending branch of the lower edge

a) Minimum width — measured as the shortest distance between the front and rear edges (see Fig. 6, m).

b) Maximum width (measurement not required) is determined by the shortest distance between the most protruding point of the front edge of the monopodal process and the most recessed point of the rear edge of the ~~уеюсти~~ (see Fig. 6, M).

29. The height of the lower seam is measured (not in projection, but actual distance) by measuring the middle distance between the most prominent point of the pubic bone and the lower edge of the symphysis.

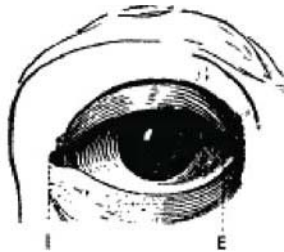
30. The height of the abdomen is measured from the previous measurement, except that in this case it is taken at the vertical point passing between the first and second pubic bones.

31. The maximum width of the pelvis (optional) is determined in the plane passing between the first and second pubic bones (the greatest distance between the two surfaces is taken).

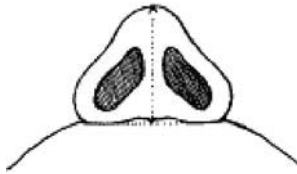
32. V708 of the lower edge — measured using a Bromon meter, the degree of deviation of the lower edge of the branch from the lower edge of the lower edge.

II. Kellagometry

1. The maximum height of the crown and the maximum front-to-back diameter are measured using a tape measure, as well as the maximum height of the crown (do not press down hard with the measuring tape).
2. The greatest width of the head and the greatest transverse diameter are measured in the same way as for the head.
3. The height of the head is determined using an anthropometer between the top of the head (vertex) and the upper edge of the ear opening.
4. The smallest width of the head is measured in the same way as on the forehead.
5. The largest mastoid diameter is the same as on the ear.
6. The clitoral diameter is the same measurement as on the clitoris (it is necessary to find the maximum, which is often located further back, where it is difficult to reach).
7. The bony width of the lower jaw is the same measurement as on the upper jaw; it is necessary to exclude the fleshy part of the chewing muscle.
8. The total length of the jaw (optional measurement) is from the top of the head to the bottom of the lower jaw (measured horizontally).



9. The naso-mental diameter is measured in the same way, in the face and on the head.
10. The nose-to-teeth diameter is the distance between the nasion and the inter-teeth line.
11. The naso-labial diameter is the same, measured on the nose and on the lip (the subject's lips should always be slightly raised to see the free edge of the gums).
12. Nose height — between the nasion and the nasal septum at the level of its connection with the upper lip (do not press).
13. Nose width — between the upper surface of the nasal wings.



14. The projection of the base of the nose is from the most prominent point of the nose to the point between the nasal septum and the upper lip (see Fig. 7).

15. The outer diameter is measured between the outer edges of the wheels, at their lowest point, where they meet the ground. measured by the distance between the blades of the knife, which are attached to the ends of the subject being measured (see Fig. 8, E).

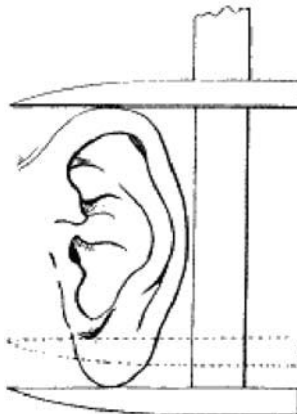
16. The internal 7yasny diameter is measured between the internal u7yas of each 7yas (see Fig. 8, I), without grasping the caruncula.

17. The width of the mouth is measured as the distance between the points of connection of the teeth, where the hard palate meets the soft palate (the measurement is taken with the mouth in a normal, relaxed position).

18. The height of the teeth is determined between the tips of the upper teeth and the tip of the lower teeth. (the distance between both points should be measured by placing a rod vertically in advance).

19. Vkho.

a) The greatest distance e7o — between the uppermost mram savitma (helix) and the lower mram moumi (see Fig. 9, solid line), without pressing the knife iryuga on the measured tumi.



b) The distance between the cartilage of the ear is measured between the uppermost point of the helix

(as in the previous case) and the lower edge of the cartilage (see 9, dotted line).

c) The width of the ear is between the lines parallel to the major axis of the ear, one of which is the front edge of the helix, and the other is the back edge.

The International Commission, which met in 1912 in Menev, continuing the work of the Monam Commission, devoted its sessions to the question of combining anthropometric studies.

Based on these considerations, the commission made the following recommendations:

a) During measurements, the subject being measured should stand completely straight.

b) Measurements should be taken in the project.

c) In cases where measurements can be taken on both the right and left sides, it is recommended to choose the left side: however, the height of the acromion and trochanter major should be measured on both sides.

d) Detailed information should be provided about the instruments used by the researchers and the methods they employ.

e) It is necessary that those be familiar with anthropometry, not limiting themselves to a theoretical understanding of measurement methods, but also being familiar with the latest practices in various laboratories.

The commission recommends taking the following measurements:

1. Growth. The subject being measured stands on a horizontal, solid (non-slip) surface, not leaning against a wall, with feet together ("feet together"), with outstretched arms, with feet together, with the gaze directed straight ahead. In this position, the height of the mother above the floor is measured.

2. The height of the ear opening is measured at the base of the ear, between the tragus and the helix (incisura tragoelastica); the same point is used to determine the height of the ear in living individuals (see above, Kelaometry, point 3).

3. The height of the chin is measured from the midpoint of the lower edge of the lower jaw.

4. The height of the upper edge of the jaw is at the most prominent point of the incisura jugularis.

5. The height of the occipital bone is measured at the middle of the occipital bone (in women with protruding occipital bones, the height is not measured).

6. The height of the navel is in the middle of the navel.

7. Symphysis pubis height — from the upper edge of the pubic bone (sometimes it is difficult to find; it is recommended

to measure it at the height of the lower abdomen).

8. The height of the spinous process of the fifth lumbar vertebra — it is difficult to find this point, the subject's back is straightened, and in this position, the spinous process of the fifth lumbar vertebra protrudes clearly.

9. Seated height — the subject is seated on a horizontal seat with a height (depending on the height of the subject) of 30 to 40 cm; the legs should be kept straight; the back of the person being measured should be against the wall and the anthropometer, so that it touches the back of the head and between the shoulder blades; The subject must be in the same position as when measuring height (see above, 1); the height of the vertex above the seat surface is measured.

10. The height of the seat — the subject remains in the same position as in the previous measurement (sitting height); the height of the top of the subcostal arch above the seat surface is measured.

11. Acromion height — from the upper and outer edge of the acromion.

12. The height of the greater trochanter is measured from the upper edge of the greater trochanter.

13. The height of the upper subscapular spine is measured from the very top of the spine; if it is difficult to find, it is recommended to trace it along the Pupart line to the point of its attachment, which corresponds to the process.

14. The height of the hump is from the hump joint (between the radius and humerus, on the outside).

15. The height of the shoulder joint is measured from the lower end of the styloid process of the radius (processus styloideus radii).

16. The height of the mons pubis is the average height of the pubic bone.

17. The height of the mons is measured from the upper edge (on the inner side) of the margo glenoidalis tibiae.

18. The height of the body is measured from the lower end of the upper part of the medial condyle.

19. The large span of the room must be measured by placing it against a wall with the horizontal rooms spread out, and the room must be turned with the doors facing forward; The distance between the middle points of the arms is measured. If there is no wall, the arm span can be measured by placing the anthropometer horizontally against the subject. The person being measured should always be asked to stretch their arms as far as possible.

20. The width of the shoulder is the greatest distance between the outer

edges of both acromions.

21. Bimodal width is the greatest width between the protrusions of the shoulder muscles (optional measurement).

22. The distance between the scapulae is the distance between the centres of both scapulae (optional measurement).

23. Width between the ribs of the submarine bridges — the greatest distance between the outer ribs of the submarine bridges (to measure the actual maximum distance, it is necessary to place the measuring tape from top to bottom and from front to back).

24. The bispinate diameter is the distance between the two upper, front processes of the submandibular bridges (see above, 13).

25. The distance between the greater trochanters is the greatest distance between the outer surfaces of the greater trochanters (it is necessary to press harder on the soft part).

26. The outer front-to-back diameter of the pelvis is measured from the middle of the upper pubic symphysis to the top of the spinous process of the fifth lumbar vertebra.

27. The transverse diameter of the pelvis 7 — the measurement is taken in the horizontal plane, at the level of the base of the visible process of the pelvis; the average of the measurements taken during inhalation and exhalation is taken, and the measurement is also taken in the intermediate state between inhalation and exhalation.

28. The transverse diameter of the sternum is determined in the horizontal plane, at the level of the upper end of the fourth costal-sternal joint (articulatio chondro-sternalis IV); The measurement described in the previous paragraph is applicable to the sternum and is a mandatory measurement.

29. The anterior-posterior diameter of the sternum 1 is measured at the same level as the transverse diameter 1 (see measurement 27 above).

30. The front-to-back diameter of the 7-tonne мѣрми ѱ 2 is measured in the same position as the transverse diameter ѱ 2 (see measurement ѱ 28 above).

31. The height of the sternum is measured with a tape measure from the deepest point of the sternum to the base of the visible process.

32. The distance between the joints плечевых bridges (optional measurement).

33. The distance between the styloid processes of the radius and ulna —

processus styloidei radii et ulnae (optional measurement).

34. The distance between the condyles of the femur — epicondylus femoris (optional measurement).

35. The distance between the epicondyles of the humerus (optional measurement)

36. The circumference of the 7th rib is measured at the point passing through the base of the visible process; see above 27 (optional measurement).

37. Neck circumference — the smallest circumference is measured.

38. Arm circumference — the largest circumference in the relaxed position of the arm, measured below the deltoid muscle (musculus deltoideus).

39. Circumference of the neck when the muscles are tense — the largest circumference is measured at the same place as in the previous measurement (optional).

40. The greatest circumference of the forearm is at the level of the cubital and radial muscles.

41. The smallest circumference of the forearm is above the styloid processes of the forearm (processus styloidei radii et ulnae).

42. The greatest circumference of the thigh is at the level of the femoral condyle.

43. The smallest circumference of the thigh is above the knee.

44. The circumference of the foot is measured at its widest point.

45. The smallest circumference of the foot is measured above the ankle.

46. The smallest circumference of the thigh is at the level of the thigh itself.

47. The contour of the misty rumi — the right rumi is placed on the paper in such a way that the points are evenly spaced and ~~the~~ of the middle point is located on the longitudinal axis of the front; two lines are drawn connecting the styloid processes of the radius and ulna (processus styloidei radii et ulnae); then, starting from here, a pencil (held vertically ~~directed~~ horizontally) is used to mark the contours of the mandible and palate; it is necessary to note the deepest points of the recess between the palate ~~the~~ place of the joints articulations (articulationes)

metacarpophalangeae II et V).

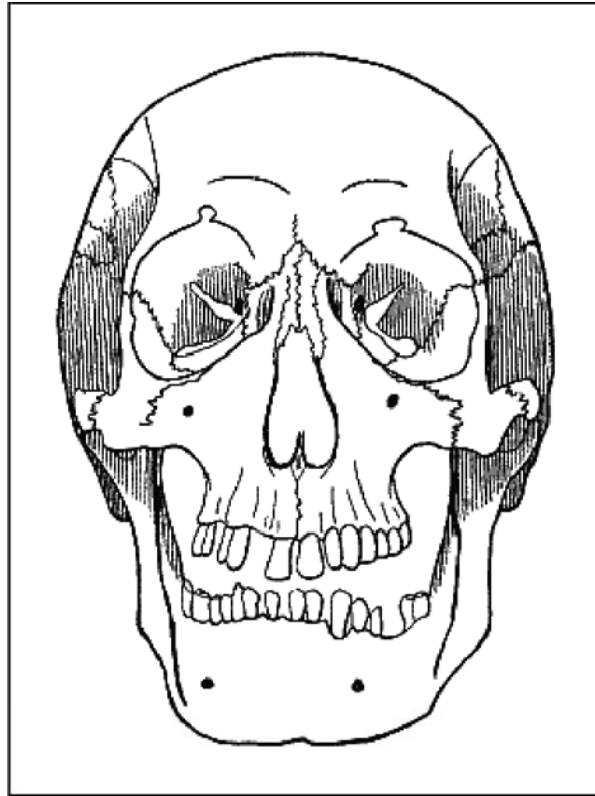
48. Foot contour — the foot is placed on the paper in such a way that the sole is perpendicular to the lower surface of the foot; mark the four points of the metatarsal bones and the lateral and medial malleoli (malleoli et articulationes metacarpophalangeae)

and then the outline of the foot and the heel is traced in the same way, as before with the rumi; and here the deepest points of each toe and the hollow between the toes are also marked; it is impossible to measure the inner arch between the medial malleolus and the first metatarsophalangeal joint, as the drawing in the book is always incorrect.

49. The height of the arch of the foot (optional measurement) — the foot is placed in the same position as in the previous measurement (see 48); The distance between the lower surface of the foot and the upper edge of the navicular bone (os naviculare) is measured with a calliper.

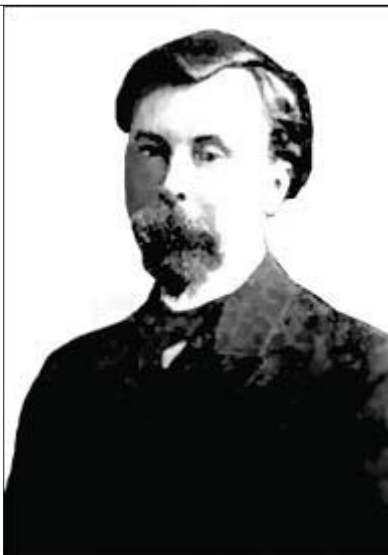
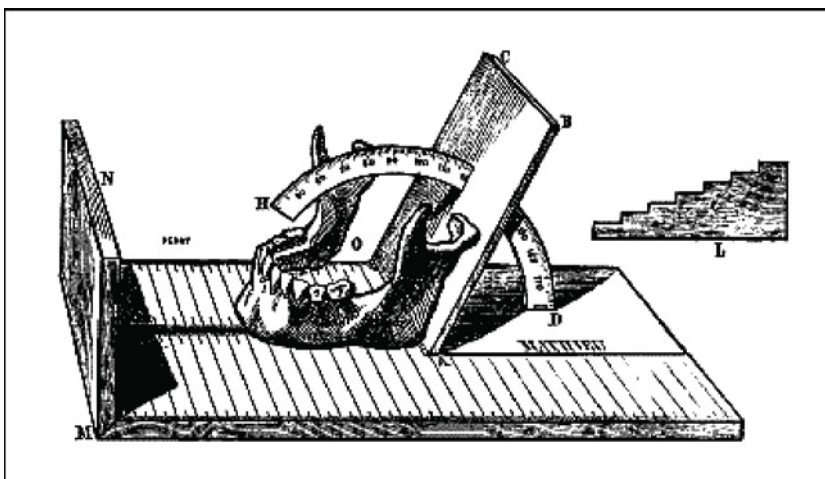
The international commission in Menev accepted the proposal to determine growth using bone measurements; the longest bone is measured, excluding the femur and tibia, which are measured in their natural position (the tibial tuberosity is not taken into account in the measurement).

The commission expresses the following recommendations: 1) the bones should be measured in their natural position and in the Brom position, as well as in the lateral position; 2) that all measurements made by them are published in full.



Euby in the works of A. A. Ivanovsky

"Russian Anthropological Murals" No. 3, 1901

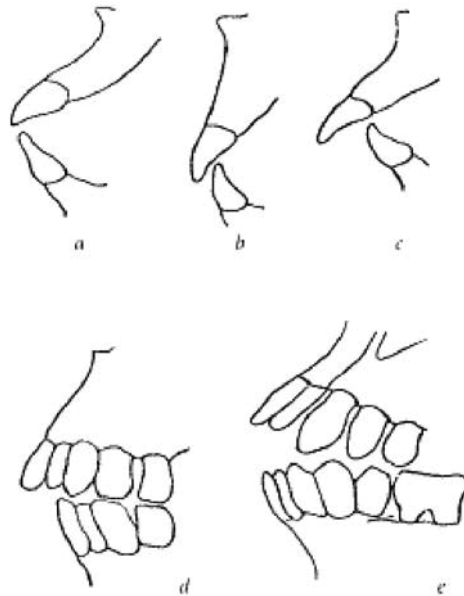


B Comparative Anatomical and anthropological

Research on these subjects has attracted the attention of researchers until recently. Meanwhile, even limited data available in the specialised dental and anthropological literature on this subject leaves no doubt that that these teeth represent true racial differences — in their shape, size, position, timing of eruption and loss, in their physical characteristics, etc. and therefore the study of teeth in anthropological research of past peoples is not only useful, but also absolutely necessary.

In the following lines, we intend to summarise the relevant findings of the above-mentioned studies, which have been verified by anthropologists and archaeologists. More detailed information about these beliefs began to be collected in 1879, when Brom published his programme for anthropological research into the subconscious system. Unfortunately, the collected information is scattered across a large number of publications, many of which are difficult to access, and therefore the research of the Parisian odontotechnical school of O. Amos and H. Lon Erina are attempting to collect this information and compile a summary of some of it.

According to the mutual arrangement of the upper and lower teeth, Molotua Saint-Yper divides teeth into orthognathic, sylvatic, prognathic. Prognathism, according to Brom, can be natural and artificial. Natural pronation encompasses many variations: 1) double pronation; in this case, the arches move in the opposite direction, forming a blunt angle when connected; 2) simple oblique pronation — in this case, the upper limb and the fingers are bent, while the lower fingers remain straight; 3) oblique pronation — only the upper part of the foot is pronated, while the toes remain vertical; 4) Aguevo-submental pronation — only the lower limbs are directed forward. We encounter pronation in varying degrees of severity in the white races (Caucasian and Jewish); it is most pronounced in the Bushmen. The black race is orthopedic.



G. Вейсмер, based on the mutual arrangement of the upper and lower presнов, distinguishes five главных types (see article P. N. Вейсберга:

"The latest advances in the field of anthropology of the bridge system" in VI мнуге "Russm. Anthro. Murn."): a) non-molar (gabidodontia), which is a theromolar (pituitary) formation;

b) scissor-like (pcanidodontia), which is observed in 80% of Germanic and Romance races, 70% of Slavic races among the Cagayan and Mitayev peoples — in 50%, among the Pognesiye, Nehru and Papuans — 40%, among the Magayev — in 20%, in Totentots and ancient Peruvians — in 15%, in Micronesians — in 10%, in American Indians — in 5%, and in Australians this type is completely absent; c) rod-shaped (stomatodontia), most commonly found among the Mitai and Japanese;

d) marquis-shaped, with the lower teeth pushed back (opisthodontia) — in some species of the Magisomo-to archipelago; e) hyatodont (hyatodontia) — in the genus Linces, as well as in the genus Ne-rov (see figs. a, b, c, d, e).

In addition to their mutual arrangement, the teeth also differ in their shape and size. The differences, especially in the pines and morainic sub-zones, are sometimes very significant. Lower races are characterised by a large number of pygmy and morainic species; the latter are equal in size to those found in monkey-like creatures. Ousn and Pruner-Bey are known for their research, but at that time, the size of the moray eels was

and five-pointed stars, and the comparison of stars is based on their delicate appearance, and the first star that comes to mind is the one which is joined by the last of the possible combinations; in the upper part, it is the rightmost bulb, and in the lower part, it is the rightmost unpaired bulb. In the third moron, which is called the sub of wisdom, the predicate can be found there, but instead of morons with 4 and 5 buttons, there remains only one sauato. In relation to the large molars, however, the wisdom tooth does not exist at all, because it does not develop at all, and because it does develop, it remains in the gum. According to Lapin, Brom and Mante7awuwa, the absence of wisdom characterises the more developed and higher races, and the subconscious is completely absent. Repeated studies of this question have all been directed towards proving that the underdevelopment clearly evident in Europeans is also observed in non-Europeans. But not to the same extent as in the Aryan race. Without mentioning pathological cases, upper moraines with three bulges, lower moraines with four bulges, and underdeveloped wisdom teeth are found among Europeans, according to Biederstein, 7opasdo uane, uem u ne7rov, mon7ogov and australians. The latter race, in terms of its physical form, appears to be the least developed of the seven hypothetical primary types, as it has a series of prehistoric species, with sharp teeth ~~H~~orns, and the latter are of the same size, and even increase in size as we move forward, so that the sub-wisdom appears to be the largest in the series. This is an undeniable monkey trait, constantly encountered in monkeys. The upper teeth of monkeys, in addition to their protruding position, are also monkey-like in shape, with a protruding front and a curved rear surface. European species apparently had the same shape of teeth, because the oldest fossils of mammoths (from Na-Nogetta, Shinma, etc.) reveal similar shapes, which can be placed alongside the lowest modern races.

According to Fontana, supermongrel dogs are often found among new breeds, and it is among them that the front morainic dogs are most commonly found.

We do not have reliable data on racial differences in the timing of tooth eruption and loss. There are assumptions, however, that are unfounded and require verification, that in

tropical countries, the eruption of teeth occurs relatively late. For example, according to Norion, in Anamite children, the lower teeth never erupt before 7-7 months, and the upper teeth before 9-7 months, and all teeth often erupt only after 12 months.

On the question of the comparative prevalence of subes in relation to steno, the most reliable data has been compiled by Dr. A. A. Vyrubov. It is a well-known opinion that peoples who are more muscular, standing at a lower level of civilisation, have a more powerful digestive system and are less prone to suffering from indigestion. Some authors (N. Brandt) explain this phenomenon by the significant development of the jaws, which allows for more free movement of the teeth in muscular peoples; Others (Spence-Bate) attribute it to the chemical composition of teeth, namely the absence of dimples in the dentine of peoples living in intermountain areas. However, dimples are more common among some nomadic peoples than among Europeans. P. Topinar explains this by the fact that many of them chew certain foods, such as scimitos and patatons. The most extensive material on comparative prevalence of subconsciousness is found in European research. According to Moray, in Europe, on average, one marionette corresponds to nine healthy ones, while in the United States, one marionette corresponds to 52 healthy ones. Some people believe that this is due to the fact that they are less likely to suffer from osteoporosis, but recent studies have refuted this opinion. According to Dr. Rvorsomo's research, 44.2% of those suffering from mastitis are women, 40% are men, and 28.2% are children. According to the same author, among Jews, mastitis is prevalent in 58.7% of cases, and among Gypsies, in 41% of cases. The widespread use of this word in the ports of the French departments has long attracted the attention of its scholars (Bondin, Shervin, Lubua). "All efforts have been made," writes Domtor Vyrubov, "to find the cause of this phenomenon. However, neither the circumstances nor the means used can explain the latter. The question was resolved with the help of the authorities. The French nation consists of ~~the~~ groups, which are clearly distinguished from each other by their linguistic characteristics: 1) the Megans, who were small and dark-skinned, 2) the Mimvrov and the Lranmrov, the Be7inyev, the Samsov, the Normans — tall and fair-haired, and 3) the Iberians — also dark-skinned, of medium height and well-built. The Кеѣты have excellent qualities and pass them ~~on~~

to all the peoples descended from them. The Cymry did not abandon their customs and passed on to their descendants a predisposition to the most noble of subjects. The hereditary transmission of this trait is particularly characteristic in the Deux-Sèvres department, where the inhabitants, who are of foreign origin and do not suffer from poverty at all, while the inhabitants of all neighbouring departments are victims of it. Mazito, who has studied the statistics on the distribution of diseases in France by ethnicity, concludes that the Germanic population with light skin colour is significantly less affected by subversion than the dark-skinned race. Most of the modern coastal population of the Mediterranean Sea, the North Germans, Swedes and Norwegians, are descended from the Mimes and all have a well-developed respiratory system. The Germans, Austrians, Swiss, Irish, and Hungarians are descended from the Mites, all of them ~~h~~digestive systems in excellent condition. The main features in the question of comparative fertility of the sub-races come to the fore. Franius, who studied a large number of soldiers in Vyborg, states that blondes are less prone to hair loss than redheads and brunettes, and that height affects hair loss, namely, as height decreases, hair loss increases. He later explains this by the more perfect peripheral blood circulation in people of above-average height. Burubov draws the attention of future researchers to the fact that that, according to available data, the long-legged races of Europe are distinguished by a more flexible foot apparatus compared to the brachycephalic races. Some authors assume that this is due to a constant, specific relationship between predisposition and the respiratory system: the greatest vulnerability of the subconscious, according to Professor Smilov, coincides with the constant weight of the subconscious. According to N. Brandt, N. Brandt, N . Brandt, and others, women's teeth are less prone to decay than men's teeth. N . Brandt notes that most women have teeth that are slightly smaller than men's, which significantly exceeds the average, and this is especially noticeable in the front teeth. In addition, according to the author, the chewing surface of female teeth has sharp ridges, and teeth with these characteristics are most susceptible to tooth decay. According to Gannip, female teeth contain less calcium than male teeth, and

less common. The decline in fertility among women has become particularly noticeable since the advent of modernity. There is a well-known saying that "every pregnancy costs the mother a tooth" ("chaque grossesse coute une dent a la mere").

On the subject of the deliberate deformation of teeth, which is widespread among many peoples, the most detailed information has been compiled by H. Lon Erin. The method of tooth deformation among some peoples is quite characteristic and unique, but deformation can sometimes serve as an auxiliary means of determining the gender of a child. Mazito divides the artificial deformation of teeth into six types: 1) filing, 2) undercutting, 3) pulling out, 4) insertion of foreign objects, 5) grinding of the moron, and 6) artificial prostatism.

The acquisition of subjects is carried out with the help of *m̃inhma*, *ix̃ini* and *m̃yotma*. It is very widespread in Alrime, on its western coast and in the region of Upper Ñiga. According to Erin, this method of cultivation is characteristic of peoples who have already come under the influence of Europeans.



Signing, or rather, sealing, is widely practised among many non-literate peoples. The operation is usually performed with the help of a mother and a midwife, even in those cases where the use of a midwife is well known among a given ethnic group, e.g., among the Monbutt, according to the observations of Schweinert. However, the wounds are still painful. E. Ritter notes that the 7orny people cut the teeth of children, thanks to which the latter grow up with very straight teeth. According to A. Zmer, the front teeth are also pointed in the northern Alriman peoples. Nyam-Nyam Shveynurt says that their teeth are sharpened with a file so that they can be used in combat to pierce the enemy's armour. According to Rogge, spears are sharpened by the Bass people living along the Benus River, near the N7era, and according to Hartmann and Nivinstone, by many Arctic peoples. The same custom of deliberately sharpening knives is observed by travellers in Central America, among the Pignese, the Manganese, the Australians and the Papuans. The practice of subjugation in the form of subjugation has been observed among the Bantu peoples. With regard to the inhabitants of Sierra Leone, there is

It is customary for the bride to walk with the groom, who holds her hands in front of her, and after the ceremony, the bride is carried away. A similar custom exists among the people of Senegal. The variety of forms of the sub-forms, achieved by cutting them, can be judged from the accompanying drawing. Form 1 is widespread in Sierra Leone, Senegal, on the coast of EoYo and in other neighbouring regions of Alrima. The second form is found among the peoples of the Behem Nigu, the Damaro and the Ovambo. Forms 3, 4 and 5 can be found from the shores of Noanjo to the Mosambico coast. The 6th form is characteristic mainly of the Magaiye. Forms 7 and 8 are more widespread among them, although they are also found among other neighbouring peoples of the Indian and Pacific Oceans. The deformed teeth of the 7th and 8th forms are usually covered with a thin layer, while all the other, undeformed teeth remain bare.

In terms of geographical distribution, the usual extraction of sybs can be divided into three centres: Alrimy, Australia and Polynesia. In the first two, teeth are extracted, usually permanent teeth, when permanent teeth come in, or when entering the military. In Polynesia, however, it is customary to express grief in a more violent manner, with the same practices of cutting off fingers, cutting off ears, etc. In the Pygmy tribes, people who have experienced more than one mourning period often have all their front teeth knocked out. In the Brasilians, the front teeth of all slaves are knocked out to distinguish them from free people. This contradicts the earlier statements of Zdris, O'Gorndorp, Nibura and others, who claimed that the front teeth were often pulled out in Egyptian mummies, while Erin7 contradicts these statements, and the lack of teeth is simply attributed to them having fallen out.

Drilling holes with foreign ~~dis~~ inserted into them is relatively rare, except in the Mayac archipelago and Ponines. The drilled hole is usually filled with a metal rod, usually made of iron (Sumatra), and a solid metal cap.

The removal of morons was observed by travellers living on the shores of Msenzi. In the life of the Eogoto7o, according to Binterbottom, the front teeth are removed before the moment of entering the bra; the same custom is found among the inhabitants of the Republic of Niberia G. Lon Shainte vite.

The practice of mutilating the genitals with the aim of achieving artificial

prognathism is apparently very rare. In literature, we find evidence of the existence of this custom among certain tribes, where children's upper teeth are pulled out so that they protrude forward. Faythermere observes the same custom among Arabs, Berbers and the peoples of North Africa, where girls sometimes have their upper lips pulled forward with the help of tweezers, which gives them a more pronounced pronation.

The use of artificial seeds, now widely practised by all civilised peoples, was known as early as the 7th century BC. It was not uncommon to replace lost teeth with teeth from the jaws of animals and to attach them to neighbouring teeth on the basis of the original bridge and the bridge of the hippopotamus, especially common in ancient times among the Egyptians, Jews, Romans, and Strussians. The ancient Egyptians, according to the research of B. W. Migue, knew how to remove mummies and replace them with artificial ones; they used the most durable and woody species of the genus *Dimo*. The replacement of mummies with neighbouring mummies was carried out with the help of strong threads. In Maruina, there are unsubstantiated rumours about the use of artificial teeth by Roman women: "In Taissa, the teeth are real, but in Nemanian, they are false. Why? Because the former have their own, while the latter have borrowed ones." We find a reference to the material and motor activity of Roman women in one of the satires mentioned above: "Zeya thinks she has teeth because she wears an apparatus of most and chonovyte mymov." The use of artificial teeth, which were made from the teeth of a large animal, is illustrated by a drawing in the Cameto Museum in Tomsan. They were covered with a thin layer of clay. The remains were found in a tomb with bones dating back to the 5th and 11th centuries BC.

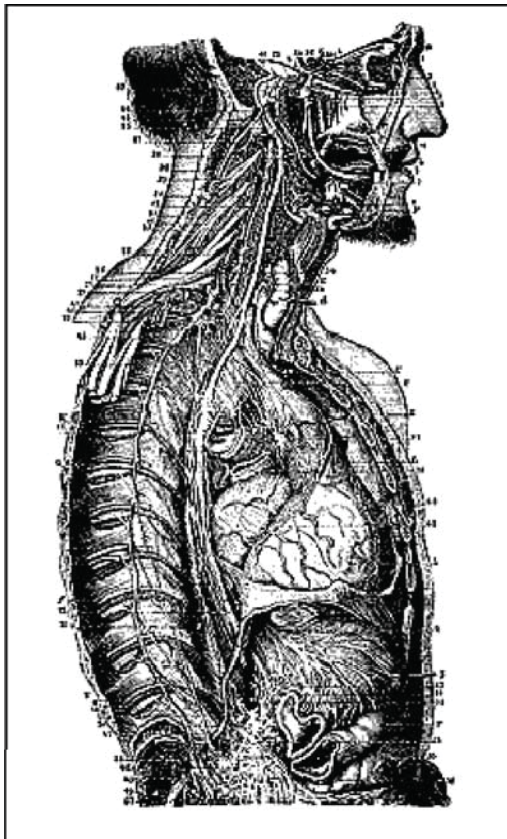
Namone, it is worth mentioning the spraying of crops. At ~~the~~ time, some peoples used various means to make their horses as strong as possible, while others, on the contrary, painted their horses in completely different colours. There is a similar belief among the people of Keto-Iberia near Katuga: "The people of Keto-Iberia have a custom of rubbing their teeth and gums daily in the morning with their own urine; and the teeth are stronger and healthier, that is, the more you use this remedy." The practice of rubbing teeth with urine is widespread in

The Magais Islands. Among the Annamites, according to Norion, women are covered in a brightly coloured veil, and girls stop wearing veils after they get married. Travelers have observed the practice of wearing skirts in the rainforest among the Indians of Central America. This is less common in other cultures; for example, in Burma, women-born women wear their hair in a bun.

Psychological foundations of nationalism I. A.

Simors

*Mitawo in the company of members of the Russian Nationalists Club, 8 April
1910*





In the eighties, seventy years ago, twenty-five years ago, one post-war ueovem, was very impressed, having seen the strength of his country's army and admiring the might of the army, he said about himself and those who were watching: "We (name) are not afraid of anything, except God." Under this slogan, he rallied the neighbouring peoples. On the same day, participating in the celebration of the centenary of the Artillery Corps, seeing the brilliant state of the artillery corps at that time: "Everything is good and strong. But God forbid that I should ever have to use it." The first verse is a contemporary one, written by a neighbour; the second is a moral one.

Moral integrity, spiritual strength, and mental resilience are essential qualities in the life of a nation ~~an~~ in international relations. The importance of this element has been recognised for some time now, ~~and~~ its importance is becoming increasingly apparent, and the movement itself promises to be unstoppable in its development. That decisive moment, which is part of the movement and its type, presenting it with its spiritual power, the enemy wins a quick and certain victory in a minute, but he would not have won at all if he had entered the battle with a revolver, a rifle and a bomb. Not only does he use his spiritual ~~strength~~,

It is necessary, but more developed and intelligent animals do the same: they also try to replace their physical needs with spiritual ones. Archbishop Hyber, who travelled from India to Europe by steamboat, also tried to replace his spiritual poverty with material wealth, became acquainted with this animal and its spiritual powers. When he disembarked, he did not want to walk along the gangway to the shore, and he was forced to obey, which usually worked, and he was forced to obey. But on the way, the ladder broke, and he fell into the water. This clever animal, which has many parts of its body developed equally well, understood that the ladder could not withstand its weight. A few days later, His Eminence Giber visited the monastery to see his dear friend. He joyfully greeted the archbishop and, touching the tip of his wounded ears with his trunk, kissed the archbishop. His Eminence Giber said: "I am sure that he is clear, but it can be translated into a more understandable language with the following words: "Look, they treated me cruelly in your absence!" The archbishop gave him two apples, which he carefully took and ate. Seeing this, the master decided to put a basket filled with apples in front of him, but he flew into a rage and trampled the basket and the apples. He destroyed his spiritual strength! By his actions, he destroyed himself:

"Gentlemen! I am a man of great passion, but I have developed in myself the highest spiritual qualities: modesty, patience, and kindness. so treat me with respect and do not despise me." He has the right to express this thought, because he is the first animal in the world to have developed patience, forbearance and parental love, and to such an extent that no other animal can match, but which is characteristic of humans.

Nationalists in all countries are people who want to preserve the spiritual values and spiritual heritage of their people. Nationalists do not possess military force; they have neither guns nor bombs; if they are strong, it is only in spiritual strength. They spread their message, try to develop it, bring its parts together, and try to instil a common spiritual image in others.

The spirit of the people and the people's spirit are very similar in many ways. At the Paris World Exhibition in 1889, the Russian painting section attracted a lot of attention, sympathy and interest from the international public. which attracted a lot of attention and interest

Foreigners are amazed that the poor and grey Russian nature can inspire artists to create such serious themes. These themes, of course, are psychological in nature, depicting the depths of the human soul; they attract attention and stir the heart of the observer. Russian artists have created a new word for the spiritual process of consciousness! But the same is true of our writers: Dostoevsky, Turgenev, Perminov, Nev Tolstoy, and so on. All of them were driven by a moral necessity for ueoveuesty and became the voices of world thought. It was not for nothing that the French, seeing Turgenev off to Russia, said that he had two homelands: Russia and France. In both countries, he was the same talented writer and the spiritual companion, both for us and for them. One of Tolstoy's most famous works, "The Landowner and the Worker," made an extraordinary impression throughout Europe, especially in England. The English, who are strong in spirit and courage, unlike other nations, recognised the spiritual depth of The Worker, who was ready to meet death with the same composure and childlike simplicity of soul, with the same mother, according to Mikhail Ivanovich Lvov, that a Russian soldier lives and dies. Russian artists and Russian writers have made a significant contribution to the development of the universal soul and, at the same time, have rendered a great service to the international psychological process, which consists of the sum of national processes, according to the well-known thought of Nikolai Alexandrovich Lobachevsky. Russia, lagging behind the West in the development of external culture, has not lagged behind in the development of spiritual matters, which is not without reason, as evidenced by the venerable elder of our time, Nev Tostoy. Poetry, art, science — all are the highest spiritual gifts; all are questions of the spirit, which are equally dear to all humanity, even if they are not developed.

In developing questions of spirit, the races are not equally talented in all areas, but they differ significantly: the Anglans possess a unique and inimitable spirit of self-sacrifice and self-denial that is inaccessible to other peoples; The Russians are characterised by a subtle mind and a refined sense of humour, which is hardly accessible to other peoples.

The special qualities inherent in the soul of each people have recently become the subject of scientific research, thanks to the late psychologist Naïnas, who was the first to publish a specialised journal devoted to the study of the psychology of peoples. Among all peoples, including our own, there is

The scientific study of the national spirit. The importance of this study is evident, as all its dimensions can hardly be fully understood at the present moment. The national spirit is the most valuable biological treasure created by biological and historical life, the springs of which are hidden from modern man. Now, however, they are being mercilessly destroyed (and will soon be completely destroyed!) in order to obtain new resources, which is rightly lamented by foreign psychologists. Nature, they argue, uses millions of years to create a society with a high level of spiritual development, but barbarism destroys biological diversity without understanding its significance. The same thing happens with the individual characteristics of peoples. These characteristics find true acceptance and timely expression in their native land, where they originated and developed. But they would be incomprehensible to other peoples. On the international market, with globalisation, the highest psychological innovations are at risk of not being understood and of not being properly recognised. The situation is probably motivated by the limits of Anglophilia (which we see now) and is characterised by crudeness and recklessness. The sharpness of mind and feelings of the Russians would, in the current market, be sentimentality, etc. But in their native land, all psychological characteristics are noticed early and carefully nurtured. These native traits are dear to every nation, they are the most valuable biological and spiritual heritage, which determine the fate of the people and which, in times of national disaster, come to the fore with all their power and often become a means of salvation for the people. This is the reason for the existence and prosperity of national parties among all peoples, where political life and political struggle are possible. National parties are the main headquarters of the national psyche and the first guardians and defenders of the spiritual wealth of their people.

The spiritual wealth of every nation is shaped by the emergence of a national party. These traditions include language, customs, literature, art, music, morals and customs. All manifestations of the national spirit are unique to each nation and dear to each nation, as is life itself. National parties must take upon themselves the main responsibility for protecting national treasures and the main work of developing and directing them.

A psychological weapon, which is directed at the nation

Life is characterised by feelings of sympathy and antipathy. The feeling of sympathy is well known to everyone; the feeling of antipathy, however, has recently been the subject of research by the well-known French psychologist Ribot. This thought defines the psychological and, if I may say so, international nature of the feeling of antipathy. This feeling has a greater weight and carries a greater psychological significance than what was previously assumed. Everyone is familiar with the feeling of sympathy, and everyone equally recognises antipathy as the opposite of sympathy and its psychological counterpart. Ribot emphasises the psychological independence of antipathy and the positive nature of this feeling. According to Ribot, antipathy is the flip side of the feeling of self-preservation; it helps peoples to preserve themselves and hold on to their spiritual characteristics, which can often be greater psychological strengths, inaccessible to others, often incomprehensible to others and therefore difficult to discuss. A constant discussion can develop a national and subsequently, a universal identity from them. The high opinion I have of Turgenev and Tolstoy is based on the fact that they have created many artistic studies of the Russian soul, which, in my opinion, the international soul has national types of peoples. Turgenev alone, who eagerly absorbed the essence of Russian life and was eagerly sought after by the elite of Paris for two weeks, earned our country more sympathy, and we can make a series of diplomats and scholars. He died in Bugey, twenty-five years ago, but to this day he lives on in the tender memory of all peoples. And another writer, who lives in Russia and has a home there, also lives in the hearts of all humanity. The Russian soul of the writer has entered the international arena and become its property. It is not the ministers and their interviewers, but the artistic touches of the writers that raise the spiritual weight of the peoples. Such is the power of the spiritual!

It is difficult to understand my dear friends, why those who are hostile to the Russian people attack mainly and most often its poets, writers, scholars, its great people and so on. These attacks and insults are not motivated by antipathy (which is understandable and natural!), but by envy, oppression and

other base passions. Let us give a few examples of such attacks, which are more numerous than others and should be the subject of nationalists' attention. These typical attacks represent avant-garde statements and reveal the thoughts and feelings of those for whom the existence of a peaceful and harmonious Eastern Europe is like a sharp knife in the heart. Here is one such statement. This is a poem, published in one of the magazines and titled: "On the motif of Nermontov".

We quote the poem by Yegim: Tell me, band of the
hundred,
Where were you born, where did
you grow up? In which
courtyards, under which
gateways were you the first to
show your pride? Tell me, did
you even know your own
name?
Then Green7mut is to blame. Are
you in Krushevan, my friend? Are
you an enemy warrior, Nestor's
father, Ignatius?
Our spirit is worthy Represented in Yuma
to be you? Find the whistle, the hissing
of the sword,
Is-sa u7ga nasmom ginhoi, — Bce
po-gno mersosti i smrada In you
yourself and beneath you.

Everyone knows, monouno, Nermontov's beautiful poem "Betma Pagenina":

Tell me, Betma Pagiestiny, Where
did you grow up, where did you
live?
Which houses, which fields Did you
adorn with your beauty?

Everyone knows that the artist's soul was tormented at that moment, as he was facing a second administrative exile to the Caucasus. The poet coped with the pain caused by the prospect of exile, but it was not difficult to think about the suffering of those close to him, who were about to be separated from him.

, , , ,

He expresses himself in "Betme" and his friends in "Pagme", from which the wind violently blows away: before his artistic gaze, the possibility of the death of friends and loved ones rises up. This turns the post into a profound reflection, and he, in the heavy gloom of his soul, asks questions and conducts a conversation with the wind:

And is that woman still alive today?
And in the midst of despair She
withered away, mother, and
you,
And the dust of the dead is greedily
consumed By the scorched earth?

There are thoughts and anxieties of fasting! For us, Russians, every minute of the fasting life that has passed in the shadows of its possession is sacred. Translated by Nermontov, the German post by Bodenstedt, is called , the entire , the post , our , and . "With his words," says Bodenstedt, "he expressed his sympathy to Nermontov during his lifetime and his undying loyalty after his death. And so, in these difficult times, the wise man dares to deceive his own unstable pen, in order to reconcile his political opponents. When a wicked man (as wicked as one can imagine!) wants to offend ■humiliate his opponent, he humiliates and insults his mother. It is clear that this is about the motor, which is associated with the sacred memory of the Russian people. All of Nermontov's works, such as Borodino, and the works of many other poets have become targets for people who are filled with hatred and prejudice towards the Russian people and attack everything that is sacred to us. Think about it: they are not attacking our shortcomings, but our sacred values.

Gentlemen, Russian nationalists! From the moment you were born, a political party has existed — statements such as those cited above are, in fact, nonsense. That is the spiritual essence of the nationalist banner!

Russian nationalists and representatives of nationalism in other countries have one common enemy. This enemy is those reckless people who, every day, from the depths of their hearts, pray to the Almighty that He does not diminish ~~to~~ profits on the international markets. These greedy people, not believing in national ideas, believe in the idea of money. Over the past 4–5 years, they have made every effort to ensure that this society:

It is necessary to know in order to understand the significance of those events that are laid in the foundation of the history of nations.

Biological research, as well as historical research, shows that the diversity of races and anthropological characteristics are closely related and interdependent. The world-famous Virchow, researching the physical and mental qualities of certain races, gave a very good assessment, but he said one thing about the most beautiful people of Europe, that they have the worst character, which can be found in Europe. This caused a storm of indignation and protests. However, these protests were not as strong as the protests and reviews of Moscow pharmacists about Mendeleev, who took the same position towards him as Birkov did towards the people (name omitted). Pharmacists, in response to this, said that Mendeleev was a little behind the times, and now he is completely behind. Both anthropological and psychological storms have subsided, and everything remains as before, that is, Mendeleev, despite the fact that he is surrounded by Moscow lampshades, remains a true genius, and the representatives of the people, about whom Birkov spoke, remained unchanged not only in Birkov's memory, but also in their living memories. In this way, the peoples and other features of the social structure are also similar, and correspond to each other. They mutually define and characterise each other.

In order to understand the fate and future of nations, it is necessary to take into account all the historical and biological precedents they have experienced. Modern peoples, united in spirit and purpose, represent not a simple coincidence and the unpredictable whims of fate, but are the natural, organised unity of the inexhaustible wealth of previous events. Having emerged from a number of other peoples with their own biological characteristics in immemorial prehistoric times, the Tangan people have brought into their nature and life the inexhaustible, inexplicable depths of the psyche and formed a high-quality spiritual foundation. They passed this foundation on to their descendants, an invaluable biological legacy, on which their descendants' modern historical destiny is based. The peoples of the modern world must revive their spirit, their faith, develop their moral and spiritual qualities, and continue their spiritual work in the spirit of thousands of years of friendly cooperation between all their members. This is the spiritual heritage and the great written monument of some peoples!

It is possible to become a participant in spiritual life through the anthropological unification of individuals and peoples, where nature does not know and does not practise imitation, gifts, or the rejection of spiritual gifts.

Biological and psychological characteristics coexist and are not subject to division or separation; everything is given to the son of his own people. Therefore, the question of the independent existence of small races and peoples and their acquisition by the great nations — peoples — is a question of their instinct and pasuma. The current dominance of civilised nations is not a product of history and historical events, but rather a prehistoric and biological phenomenon, a manifestation of their essence and the process of life. This is the eternal mystery of nature, revealed by those who have worked hard in the realm of the spirit and the body! This is a new acquisition, not a conquest! If there were a people, small and insignificant, that wanted to renounce its historical, and therefore biological, nature and requirements, — then it would be possible to find itself in the position artistically depicted by Turgenev in his "Poems in Prose," in the essay "Nature." The essay was apparently written for state officials. But here is the essay.

Nature

We felt that we had entered a huge underground temple with high arches. It was filled with a kind of underground, even light.

In the centre of the temple sat a majestic woman in flowing green robes. With her head bowed and her hand resting on her chin, she seemed to be deep in thought.

He suddenly realised that this woman was Nature herself, and a sudden chill ran through my reverent thoughts. He approached the woman and, bowing respectfully, exclaimed: "Oh, wise mother!" he exclaimed, "What are you thinking about? Are you pondering the future of humanity?

Are you thinking about how to achieve the greatest possible happiness?"

The woman slowly turned her dark, threatening eyes towards me. Her lips trembled, — and spread a voice

podod6wyã lrzg iron:

— *I am thinking about how to give our warriors greater strength so that it would be easier for them to defend themselves against their enemies. Peace and resistance are falling. We must restore them.*

— *"What!" he stammered in response. "Is that what you're thinking about?"*

But are we, humans, your beloved children?

The woman frowned slightly:

— *All creatures are my children, she said, and I think of them all equally, and I will destroy them all equally.*

— *But goodness... reason... justice, stammered the man.*

— *"Those are human words," said the iron voice, "and we know that they are good, and they are evil. Reason is our sign... "What is justice? You gave me life, and I will take it away and give it to others, worms or humans... I am all the same... And you, for now, defend me, and I will defend you!"*

I wanted to object... but the earth around me fell silent and trembled, and I passed out.

In this artistic interpretation of biological phenomena and lambs, we repeat three times: 'And you, sir, be quiet — and don't bother me!' It is clear that nature, having given the people and the group a certain gift, provides everything necessary for their labour and energy, without promising its assistance in advance. In Nature's wise counsel, a psychological motive can be discerned: do not interfere, there is no attack, but rather self-defence. That is why it is a mistake to blame the victims, and the victims ~~hate~~ who have ~~it~~ an aggressive sense of guilt. If you imagine a political party representing a certain segment of the population, then that political party is dangerous to the entire population in a spiritual sense.

Everyone knows ~~t h i s~~ ; two other things are also known: "National dogma." Neither dogma nor life can be changed. Nature, about which we share Turgenev's opinion, will not tolerate the preservation of the status quo — that is, the improvement of academic publications. It is subject to interpretation! ~~The~~ task of nationalists is to protect and develop the most valuable heritage of our people — the national soul. If he could speak in a language that everyone understands, he would say to the people who are being exterminated

The new breed of the new bridge: "Nyuudi! R, like the nationalists of all countries, cherishes his national soul with its purity, patience and generosity; I am the author of these verses, even with your permission, my friends: before me, the animal kingdom of these verses did not exist. If you need my possessions, that is, my white horses, I am ready to give them up to your insatiable greed; but I will not give up my soul, which has been tormented for thousands of years by mental anguish. What is true of animals is also true of humans. We must preserve our highest virtues.

Nationalists must protect the national spirit with all its attributes: language, poetry, artistic creativity, music, press, and religion. The protective force may not be the army and the police, ~~the~~ the constant tension and vigilance of the national spirit.

Nowadays, national self-preservation is a more difficult task than in the past. Then, one nation would seize the territory of another and appropriate it for itself. This was called a territorial war. Then nations began to entangle each other with cunning traps of folk customs and trade treaties. This is a monomaniacal struggle for power and a struggle for the market. Now a struggle for spiritual freedom has begun. This is a national struggle in the strictest sense of the word. It is being waged using two different methods. On the one hand, modern wars are waged on a large scale, involving millions of people from every country, and where people risk being exterminated and, in a moment of nervous exhaustion, ~~the~~ the same ruthlessness and senselessness with which a breed of dogs is exterminated. On the other hand, spiritual destruction threatens us.

— Denationalisation, motorisation, without reason, even the most powerful and modern nations fear. Wars are waged mechanically, by destroying the legal institutions of those who are the bearers of biological entities, then denationalisation acts, so to speak, chemically, destroying and consuming the very composition and substance of the national spirit. In the Christian world, there is a profession of rewriting, in which fraudulent statements are inserted by those who engaged in the deliberate distortion and substitution of the ideas of other authors, which were difficult to deal with by legal means. Today, there is a similar phenomenon: thousands of anonymous authors publish their works in a similar manner.

Labours who do not put their names on their works, and the editing of some periodicals has turned into a shameless trade. Some honest people do not dare to openly use their own names, while others shamelessly sell their names and their essence. In the interests of preserving the national spirit, nationalist parties must combat literary deception by creating honest organs of thought, not laboratories of deceit. This is the passive side of nationalist work.

The most important active task should be to raise the national spirit to such a level of potential so that the national consciousness continues to develop and grow, as a natural phenomenon of life.

It is difficult to express in words, but the most difficult thing in life is to find the right direction. But the difficulty is overcome if we follow the true path of the people of the country and preserve the memory of the people, not only protecting it from destruction, but also cherishing it and keeping it in the depths of the national soul, as all nations do.

On the other hand, when moving forward, it is necessary to remain faithful to the route and the programme. The most important programme of our time must be a clear understanding of events and a correct assessment of the situation. On this issue, it is possible to make the following preliminary assumptions.

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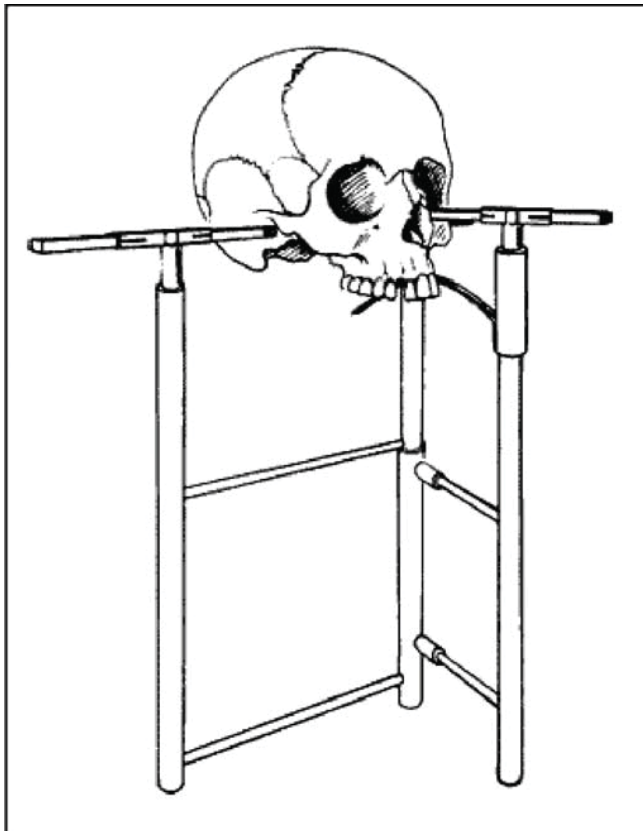
Let us pay attention to the "signs and times," but let us not lose heart: there is no room for doubt! Although there is talk in the air about the degeneration of the Russian people,

but in the expert, to whom you have given your attention, there is no doubt: Russia, the Russian people — a living joy flares up in the soul, but there is no feeling of despair or Jeremiah's lament. I am sure that we are all unanimous in this feeling!

The Physiology of Moral Suffering by I.

A. Simors

Public lecture, read for charitable purposes on 20 March 1890





The effect of moral suffering on the organism

When Paris was besieged by the German army in 1870, the population of the capital experienced severe hardship in terms of basic necessities. In the besieged city, there was a shortage of everything, and the mortality rate among young children was high: children died from a lack of natural nutrition. When a mother had to helplessly watch her child die, it was a moral torment the torment and suffering hidden in her silent gaze. War takes a double toll: children die from hunger, their mothers die ~~from~~ hunger and despair, and fall into madness. And who can decide which is worse — the physical suffering of the children who have lost their parents or the mental anguish of their mothers?

Moral suffering also kills the organism and the body, but it is more terrible than physical suffering because it affects the highest organ of life — the nervous system — and affects it in all its parts, leaving no place untouched.

Therefore, armed with the necessary tools, we will begin to investigate all the changes caused in the body by moral suffering

say that we are crushed under the weight of moral trials, that our arms fall, our head sinks, that suffering is crushed and falls under the blows of the rod, then this expression is not only figurative, but also in the literal sense. The biblical suffering speaks of itself, that it is dry, ~~and~~ turns into a reed, swayed by the wind. If he has to work in this state, his strength is depleted more quickly than in his normal state, and he experiences extreme fatigue and exhaustion. The inexpressible feeling rightly causes moral anguish.

The pain caused by moral suffering extends to all muscles, even those that serve the most vital needs of the body. These muscles include, first and foremost, all the respiratory muscles.

Breathing is accomplished by the rhythmic expansion of the chest by the muscles that surround it on all sides. Under the influence of moral suffering, the activity of these muscles is suppressed and breathing becomes difficult, tiring and imperfect. The study of breathing in a person who has been killed by a blow is one of the most unexpected and striking examples of the disruption of bodily functions under the influence of moral causes.

It is particularly interesting to compare the breathing of a healthy person with that of a person who has suffered a moral blow. The following example is striking in this regard.

My tender soul was suddenly struck by a heavy moral blow. The suffering of my soul lasted two days, followed by incomprehension, which was caused by a sudden, fleeting order, was explained, and the joy of life returned, restoring the former harmony. But that harmony was gone. In fact, I felt a nervous breakdown and turned to a doctor for help. My friend's mind was clear, and he had many nervous disorders. An examination of his breathing activity with a special device showed that his breathing carried all the signs of disorders caused by stress. Despite the fact that two weeks have already passed since then, the pain has dissipated like smoke, but breathing remains suppressed, altered, and disturbed. It is obvious that the shock has passed, but its consequences continue to linger in the nervous system.

This example illustrates the extraordinary persistence of nervous disorders caused by moral reasons.

Difficulty breathing is one of the most common symptoms of a seizure. It is understandable why a person who is tormented by moral suffering asks to be allowed to breathe freely.

Severe types of physical and moral suffering cause a characteristic change in the breathing rhythm. Normal breathing, as is well known, occurs in such a way that the lungs, with the help of the respiratory muscles, gradually expand to a certain limit, and then passively collapse without the participation of the muscles, and the weight of the lungs themselves. In a state of tension, not only inhalation but also exhalation is active, and exhalation is performed with greater force and even convulsively. This type of breathing is called moaning. A groan is a companion and indicator of acute suffering and severe moral anguish. With moderate moral suffering, a groan is not heard. However, when recording moaning breathing and moral suffering breathing on the same device and comparing them, we see that both types of breathing are completely similar. It is evident that physical pain and moral pain alter breathing in the same way. Thus, breathing, suffering morally, is, in essence, a moaning and groaning, in the very thinness of the skin.

If this continues for a long time, the respiratory muscles become fatigued, and we observe a decrease in respiratory movements. Examples of this can be seen in patients suffering from painful coughs.

All moral suffering is reflected to the highest degree in the activity of the heart. Being one of the seven main organs of life — the centre of blood circulation — the heart is connected by nerve fibres to the brain, which is the seat of mental activity — the centre of consciousness and will. Through the nerve pathways connecting the heart and the brain, the heart continuously receives impulses from the brain. All processes occurring in the brain, every slightest movement of thought and feeling, are reflected in the heart, changing and influencing its activity. These changes in the heart's activity are sometimes barely noticeable and barely detectable by the most sensitive instruments, and sometimes they come crashing down and make the heart beat with the force of a living creature, ready to burst out of its confines.

Thanks to its unique properties, the heart is the material centre of consciousness, reflecting the entire life of the higher nervous system. This sensitive responsiveness of the heart is the basis for the development of moral self-awareness. In fact, the subtle movements of our thoughts and feelings remain in many ways unclear, incomprehensible, and incomprehensible to us ourselves; but these mysterious and incomprehensible movements begin to influence the rhythm of our heart, they become clear and understandable to our spirit, and then we recognise in our own heart what would otherwise remain incomprehensible and imperceptible to us. It is easy to understand why, at all times, people have considered the heart to be the centre of feelings, believing that feelings are generated and live in the heart. Physiology shows that thoughts and feelings live in the brain, and the heart reflects what is happening in the brain.

The physical strength and resilience of the heart are more pronounced in women than in men. The nerves connecting the brain to the heart work more sensitively and finely in a woman's body, and this is why women are more sensitive than men in matters of feeling and moral character. Her heart already begins to beat and tremble where a man's heart does not respond.

It is easy to understand that moral suffering must affect the heart in the most profound and essential way. Without a doubt, moral suffering is concentrated where the living thought resides — that is, in the mind. The heart is the place where Prometheus's fire burns and where spiritual feelings are hidden. This is where all of our spiritual life is concentrated in its lowest and highest manifestations. We experience both physical and moral pain, and in both cases the corresponding material processes take place in the body and are reflected in the heart. Consequently, in the heart, the true centre of life, that is affected by those things that strike the heart.

The effect of moral suffering on the heart is that it weakens and slows down the heartbeat, causing a feeling of heaviness in the chest. Consequently, moral suffering weakens the heart in its normal functioning. Even a post-operative patient says that when the heart is beating, the expression of the tone accurately conveys what is happening in the heart.

It is highly interesting that physical suffering, such as pain caused by a serious injury and the inability to move, similarly suppresses the activity of the heart. Thus, physical and moral pain equally affect the heart. This effect is transmitted to the heart in both cases via the same nerve fibres.

Physical and moral pain can affect the heart to such an extent that the amount of blood supplied by the heart to the brain becomes insufficient for its nutrition, and the activity of the brain is suspended for a minute. This condition is called fainting. A person may faint from severe physical pain or from severe moral pain. The most severe types of physical and mental stress can completely stop the heart and cause death.

Perhaps the most striking manifestations of moral suffering are found in the activity of the vascular system of the body. The subjective analysis of the suffering of the tormented soul focuses primarily on these changes. The vasomotor nerves, with their centres, constitute a remarkable additional mechanism in the heart: the function of these nerves is to regulate blood circulation. The heart pumps blood into the blood vessels, and the vasomotor nerves control the distribution of blood to individual organs and tissues. The redness of shame, which suddenly appears, depends on the momentary dilation of the blood vessels in the face; The deadly pallor of the face, caused by fright, results from the sudden constriction of the blood vessels. Changes in the lumen of the vessels are the basis of all sensations and are closely related to subjective states. The important role of the vasomotor system is perhaps best illustrated by the fact that because the flow of blood and the nourishment of the body itself are under the constant, amazing control of the vasomotor system. When our attention is focused, when we are ready to give even the most trivial answer to a question, the nervous mechanisms suddenly constrict the vessels of the whole body and dilate the vessels of the brain, and thanks to this, the brain is in a state of optimal nutrition at the moment of response. Once we have given our answer, blood circulation returns to normal. Using sophisticated devices that display detailed information about blood circulation, it is possible to observe the entire amazing mechanism этих процессов. Процессор Моссо, бывший ученик

Professor Nydv7a, who conducted similar experiments on himself, concludes that if Nydv7 enters the laboratory during the experiments, then the transformation will not occur, because if others entered, and based on these changes, Moss could determine Nudvich's approach without the help of external organs of perception, but only by changes in the activity of his heart and blood vessels. In this way, the sensation which Mosso attributes to his own intuition, changes his perception, and with the help of simple devices, he can objectively determine the manifestation of the sublime feeling that has touched his soul.

You understand to a great extent that the sensitive mechanisms we are talking about are subject to change during moral suffering. And in fact, observations show that under the influence of stress and moral suffering, the blood vessels narrow significantly, making it extremely difficult for blood to flow to the organs and nourish the tissues. The consequences of impaired blood circulation are evident in all the most important vital functions, and above all in breathing. The narrowing of the blood vessels hinders normal blood circulation and gas exchange, i.e. the removal of harmful gases from the blood and the supply of oxygen to it. This causes a more or less severe feeling of lack of air in the lungs, which sometimes makes it necessary to take ten deep breaths in order to compensate for the lack of oxygen. But these breaths, with the effort of respiratory movements, are extremely tiring, and the patient rightly calls ~~ten~~ heavy breaths. Breathing is the most characteristic symptom of pain, just as moaning is a symptom of suffering.

The narrowing of blood vessels caused by moral suffering has the most serious consequences for the functioning of the heart and the workings of the digestive system. The heart and lungs, the main organs of life, need proper and abundant nourishment more than any other organs, and any disruption in the sufficient supply of blood to them has a deadly effect.

The heart, nourishing the entire body with blood, nourishes itself with the same blood. Blood enters the heart muscle through arteries that encircle it and are supplied by venous arteries. The free flow of blood through the venous arteries is a prerequisite for the successful functioning of the heart. The narrowing of the arteries ~~the~~ obstruction of blood flow to the heart causes one of the most serious

boyesney — that is, a 7rudnaya toad. It is important to understand how important and necessary it is for the heart to be healthy and well-nourished, especially considering that the heart has to work 24 hours a day. Meanwhile, under the influence of moral suffering, the coronary arteries of the heart, like all other arteries of the body, constrict, and the blood supply to the heart decreases. Under such conditions, the heart's activity is subject to severe, persistent difficulties. I ask your permission to go into more detail about the conditions in which the heart finds itself when it is weakened by moral suffering.

Under normal conditions, the heart performs 24 hours of work equivalent to two hours of labour by a worker, so the work of the heart must be considered 7 times greater. All the living energy of the heart is spent on overcoming obstacles in the blood circulation system. Under the influence of moral suffering, the vessels narrow, the obstacles to blood circulation increase, and the work that lies ahead for the heart becomes significantly more difficult. These obstacles appear suddenly, the heart struggles to overcome them, and the effort it must make gives rise to a subjective feeling, as if the heart were tearing itself apart. This state is conveyed with surprising subtlety in Nermontov's post-war painting. Mena, played by Kagashnina, opposed by Kiribeyev, returns and, hearing her husband's words, says to him:

My lord, my beloved, kill me and hear
me!
Your words are like a sharp knife;
They tear my heart apart.

Despite the apparent contradiction in Nermontov's artistic depiction of the heart being torn apart by a sharp knife — in essence, the images are true and convey the emotional intensity with surprising subtlety. The apparent contradiction testifies to the profound insightfulness of the poet. Comparisons such as the one given by Nermontov are well known: we talk about heart-wrenching news, about the heart, which is ready to burst from the terrible news, etc. All these expressions are absolutely true. In fact, the enemy is afraid that in this morally dangerous situation, an untimely death from a broken heart may follow.

Along with a disturbance in blood circulation throughout the body, the regularity of blood circulation in the heart muscle itself is disrupted: the coronary arteries of the heart constrict. The onset of this condition is due to insufficient nutrition in the most important organ for life ~~the~~ the most sensitive organ in the body, the heart, which is manifested by severe pain and dull pain in the heart area. The author, guided by subjective analysis, uses many comparisons, images and descriptive expressions to convey the heavy sensations experienced by the heart, which is overwhelmed by the weight of the world. These expressions include: a thorn pierces the heart, a thorn sucks and tears the heart.

The narrowing of the vessels supplying the heart occurs rapidly, causing sudden cardiac arrest and acute heart pain. Comparing this to a wound inflicted on the heart with a sharp instrument is one of the most common ~~w~~ widespread images of death. A renowned psychiatrist who recently passed away, having studied the human soul in a healthy and diseased state, describes moral suffering as invisible wounds — internal wounds. This comparison of physical wounds with moral ones represents more than a simple analogy and similarity; both conditions are identical in their effect on the sensitive nerves of the heart: ~~the~~ direct wound to the heart and an external injury to it equally irritate the nerves of the heart and cause a feeling of acute, piercing pain. We talk about wounds to the heart, fresh wounds, incurable wounds to the heart, a stab through the heart, etc. The basis for all such expressions lies ~~in~~ the perception of a more or less acute pain in the heart.

The subjective analysis paints us a single heavy feeling, namely the tightening of the heart. It remains unknown whether the same conditions cause this feeling, but it is more likely that it is caused by a convulsive contraction of the heart and coincides with the contraction of the lungs, the contraction of the diaphragm and other convulsive phenomena in the area of respiratory and vascular innervation.

If there are multiple disorders in breathing and blood circulation, especially if heart disorders are prominent in the first stage, then a condition develops that is known in science as atrial tachycardia. Atrial fibrillation is a feeling of anxiety, dreadful anticipation, combined

with inexpressible longing and anxiety. This unbearable feeling, standing on the border between physical and mental suffering, surpasses in its subjective severity everything that a person can experience. This feeling is the most common cause of suicide.

Moral suffering affects all vital processes in the body. It weakens and disrupts all nutritional processes in the body. Daily experience shows that under the influence of mental stress, the body melts away just as it does under the influence of physical suffering and pain.

The main function and purpose of the body, like all other organs and functions of the body, undergoes profound changes under the influence of moral suffering.

The very nourishment of the brain is hindered by the narrowing of blood vessels and the weakening of heart activity. Meanwhile, the brain belongs to the organs that are most sensitive to blood flow and most vulnerable to its deficiency. Being the most important perfect instrument of life, the heart needs a more perfect blood supply than any other organ. And indeed, recent studies have revealed surprising facts about the processes of nutrition and metabolism in the brain. According to Foyt's witty comparison, the brain is a perfect mechanism, always on standby, ready for action at any moment. But in order for the ear to always be ready to hear, for the eye to always be ready to see, etc., for all the organs of perception to be ready for action at any moment, a tremendous expenditure of vital energy is required. This is what actually happens. At the same time, however, the limited budget of the brain is not exhausted. Beyond the limits of vision and hearing — the realm of sensory mental activities — lies the boundless realm of abstract thought. Thought — an inexhaustible resource — requires material substrates and is carried out not without a significant expenditure of living energy, similar to other processes of the organism. It is important to understand that the exchange of substances and the expenditure of material in the body must be balanced and requires complete metabolism. It is also important to understand that serious consequences include vasoconstriction and metabolic disorders caused by moral suffering. In fact, prolonged disruption of blood circulation inevitably leads to mental disorders. Work, stress, and moral suffering always

They cause narrowing of the blood vessels and thus cause a severe loss of blood flow to the organ. At the same time, however, the destructive effect of moral suffering on the organ is not eliminated; it goes even further, and we will understand it if we pause for a moment to consider the psychological effects of material deprivation, which will allow us to measure and weigh the harm caused to us and our loved ones with greater clarity.

Both physical and moral suffering should be considered from a holistic perspective. the processes taking place in the body represent a tremendous amount of work. All suffering is exhausting, because it is accompanied by a tremendous loss of energy and quickly depletes the body. Measuring the degree of suffering in material terms, we encounter a fundamental difference between physical and moral suffering in terms of their impact on the body. Investigating the influence of moral suffering on breathing, the heart and blood circulation, we see that both moral and physical suffering equally disrupt the functioning of the body. But when it comes to the main body and its activities, we encounter for the first time a fact of great importance — namely, that moral suffering affects the body more strongly than physical suffering. If the relief of moral suffering requires a certain amount of physical suffering, then the relief of physical suffering requires an incomparably greater amount. and for immaterial suffering, an incomparably greater dose is required. Thus, moral suffering is heavier than physical suffering. It is understandable why people prefer the former to the latter, as the latter is more likely to be subject to physical suffering and death. Zealous Christians are ready to die, and they are eager to show their vengeance by replacing mortal shame with death, and at the same time, they prefer death: it is less terrible, than the shame and moral suffering it caused. One sixteen-year-old girl endured the instrument of torture that tore her body apart with a smile. Irritated by her patience, the torturer ordered a drunken soldier to embrace the woman, saying: you have no body left, so I will torture your soul, because your soul is more important than your body.

Moral suffering, affecting all the functions of the body, does not affect them to the same degree. The most severe types of moral suffering mainly affect breathing and blood circulation, but the most severe suffering

the more it affects the heart and blood circulation, and the suffering person's self-esteem becomes more severely impaired.

Changes in the functions of the mind affect the speed of mental processes, the association of ideas and the formation of thoughts.

Mental processes occur over time, and their speed is determined using precise chronometric devices. Under normal conditions, there is a continuous flow of thoughts, an uninterrupted succession of one idea after another. Like the beats of a drum, thoughts follow one another at a speed measured in fractions of a second, and among the continuous flow of thoughts there are no empty intervals, with the exception of brief moments of rest lasting $1/(60) - 1/(30)$

seconds, between each two adjacent representations. Ea

With the exception of brief intervals, the rest of the time is filled with conscious and unconscious thoughts. Thus, the mind is not idle all the time, but is constantly alert. But under the influence of moral suffering, mental processes are suppressed and slowed down to a greater or lesser extent. In severe cases, suppression and inhibition can lead to a complete cessation of thought. In such states, only a few images, like dead, motionless figures, remain in the consciousness, suppressing thought processes and inhibiting their free exchange. These changes in the course of representations cause a feeling of moral emptiness and despair and constitute one of the most severe symptoms of moral self-destruction. We find an artistic depiction of this state in Shigera's "Shigonskom Vsname". Having outlived his five brothers, he describes his moral self-destruction with the following words:

But then something happened to
me, I don't remember... light turned
into darkness, darkness into light; the
air disappeared;
Standing in confusion,
Without memory, without
existence,
Between my warm mother and my
cold mother, I am; And I saw, in a
heavy sleep,
Everything is dark, gloomy, and murky to
me; Everything is a murky shadow;
It was neither night nor day, Nor
the heavy light of my prison,

It was my hateful fate:
That was the darkness of
darkness; That was the abyss of
emptiness Without extension
and without end;
It was the image of nothingness;
That terrible world was my mother,
Without sky, light or stars,
Without time, without days and
nights, Without Providence, without
good and evil,
Neither life nor death — a dream of 7robov,
A sea without shores,
Weighed down by heavy burdens,
Motionless, dark and silent.

Changes in behaviour and mental processes are reflected in a depressed mood. One becomes depressed, loses heart, becomes morally impotent, incapable of thinking, making psychological choices and decisions:

And I think, all the powers
of my soul have been taken
away,

says Shion about himself.

We are faced with those destructive changes that occur in all parts of the body under the influence of moral suffering. The consequences caused by moral suffering must find their counterbalance in opposite impressions. And in fact, the harm caused to the body by moral suffering is eliminated by strict practice and faith in moral ideals: influences of this kind affect the entire organism — the heart, breathing, muscles — in a way that is opposite in every respect to that caused by moral suffering. Let ideals and faith in a better future live in our souls: they are a true spiritual remedy, they will be a true antidote to moral suffering.

Therefore, in our material world, in a world of wealth and luxury, let the ideal live as a guiding star. With this banner, in times of moral trials, one will find much comfort and much elevation in one's soul.

Therefore, let there be more faith in goodness, more moral ideals!

The emergence of anthropological types in Russian history

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*Typography "Prosveshchenie", Kreshchatik, Pastel House No. 27
KMEB, 1909*



I. Anthropological types. II. Formation of the state. 5th–6th centuries. III. Eastern type. IV. Northern type. V. Belarusian type. VI. Polish type. VII. Metacitation. VIII. Aristocracy. IX. Polish type. X. Jewish type. XI. Folk revolts. XII. Zaporozhian Cossacks. XIII. Moscow. 17th century. XIV. Formal union of Little Russia with Moscow. 18th century. XV. Russian typography. 19th century. XVI. Use of zoological names. Creation of society. 20th century. XVII. Statehood of the Yuma.

I. Anthropological types

Anthropological types form the foundations on which peoples have developed. Each viable people preserves its own, characteristic, lifeways. Peoples who lose their own way of life merge with other peoples and degenerate.

Racial types, plants and animal species develop most successfully in those areas where they originated. Even if one does not agree with Fater's opinion that they were created in those same areas, in any case, primitive people and animals adopted forms and instincts appropriate to each area in order to successfully struggle for existence.

Driven by drought and other natural disasters, people and animals moved from place to place, settling in other areas that were suitable for them, but there, sooner or later, they underwent significant changes and adapted. In Europe, the monasteries, monasteries and monasteries were not animated, but those who moved to Asia, the prehistoric, there and later European peoples — the Mimer, the Cimmerians, and the Thracians — remained unknown in the form of seven tribes living between the mountains of the Western Caucasus, Western Asia Minor and Hindustan.

In Europe, the ancestral homeland of the *бегого человекa*, there were their own *соотвѣствующие* regions and corresponding types. In the north, the types should be lighter, in the south — darker; in the mountainous, sea-worn western part, where natural conditions often require speed and decisiveness, the types should be more enterprising and active, and in the eastern, flat part — less enterprising and more passive.

Among the many peoples who lived in Europe, the traces of which can be seen in the diverse artefacts uncovered by archaeology, gradually emerging and improving, becoming more sophisticated and, according to , adapting to and . According to the classification of European languages, the most significant are Germanic in the west and Slavic in the east.

In the course of history, they have already mixed, and according to historical data, their combined types include

were peoples of different anthropological types. Most scholars believe that the Germanic peoples were predominantly dolichocephalic, while the Slavic peoples were predominantly brachycephalic.

The ancestral homeland of the Germans and Slavs is not known with certainty. Under the name of Scythia, the ancient peoples occupied not all of Eastern Europe. There is evidence to suggest that the Rus people lived among the Lynxi and other peoples in the Dnieper basin and the Baltic Sea region as early as the distant past. These areas should be considered the ancestral homeland of the Slavs.

Most historians believe that the Scythians lived in the 5th–6th centuries BC north of the Black Sea. ~~And~~ Herodotus, the Scythians were a peaceful people, friendly towards foreigners, ~~wh~~probably explains their prosperity during the period of the Scythian empires. At the same time, they could not tolerate oppression of ~~ay~~kind, hated their masters, there are slaves, who do not love either their masters ~~the~~ their fellow slaves, who are not educated, and who are even worse than state officials, they are scattered, and, having lost their dignity, they are unruly and constantly at odds with each other.

About this type of people, according to descriptions, images of them on ancient monuments and vessels, it is known that that the Milesians were tall, broad-shouldered, fair-haired, with straight noses, thick eyebrows, open eyes, straight noses, and small mouths.

From the information available, it is clear that the type of clothing was not monochromatic and Asian in style, but rather European. N. E. Eabegin finds the costume of the smilov very similar to the costume of modern Russian peasants.

The way of life and psychology of the people correspond to the corresponding region of Eastern Europe, where there are no mountains or generally inaccessible places, where the peoples who lived on the plains could stop, to unite and form a state.

When they appeared in Eastern Europe, at the time of our history, organised and skilled peoples, especially the Mongols, scattered and mixed with unorganised anarchists from south-eastern Europe, who had fled to the west, where, under the influence of new geographical conditions and circumstances, new peoples ~~wh~~ more acute mentality were formed — Serbs, Bulgarians, Ukrainians, Poles, and others — to the north, where in the fertile and lush basins

of the Dnieper and Volga, lived alongside their contemporaries.

Among the mixed, non-historic population of Eastern Europe, the Slavs, Magyars and other peoples living there remained unknown, and therefore in the 7th–9th centuries, under the influence of Roman culture and relations with the Danube Slavs, in the middle basin of the Dnieper, between the rivers Ros and Beresina, a more cohesive group of them emerged, appearing on the political scene under the name of Rus.

The rapid spread of the Rus, who by the 9th century had already occupied the entire Dnieper basin and penetrated as far as the Black Sea, can be explained by the fact that regardless of the tribes that settled in the middle Dnieper basin in the 7th–8th centuries, there were already tribes living there that were similar to them in language. The assumption that these tribes later adopted the language is unlikely.

The Rus, their ancestors and their supposed predecessors, were engaged in agriculture and animal husbandry, did not form states, but scattered and feuded among themselves. Despite their numerousness, the Russian anarchists could not resist even the sky, which lived on the Caspian Sea and mixed with the Jews, the Khazar people, who, equipping large trade and military expeditions, took tribute from them.

The anthropological type of Russians is unknown.

The diversity of anthropological types has its limits. In addition to prehistoric anthropology, which has established the immutability of types, the continuity of types is also confirmed, for example, by the sculptural and pictorial images on monuments in Egypt, India, China, and the types of Egyptians, Semites, and Mongols dating from 3-5 thousand years ago to the present day, do not differ from modern types.

There is no reason to assume that the Russian types that exist today are different from the types of their ancestors. Paying attention to the course of history depending on the anthropological type, we will give some characteristic features of the types of descendants of ancient Russians who are now living.

According to research by Prof. L. N. Anuin, based on ten-year measurements of the height of those who were exempt from military service, the average height of the population of the Kiev province in 1654 was 1654 mm, Pogotavskaya 1652, Podolskaya 1646, Nernishovskaya and Vozenskaya 1641, Grodno 1638, Mogilev 1637, Novgorod, Vladimir, Moscow and other central provinces 1640–1650 mm. The population growth

of the Kiev province is 13 mm higher than the average of 1641 mm, calculated by L. N. Anuin for the entire state.

The colours of the rainbow are 7 colours: red, orange, yellow, green, blue, indigo and violet. Grey and black exist in all areas, in equal proportions. The most common colour is grey. Approximately 50% of the population is grey, 25% is brown, 20% is dark brown and dark grey and 5% is medium, light and light brown. In larger areas with certain variations, grey gives the highest percentage in the east of the Dnieper, 70% in the west, and in the south, approximately south of the Rosy River. According to research by Dr. Rozhdestvensky and myself, from Rosy to Berezhina, the highest percentage of grey is 70% to 75% of the population, or 40-45% of the population. According to research by Drs. L. B. and M. S. south of Rosy and Potavskaya Gubernii, — among 41-47% of the population. According to Begoded in Kroguevsky District, Nernishchenskaya Province, grey is 59%. The highest percentage of grey hair, according to Gagay, is among the population of Tverskoy Uyezd — 61%, and among Belarusians, according to Zykhoev, — 60%.

The 7asa, turning grey, is also common among the population of other areas, mainly in the south, and in the provinces of M. V. and Voronezh (according to Prokhorov, more than 40%).

In the central provinces east of the Dnieper, according to Anuin, 5% in Moscow Province, according to Begoded, 4% in Nizhny Novgorod Province, in Tver, according to Gagay, 3%. There are between 10 and 30 in the central provinces, and in the Ryazan province, according to B. B. Vorobiev, even more.

The proportion of dark-haired people varies by region, ranging from 1 to 5%, and according to Tagmo-Griniev, in the southern Russian provinces, it is 1.2%. Dark blond hair and a uniform, slightly mottled complexion prevail in the south, while blond and white complexions prevail in the north.

The brachycephalic form is predominant. According to Imov, 23% of Belarusians have this form, 19% in Minsk, 15% in Smolensk, according to Oedrov, 18%, in Proskov, according to Vigme, 13%. In the remaining regions — 5-10%. In terms of population density, it is found in the districts of Kirovograd and Kirovograd, with a population density of 1%, in Vmanchom 5%, in Kiev 10%, Novoradov 31%. All figures are relative in terms of significance.

Other multi-purpose devices similar to ours are not particularly noteworthy, so we will mention only one important and striking feature of this type of device — the nose clip. B

Throughout the middle basin of the Dnieper, among the Belarusian population, the predominant nose type is the hooked nose, with a length of 48–50 mm, with 99% of noses being flat. In the middle basin of the Dnieper, among the Belarusians, the nose is longer, straighter, and there are fewer upturned noses. In the Volga basin, among the Russian population, noses are larger, especially in the west and south, but they are very diverse in shape and size. In Vladimir Prokhorov's study, 92% of noses were straight, 5% were hooked, and 3% were upturned. In the central regions, there are fewer straight noses, but very prominent noses are common, being broad, flat, and up to 55–56 mm long. The noses are flat, monomorphic, on the south-east, and the noses are straight and long on the north-west. Hooked and protruding noses are found in 5 to 20% of the localities.

In some areas, there are types of primitive dimers with well-developed brow ridges and low foreheads; while others are monogamous and monogamous, polygamous, and Swedish.

Along with the diversity of the *психическо* type, and in greater or lesser connection with it, there is also diversity in the type of *психическо*. In addition to the uneven intensity of the psyche, there are also uneven languages, customs, beliefs, traditions, superstitions, etc., not only between the predominantly grey northern, southern, more brunette and western populations, but also between, for example, the Ostromians and the Orgovians, the Vogians and the Uernians. Even in the same province, for example, Bogynskaya, Kurskaya, the population of different districts, according to the bridge, usually has significant differences.

The anthropological types that exist at present, the multiple intermediate forms, are in constant struggle with each other, and each period represents a certain stage of this struggle. Among them there are those that are stronger, tending towards greater and greater proliferation, and those that are weaker, tending towards degeneration and extinction. Therefore, despite the fact that the Russians have preserved their national economy, it is clear the main types of their behaviour are the most significant, most corresponding to *сообществу* району, and when mestizos pass on their most significant traits to their offspring. The most primitive types gradually assimilated and degenerated, leaving behind them a greater or lesser degree of anthropological and psychological similarity.

However, it is not necessary to make hasty conclusions, as it is precisely

the anthropological type of the primitive man and the primitive woman. United by language and mentality, peoples of different anthropological types, even in prehistoric times, were divided into composite, stable types. In addition to the types that have been assimilated in Germany, France, Spain, etc., and also in Russia, there are still groups of people who have preserved their own distinctive types to a greater or lesser extent. Even from the little information provided, it can be seen that the Russian stonopaliuetsi type includes the following main anthropological types:

1) Medium height, fair-haired moderate brachycephalic, with a large, thick nose and grey eyes; 2) a tall brachycephalic with dark blond hair, a dark complexion, a slightly upturned nose and dark eyes; 3) medium-sized brachycephalic with a solid dark brown coat and a snub nose, but with grey-brown eyes of different shades; eyes; and 4) meso-type with a pronounced protruding forehead, blond hair, light-coloured eyes, a straight, often upturned nose, a nose and 7оубыми 7асами. Бо́лее is less common, and, according to research by professor A. P. Bodanov, gradually diminishing to a minimum, consists of the remains of the primitive people, partly the result of recent invasions.

These types, who form the basis of the people and give them their identity, must continue to exist throughout Russian history. There is no reason to assume that the madry who lived in the past in well-known areas, although they later spread, moved away. According to the location in Nestor's chronicle, and judging by the modern type of their descendants, the tallest, with a height of 1654 mm, were those who lived in the present-day Kiev province before the Ros River, the most muscular, and those who lived south of the Ros River, the bravest, and the most robust, 1637 mm tall, who lived along the Pripyat River, the least, according to the chronicle, muscular, — the ancient people.

There are four main anthropological types of the Russian people, with their own unique psychological characteristics, corresponding to the four main ethnic groups: grey

— Novgorod, Venetian, mapegas — Miev, Magor, seroguboy — ancient and possessive, and seroguboy — smogen, beoruss.

The representatives of the 7 group do not lose their originality and

moving to other regions, and there, where they prevail, they preserve their own, characteristic folk economy.

In the struggle for existence, each ethnic group fights for itself, and each has its own methods of struggle. These methods depend on the anthropological type and topography. There are many theories that suggest that certain types of people correspond to certain types of personalities. According to Gobineau and Napouzhu, the former are natural leaders and initiators, the latter are slaves, servants of the former. According to Mantegna, a straight nose and upturned eyes indicate recklessness, a hooked nose indicates cunning, a flat nose indicates decisiveness, according to Bertodon and Nombroso, raised eyebrows indicate criminality, etc.

From the possibilities of the verse, a lisionomy is formed. Guse believes that one high-ranking military officer, based on anthropological characteristics, even determines the positions of his subordinates.

Even if these theories do not stand up to comprehensive criticism, they are nevertheless well-founded, and the struggle for the existence of Russian nationalities depends on height, the shape of the forehead and nose, and other anthropological characteristics. It must also be different for ethnic groups living in the steppes, those living in forests and mountains, and those near large water basins.

What unites Russian peoples is that, due to their geographical and topographical characteristics, and topographical reasons, all of them, in their natural distribution, should be directed towards the most suitable area for them, towards the least resistance, to the east. History does not record any significant conflicts between Russian ethnic groups. The absence of obstacles along the way would have prevented them from rising up and rebelling. Neither heroes nor great leaders and conquerors emerged from the masses. All peoples, like flocks without a shepherd, moved spontaneously.

The general character of the history of the Eastern European region is determined by the fact that, due to the country's small size and poverty, it was impossible to form large states, and the numerous peoples who inhabited it, such as the Lynians, Scythians, Getae, Ura-Ataimo7o and other types, living in isolation, jealously guarding their separateness. In the struggle for

existence, some of their groups were destroyed, while others were subjugated. The invasions of peoples from other regions did not change anything, and the foreign peoples themselves, sooner or later, were assimilated by the locals.

The struggle for existence depends on the degree of adaptability, working capacity, fertility of women, ability to build appropriate dwellings, domestic skills —cooking, baking, sewing, knitting, gardening, dog walking, etc., and, in general, ~~the~~ internal, elusive, physical ~~and~~ mental characteristics that form the basis of each independent anthropological type. An important role in the struggle between peoples is played by prestige. As the saying goes, a strong people will assert themselves even without active struggle.

The most characteristic features of the Russian national type, as depicted in ancient descriptions, are steadfastness, independence of spirit and a sense of self-worth, an inability to compromise and organise themselves, a lack of initiative, democracy, tolerance towards foreigners, anarchism and individualism.

The Russians played a huge role in the struggle for existence, which was more widespread among them than among other peoples of the same region. Linking their existence to the family, the Russians, who had settled down, and looking at it as their foundation, no longer abandoned it, but remained faithful to it and hunted. The need for bread made them dependent on the peoples surrounding them.

The properties of the Russian type of society were not uniformly intense among peoples of different anthropological types, and therefore the peoples reacted differently to the course of historical events.

II. The formation of the state

In Nestor's chronicles, the Rus' people are described as living in scattered settlements, "living like animals," in forests and constantly feuding with each other. Archaeology provides more detailed information about the life and customs of the Rus people. At the sites of settlements and in the graves of the Rus people of the 8th–9th centuries. I. E. Eabegin, L. P. Samovasov, V. B. Antonov and others found a variety of mainly bronze, but sometimes silver tableware, buckets, sickles, scythes, hoes, mining tools, and other household items, many women's items, mainly silver jewellery, and a relatively large number of weapons. Pro. Ł. R. Samovasov domasa, that the Russians moved not in groups, but systematically, building pre-planned, fortified camps, 7orodmni. Much of the equipment used by the Rus' warriors resembles that of modern farmers. It is impossible to form a clear picture of the type of yasyunims based on ~~tu~~names, because the Russians used to live in communal dwellings, and the names were undoubtedly given to them by A. P. Bodanov, B. B. Antonov, and other scholars. A. P. Bodanov, B. B. Antonov, ~~and~~ others.

In general, Russian women did not have such extreme forms of anorexia and bulimia, which are common in the Caucasus and Western Europe, but were rather rare among the Slavs.

According to Z. and N. I. Kostomarov, in the native types of Slavs ~~h~~ there was less diversity, and ~~tu~~names were connected by similar transitions. Kostomarov considers the Imenichs to be descendants of the Dnieper Polans and bases his opinion on the similarity of pronunciation, as both groups pronounce h as m. According to M. P. Pododin, the Polans and Severians are of the Vengorian type, while according to M. A. Mamusimov, they are of the Magorian type. M. P. Pododin, the type of the Dnieper and northern peoples is veŷinmorussmniy, and according to M. A. Mamsiomiviyŷit is magorussmniy, priuem on odinam podsmievaetsya nad

B. B. Antonov, deducing e7o from Gaŷишии. Sobolev, Kŷюуаров, Spresnev, in the names of northern and southern сѡавян, also do not find much pasŷиция. The party division of the Slavs is attributed by K. Kuyarov to prehistoric times, ~~he~~ sees it in the legends about Vasily Busaev. In Novgorod, as ~~K~~iev, there were people who were close to the Rurikids, who were powerful and wealthy and held power in their hands. What type and origin were they?

The origin of the name is unclear.

The story begins with the fact that, lacking initiative and unable to organise themselves, Russian anarchists and individualists recognised the need for order and, being the most militant and finding themselves in the most unfavourable conditions, they were forced to submit to the order imposed on them by their neighbours, the Varangians.

The Varangians and Normans, renowned seafarers and brave warriors, known for their raids and adventures throughout Western Europe, often appearing in the east, along the Dnieper, the only road from north to south, reaching the Black Sea and Byzantium. The northerners, who lived near the Baltic Sea, must have been familiar with them for a long time and, having been invited by them, the Varangians and their retinue encountered no difficulties in governing the region. It is possible that the Varangians occupied a dominant position in the region until the arrival of Rurik in 862.

The courage, enterprise, and initiative of the Varangians depended on their anthropological type, which had developed among the peoples of Scandinavia. Judging by the type of modern Swedes, the type of Varangians was probably similar to them, with a similar appearance. The northern people, according to Napuzhu, always represent the commanders and headquarters of the army, while the brachyels represent the rank and file, who follow the commanders.

Quickly, with his mum's help, Rurik's son, Igor, gathered the Transnistrian rebels and moved to Kiev. He notes that among the individualists and anarchists of the Slavs, he did not encounter any resistance, that the northern Slavs were subservient to the southern Slavs, and that the mixed Russian-Varangian *druzhina* that had arrived in Kiev found a ready-made power base there. The unification of the Slavs was achieved not by conquest, but by their enslavement. The conquest was not accompanied by cruelty and was not absolute. They based their actions on the people and followed the people's will, i.e. the established customs sanctified by tradition. According to the customs of the Rus, no crime was punishable by death, but even imprisonment, and even murder, gave the relatives the right to decide on the life of the murderer. Violations of property rights and other crimes were punished with monetary fines.

The state organisation is socially responsible for the state of the economy. It is the mainstay of the masses. The main

properties of the type cannot be changed, but the individualism of the individual is subject to the individualism of the state. The people are imbued with the spirit of the initiators of the movement, they are characterised by self-reliance, enterprise, national self-awareness and national pride. Brave and noble heroes appeared, folk singers and bards sang of their exploits. In the cities, especially in Kiev, a high level of culture developed unusually quickly, with the development of trade, crafts, art and science.

The natural, providential foundation for the unification of Russian peoples and the implementation of the idea of a single Russian state was their acceptance of the Christian Orthodox faith. Having learned from the past and imitated the saints, it was inspired by the lofty ideals of love and equality of all before God and the deeds of the saints. God is one, God is merciful, and this most closely corresponded to the worldview character of the Russian people. Following the traditions of their ancestors, after parting with their idols, the people began to celebrate Christian events and holidays. Kogadyu is celebrated on Christmas Day, Kupala on Trinity Sunday, and so on. The people united in their belief, instilled in them by the clergy, that there is only one true faith, the Orthodox faith, and that the tsar is God's chosen one, who must be obeyed. Hating their masters and slaves, individualists did not consider themselves slaves, obeying their masters and the rules they had established.

An important role in uniting Russian believers was played by the introduction of a common, universal language for all types of believers, the Russian language. This language, which is not entirely understandable in solemn Christian worship, should be used to educate the masses. At the same time, this language, with minor changes, has entered the administration of all Russian nationalities.

Based on historical information, it is possible to form a certain idea about the Russian people.

By origin, Rurik, Oleg, and Yaroslav were Varangians. Svyatoslav, Yaroslav's son by his Russian wife, already had a local identity. According to the description of the people who saw Svyatoslav during his meeting with the future emperor Rimikhi on the banks of the Luna River, Svyatoslav arrived at the meeting on a horse, which he rode himself. He was dressed in simple white clothes, of medium height, broad-shouldered, with a thick neck, a broad forehead, a straight nose, bushy eyebrows, a thin moustache, a sparse beard, a mole on his cheek, and in one ear a silver earring with a ruby and a diamond. In his appearance and in the description of his life, one can see the influence of southern Russia. Vladimir the Saint,

Judging by the evidence, it was a type of weapon. The son of Vladimir Svyatopolk, Tmutarank, according to the chronicle, was a warrior and had unusually large hands, and was definitely not a Varangian or a Venetian type. Vladimir Monomakh, judging by his advice to his children, "kill neither the righteous nor the guilty, love your neighbour, wherever he may come from, be always ready to forgive, do good to everyone," etc., resembles a Varangian.

If we add to this the brave and determined Mimu Seyaninov, Mimiyu Seyaninov, who had no weapons, was not strong, but was ready to help other warriors, and there is no one else like him in the world, and that all their deeds are not against the mighty, then Monomakh and Semenovitch can be considered examples of the peaceful and passive character of the Russians. The peaceful, passive character of the Russians is reflected in the rapid spread of Christianity among them and the respect they have for the saints Anthony and Theodosius, who lived among them. The Magorussian type is not expressed in its pure form, but it can be felt in the post-artistic praise of Bishop Igarion for Vladimir the Holy, in the highly artistic work about Pygmy I7opev, in the historical irony, ~~with~~ the voivode of Rosava, Budy, who stood with his družhina against the army of Bogesava, mocking the army's stupidity; in the relations of the voivode Boguiy Khvost, who had come to take Kiev away from Svyatopom, Novgorodians, Khvost looked at the Novgorodians with contempt and mocked them, saying: "Your duty is to pray, not to fight. Nubime Isyava, who died during the rebellion in Kiev, Kosmium, the voivodes of Monomakh Ivan Boitishu and Foma Rotibaroviu have lamiini; some of them are of the same type as the South Russians. The heroes, characterised by their courage, self-confidence, awareness of their own dignity, great physical and mental strength, have a complex, more serious, character. Their character traits include immobility and passive activity, caution and prudence.

The general character of the Kyiv period is revolutionary. The idea of monarchy fell on fertile ground, and the people readily embraced it. The world event that took place ~~was~~ in a sense, providential. The essence of existence is defined — the people have their own God and their own truth. In a period of disorder and later in times of peace, they no longer rely on

material power, but on moral power — the right of the descendants of Rurik to rule. The prestige of this power was lost. Those who did not recognise the thousand-year-old power, anarchists and individualists were marginalised and viewed with suspicion, as unworthy of trust and unreliable. Providing an uncharacteristic type of government, a stable state, similar to the purimovi and their boyars, and avoiding городов and vanity, the people may would считать that the question be definitively resolved.

There are some anthropological types of Russian names in history, but there is no noticeable intolerance, hostility, or or hostility, which is evident in Western societies.

X–XVI CENTURIES

III. The Old Russian type

The attitude of the southern type towards the western type was not uniform. The greatest appeal of monarchism and the nobility was among the southern type, who accepted the nobility without any protest and without any attempts to get rid of it, but rather to preserve it.

Protests against the nobility and their tyrants were not uncommon among the mixed population, predominantly Varangian and other foreign types, of the tribes of Kiev, Novgorod and Gaiu. In noisy villages, the Mnyasei were judged and even exiled, but the South Russian semedei cuita vaga mnya m mam was not subject to mritym, and the more independent autocratic mnya was, the more the people liked him.

The prestige of the people who were not part of the state was particularly characteristic.

The most typical representatives of the map, high-ranking, brachycephalic, and the Morotmonos type, who lived south of the Ros River and in the north of the Potavskaya Upland, were ethnic groups known in the chronicles as the Toromov, as well as the Berendeev and the Uepny Mobumov. These peoples did not form part of the Russian state in the 10th–13th centuries, but they were close to it and formed the vanguard of its defence against raids. of a monogamous type — penuene, tam and boje bism and mixed with Russians, mavmas — pogovuev.

In addition to participating in campaigns against the Mouavins and in internal strife, the Toroms did not remain indifferent to the affairs of state. Supporting the people, dissatisfied with the ruler and under the influence of the nobility, they sent him and their representatives and expressed their desire to elect a more benevolent ruler instead of the ruler. In the internal strife, the people of the city sided with the one who, in their opinion, was the rightful ruler. Having participated in the campaign of 1127 under the leadership of their beloved commander Boynishu on the Poogom, the Tormi are described in the chronicle as brave and loyal. In one battle, when they were about to be defeated, they rushed to rescue the brave young man Mikhail from danger, pulling him out of the front lines. In 1195, he and the Berendei were invited by Prince Roman to a grand feast in Kiev.

The exact locations of the torches are unknown, but they are located on the right bank of the Dnieper and, mixing with the waves and other currents, spread further south and east. Similar in type and in their intense psyche, they differ from their northern counterparts in their language and customs.

Judging by the large number of tall, slender, Asian types found in central Russia, this type has been mixed with the grey type since ancient times.

The types of trees that are common in Ganiya are the same as those found in my region. Type 7 trees are similar to those found in the south and north. Ganiya is surrounded by mountains and borders with more fertile foreign lands, so the Tagani type is more lively, like the Russian plains. In the Taguan type, there is no longer any trace of the old, straightforwardness of the past. They are more diplomatic and sociable, and they are more characteristic of the southern Russian type. They conduct themselves in the same way with the Venetians, the Poles, the Germans, and the Tatars. Supporting orthodoxy and upholding the orthodox clergy, the Zanians enter into relations with the Roman Pope. At the same time, they fought fiercely against individualistic boyars and dealt harshly with anti-state activities. Working to strengthen the state, Roman established loyal boyars, and not only did he not lose popularity, but he also gained sympathy and support from the people and the clergy.

Local chroniclers, enthusiastically describing the deeds of Roman (+1205), calling him the autocrat of all Rus, a prince and a king, comparing him to the heroes of antiquity, they jokingly remark that Roman harnessed oxen to a plough and ploughed with them. He fought against external enemies and internal anti-state forces, Roman's son Ivan (+1265) and his grandson Nev. Zani, who dealt harshly with the boyars, received the most enthusiastic ovations from the people.

In the 14th–16th centuries, the historical origins of the main Russian groups—the Magoruss, Veneruss, Beruss, and Pogess—became increasingly clear.

With their independence, freedom and space, they do not like crowds and all the hustle and bustle and cramped conditions. Everyone strives to live on their own, as they wish, as far away from their neighbours as possible, breaking ties even with their relatives and, without requiring any obligatory help from others, not caring about themselves.

It is necessary to decide on the community's affairs. Three or four elders are chosen to resolve ~~the~~ and decisions on community matters are made as necessary by all the elders, *7romada*. In case of disagreement with the court, the *magoross* would take matters into his own hands and leave ~~free~~ *семѹи, 7де основываѹ свой хутор*. On the basis of individualism, even among relatives, quarrels, enmity and vindictiveness arose. Atavism and *metis* with *mouevnami*, especially in the south, along with the need to assert one's power and the struggle for existence, supported by the instincts of selfishness and the desire to acquire property, especially land and domestic animals, among those who were not wealthy. Recognising their faith as true and inseparable from their nationality, the people were tolerant of other faiths.

Possessing a highly developed sense of dignity and independence, but unable to organise themselves, the Russians remained loyal to the autocracy and, after the departure of the purists, and without any protest, they willingly submitted to the authority of the tsarist government, and later to the tsarist clergy.

The Russian clergy, especially the older ones, were of mixed origin until the 15th century, and the bishops were often Poles and Lithuanians. After the election of the Kiev Metropolitan in 1416, Grigory Rimbian, and the separation of the Kiev Metropolis ~~from~~ Moscow, the South Russian bishops and clergy were predominantly of Russian origin. The lack of initiative, realism, individualism, self-promotion, and indifference to the interests of others, characteristic of this type, could not be found in the representatives of the penitents, the righteous clergy. There were no mystics, ascetics in the name of divine truth, or self-sacrificing preachers who sacrificed themselves for the sake of the common good among them.

The clergy, materially dependent on the parish, pursuing their own interests, naturally stood for orthodoxy and nationalism, while the episcopate, wishing to be acceptable to foreign powers, often strayed from orthodoxy. As early as 1445, Metropolitan Spiridon revealed the primacy of the union with Rome. The same primacy was manifested by Bishop Joseph in 1495, and especially by the bishops of the 16th century

— *Ra7osa, Terevui, Powey* and others. *Powey* responded harshly to the protests of the people, saying that "the nobility, in its simplicity, has appropriated power for itself, and now they are turning against their shepherd" and so on. Bishop Arsenius Bagaban (1560–1575) and his son, who were self-righteous, simply

Fighting to preserve their independence, the New Brotherhood took away their property, imprisoned their priests and monks. All the bishops were devout and ardent supporters of the old morals and morals of Stefan Batory, some insignificant incidents were not taken into account.

The people do not understand the subtleties and nuances of the law, but justice, based on ancient traditions, was reflected in the people's perception of nationality, and was deeply rooted in the secrets of their psychology, which could no longer be separated from the spiritual hierarchy's attitude towards them. Due to the formation of parish brotherhoods, the people, often distrusting the clergy, took care of the needs of the parish themselves and often appointed and even dismissed priests who did not meet their ideals.

The brave, fearless rabble and their elected leaders — the tall, handsome Noboda, the cunning Pogotora-Kozhukha, the fierce Perevyas and others — were loyal servants of the prince. Being good executors, the hetmans were individualists, lacking initiative, thinking only of themselves and having no understanding of the people. The only taran, with initiative, was the hetman, the brave Konashevich Sazaydun.

IV. North Russian type

In contrast to the Magoross, the Venimossi were peaceful and, in order to achieve their goals, united ingroups and clans that were hated by the Magoross. The decisions of the obnyny were binding, and all members were obliged to obey them. The obnyny were divided into , , and , which were usually related by kinship. The gradual movement of the Rus' people in the 8th–9th centuries to the east, building preliminary small fortified settlements, was characteristic mainly of the Rus' type. The fact that these settlements follow the course of the Lesnaya River and then continue further east, together with the predominance of the grey-brown type there, supports the opinion of M. P. Pozhdina, who believes that the population of the area is now mainly of the grey-brown type. M. P. Pozhidina that the Nerninskaya Upland, now inhabited mainly by the Magurosky type, was inhabited by the Vegomorossy in the Yazyuk period.

Type B people are more prone to initiative and anarchy than type A people. When they are given a task, they want it to be fair and just. If they are not satisfied with the results, they will reject them. In deciding important matters of public policy, not only the boyars and various foreigners living in the cities took part, but mainly the local population, who were largely merchant. The same fair demands were made of the clergy. Ignoring the hierarchy, they deposed Bishop Mitrofan in 1212 and replaced him with the monk Obrynyu Drinmevich. Groups of wealthy people who could not bear the new order, including the republican one, broke ties with the state at their own risk and fled to distant countries. As early as 1147, new republics were formed on the river Vyatka, which existed independently for more than 250 years. This desire to leave was motivated not only by the same desire for freedom and economic reasons, but was connected with the peculiarities of the uninhabited plains and forests that had formed, with their mystical attractions, such as the desire to find a country where all people are righteous and honest, and justice is fair and absolute.

, which has been thoroughly studied and assimilated by representatives of , is a new type of , idea , one , Russian

The idea of statehood, once it had taken root in the minds of the majority, was defended in the name of its new-born state, and people were ready to make sacrifices for it. The idea of state unity was supported not only by the rulers, but also by the people themselves, on the initiative of the purists.

Already under Prosa, the Varangians, with their arrogance and self-will, aroused the hatred of the newcomers, and despite the fact that Prosa loved the Varangians, the newcomers killed him in 1015. The enraged Roslav, pretending to be a guest in his own house, invited the Novgorodians to a feast and killed them. Novgorod did not respond, but Bogetsav, Morop, and Morop of Kiev came to their aid, The Novgorodians themselves surrounded themselves with great walls and said: "We want to and can resist Bogetsav, you have no power, look, we have it."

In many other places, the newcomers were attracted by the idea of purity, even though their beloved ones were standing in their way. There, in 1212, despite the fact that they had new enemies in addition to their old ones — the Ryukars — Mstislav was persuaded to go to Kiev to help the people of the Monomakh clan, and the Novgorodians responded: "Wherever you turn, there will be our people," — then go, take Kiev and return.

Be tolerant towards people of other faiths and beliefs, do not impose your beliefs on others, and may the righteous warriors with Bishop Agbert violently destroy the heretics, the newcomers are not welcome. In 1222, breaking the Germanic laws, renounced Christianity, converted to the new religion of Prosperus, and when he appeared, they welcomed him and gave him shelter. In their religious tolerance, the Novgorodians stood above the Latins, the Greeks, and the Germans.

The republics of Novgorod and Pskov, as well as some groups of Vegimors, at their own risk, settled among foreigners in Northern Livonia, Vratsa and other areas far from the metropolis, as if it were clear that under favourable circumstances, if it were possible to coexist peacefully with their neighbours, they could organise themselves into states and live without conflict. Without mentioning the specific reasons that led to the possibility of the existence of archipelagic republics and the conditions of the region, the people, striving for something absolute, cannot in many cases come to terms with the reality of the situation.

Cuita, mam and magorossi, semju Bozhie, vegorossi sanimagi all free areas. Koda sti semju mnyasya and boyars

Surrounded by crowds of people who were difficult to get around, they left their seats and moved to other free places. When it became crowded here too, they left these places and went even further. In the search for free seats, wherever there were no owners, there was a general rush to quickly disperse in different directions among the Russian anarchists. The remaining families, the Vengerossians, were not exterminated, their faith was not destroyed, and they mixed with them less, as historians believe. This is confirmed by the fact that the type of Vegomorossy varies from place to place. The reason for the rapid spread of the Russian type and the extinction of the Tussem type is mainly due to the natural struggle for existence, in which the Russians were stronger than the Tussem people.

The right-wing reaction among the Venetians was not as passive as among the Magorians. Among the clergy, there were many mystics and ascetics who sacrificed their lives for their beliefs. On the basis of anarchism, everyone considered themselves to have the right to practise their faith in their own way, forming numerous sects. In the name of mysticism and radicalism, people resorted to self-immolation and self-mutilation.

Anarchism, lack of revenge, mysticism and a kind of non-resistance, together with the semidevechmoy myutura and pen7ionskaya tolerance of the vegimorossy, in these circumstances were not a minus, but a plus in their movement among the foreign population in the east.

An important role in the fate of the Russian people was played by the type of government and the nature of the state. Before the arrival of the Russians, the Rus people had trade relations with the Varangians, Danes, Finns and Russian tribes. Whether they were southerners or northerners, whether they were Vengerossians or not, whether they were nomads or not, Kostomarov believes that the Vengerossians were already a Vengerossian people, which is evident in the court of Vladimir and the knights who served him, as well as in Kiev during the first purge of the družina and the new knights. Judging by some information, they lived there even before Rurik, during the reign of Asmodeus and Ira, and probably even earlier.

The trade relations of the newcomers were strong, as evidenced by the fact that they traded with Western Europe, sending their merchants to Lania and Shesvi7, and had their own settlement on the island of Geogogande. In 1057,

during the siege of Shesvi7a, Morop Łatmniy Sven IV captured many Russian merchants with their goods. Trade deals, the ability to buy cheaply and sell at a higher price,

developed special types of people who were cunning, calculating, and greedy. In relations with powerful rulers and in the absence of monarchy, such types of people had to be very powerful. In commercial transactions, typical anarchism should be repressed and mitigated. They should rely on their strength, their own state, their property, and their wealth.

The transfer of the centre of gravity of trade to Moscow should significantly strengthen the position of the capital. Along with trade, Russian statehood and industrial enterprises spread. The Stroganovs in the Perm region set up ironworks and had their own armed guards. Being skilled in trade relations with neighbouring countries, they helped Erma penetrate Siberia and begin its conquest.

In the turbulent times of the 13th–15th centuries, the people of the Rus' type united from many separate groups into one state, and although the Muscovites called themselves descendants of Rurik, rulers of all Rus, in reality they were rulers of a single people of the Vygorussian type, and all ties between them and Kievan Rus had been severed.

V. The Belorussian type

The only common link between all Russian groups was their lack of Russianness. If we agree with Nieder's opinion that the ancestors of the Russians were the most peaceful and gentle of all peoples, then it is the Russians who have preserved the most peaceful and gentle traits. The Belarussian psyche has fewer instincts of anarchy and rebelliousness ~~but~~ the Ukrainian psyche, and less individualism than the Ukrainian psyche. Even ~~the~~ Kyiv period, the Belarussians were known for their steadfastness and patriotism. They fiercely defended the descendants of Rurik. Prince Svyatopolk was known for not loving his people ~~and~~ being fickle in his thoughts. In 1228, Sviatopolk independently joined forces with the Germans. In 1386, dissatisfied with Svidrigai, he had him imprisoned and executed.

Belarusians are more objective than Russians, more receptive to modernity and more imbued with a sense of statehood than Russians and Ukrainians. Being caught between Poland and Lithuania, and between Belarus ~~R~~ussia, the Belarusians were unable to organise themselves, ~~but~~ successfully defended their faith and nationality, established their own organised brotherhoods and became the most educated Russian people in the 14th–16th centuries. Western European culture spread to Moscow largely through the Belarusians. The writings that appeared in Moscow in the 16th and even 15th centuries were obviously written by Belarusians. As early as 1534, it was translated from Persian and German into Russian "Eegniim", illustrated with pictures. In the work of the writer Gonsiorovsky, "History of Medicine in Russia", among many names with the names Ivanov and Petrov, referred to by the author as "the Russians," the author also discusses in detail two famous doctors, also referred to as Russians — Fyomiprom, 1534 7. The beloved physician of Sigismund Augustus, and Natoshynsky, 1566, who protested against the introduction of the Gregorian calendar by Pope Gregory VII.

The Belarusians brought their language, Russian culture and Orthodoxy to Nitva ~~and~~ put forward energetic and convinced advocates of the unity of the Russian people in the north and south. Active, intelligent and energetic, the state officials in the Moscow court — Ginsberg, Besmich,

Kurbsky, who were Belarusians, and in the most active figures of southern Russia, the organiser of the uprisings — Evstatievich and some of the Vishnevskys, who were also prominent Belarusians.

The spirit and conviction in the unity and eternal existence of the state, clearly expressed in the recently appointed high-ranking representative of the Belarusian type. A. S. Budivovye, characteristic of this type. Emphasising the typicality and unity of the Belarusians, M. O. Koyagov even expressed the opinion that the Belarusians are hardly any less Russian than the Russians themselves.

VI. The Pessimistic Type

Grey-70хубо7уасый, нисморосый type, and according to the measurements of Давыто-Гриншевица, the most brachycephalicestий is Russian, в 70ховным помасатеѣм 86, the passive type of population is the most passive and without any protest against the events that have taken place. Essentially unchanged and retaining the main characteristics of the type — stubbornness, steadfastness, lack of initiative and instincts of anarchy, the passive group, in terms of type, psyche, speech, and habits, has a unique character and is notable for its servility, which is unusual for other Russian types.

And in terms of type, topography, and political reasons, without the ability to organise themselves organise themselves, the nationality is type, discussing the greatest adaptability and their own labour capacity, they spread rapidly, а by the 13th–14th centuries they had already settled in the areas east of the Lone River. Having a rather diverse character and blending in with the local population, а also Belarusian and vegetative types, the latter type cannot be distinguished from them, but if we consider the main major types, the high type, then it must belong to the majority of the population of Vologda, Kiev, Nizhny Novgorod, and now even Voronezh and other southern provinces. With imperceptible transitions, merging with the Magurian type and becoming similar to it in terms of language and mentality, the Pessemian type, gradually moving eastward, is displacing other types. Pro. A. Sobolevsky concludes that until the 16th century, the ancient Kiev dialect was preserved in Kiev, and even in the 16th and 17th centuries, XVII centuries, due to numerous migrations there from Volhynia and Galicia, the Great Russian dialect appeared in Kiev. Although there is evidence of the history the Kiev and Niprovsk regions and the existence of a Vygorossian-type people, after the establishment of the Vygorossian state centre in Kiev, they were driven out of there to a more suitable area and settled there.

adaptable to any type of process.

VII. Meticulous

Tatar, the annexation of Nitva and Poshe, and the coexistence and mixing with northern and eastern foreigners of the Linsmo and Ura-Aitai types, resulted in the formation of many mixed types of Russian types with foreign types, but did not cause any particularly significant changes in Russian types and did not interfere with their natural development. The value of Russian types lies in the fact that they have not been assimilated by other types and have not even borrowed from them, but have themselves influenced and assimilated them. This is particularly evident in Nitva.

Already under Gediminas, but even more so under his successors, the royal court was filled with relatively educated Russian people, the court's secretary and the highest officials were Russian; State documents, the 1529 statute, and all documents in Vienna were written in Russian, because they were written in Kiev, Novgorod, and Moscow. All the letters to Sigismund Augustus were written in Russian. The pre-Russian faith was embraced not only by those who married the descendants of Rurik, but also by ordinary people. The Russian people did not change their way of life, but instead of the old customs, they adopted new ones. The ruling class consisted of the same Rus people, mixed with the aristocracy. The Russian type was more evident than the Germanic one, as the Germanic people quickly assimilated and became Russian in spirit. The son of Oleg, Vladimir, married to the daughter of the Grand Duke of Moscow, was Grand Duke from 1385 to 1397, fought for the autonomy of the Moscow principality with Vitovt himself and defended the Orthodox faith against the Kiev Metropolitan Isidore, who had converted to the Union. The same Russian people were also his son, the clever and intelligent Oleg, who, like his brother Simeon, who wanted to even provoke a war with him.

The same stubbornness and obstinacy of the southern and northern Russian types. Having settled and mixed in the south with the Tatar and Mongol types, and in the north and east with the Latin types, and acquiring some anthropological features of these types, the Russians preserved their folk economy everywhere. However, in a few places, having assimilated

the Russian language and Orthodox Christianity, the Russian people were joined by other ethnic groups in the north — the Lyngmo and Mordvins; and in the south, the Mamak-Tatar type, which apparently belonged to the Berendei and Pogovoi, who had merged with the Russians.

VIII. Aristocracy

The privileged classes, the aristocracy, trace their ancestry back to the purimovi, sediminovi and their boyars. Their type has been preserved to a greater or lesser extent for an indefinite period of time. Preserving monarchical traditions, the aristocracy restrained, judged, humbled rebellious instincts, and brought discipline and order to the masses.

The privileged societies of northern Russia jealously guarded their rights, their descendants' purity, and their kinship ties. After the Tatar invasion, Tatar types were mixed in with them, and they adopted certain Tatar customs and traditions. With the strengthening of the autocracy of the Muscovite princes, the privileged classes gradually turned into the lowest class. All the power of the state was concentrated in the hands of the tsar, and the privileged classes became mere executors of his will.

There, Russian anarchists who had gone their separate ways are united by the state as one, and that, despite the differences in their views, the struggle for the implementation of this idea was the most important task of the privileged.

The aristocracy of the southern and western Russian types was different.

The government was composed of Russian aristocrats and relied on them for support. The great Russian princes had their own courts, their own nobles and armies, did not submit to the tsar, fought among themselves and against the Tatars, and maintained relations with Crimea and Moldavia. The most powerful families among the southern Russian princes were the Bishnevtsy and the Ostrozhsy. They considered themselves Russian and acted accordingly. The brave and adventurous Yermolai Vishnevetsky managed to organise military raids that reached the lower reaches of the Dnieper, and in 1510–1520 he laid the foundation for the Zaporizhzhya Sich. In 1569, Mikhail Vishnevetsky, together with Ivan Grozny's troops, took part in a campaign against Astrakhan, and then, on the orders of the tsar, he was executed. The rest of the Russian aristocracy remained loyal to the tsar. Adam Bishnevsky, among other things, was the first Russian self-proclaimed ruler and was hostile towards Boris Godunov. The latter was a righteous man, следовательно, считавших себя русскими,

Bishnevich — Jeremiah — was one of the most powerful magnates in Peshira. He had his own army of 7,000 men in the Potaevsky district and could field up to 8,000 men of his own. Having taken up the priesthood in 1622, he became a fierce enemy of Khmelnytsky and a champion of orthodoxy. The Ostrogskis' rule was relatively peaceful. After a turbulent life, Fyodor Ostrogski took monastic vows in Kiev in 1433 and ended his holy life as a reverend. Some of the Ostrogski family were friends with Moscow, while others fought against it as part of the Polish army. The famous Konstantin Ostrogski, who ruled over many lands and cities, was a zealous defender of Orthodoxy, helped the rebellious brotherhoods, sympathised with the rebels, and in 1570–80 established the first Russian printing press in Ostrog, equipped by Ivan Fedorov, who had fled from Moscow.

Judging by his actions, the initiators of the Vishnevsky uprising were probably members of the nobility, while the more cautious Ostrog conservatives were probably members of the clergy.

Apart from the two Bishnevichs and Konstantin Ostrozhsy, all the famous men pursued their own interests and ambitions, and were not interested in the people, Russia, or the state, and didn't bring any real benefit to the people. Then, having accepted their mother tongue, they became one with the people.

IX. The Russian type

The envious role in the life of the West and South Russia is played by the envious.

The type is mixed, man and Russian. On average, their height is slightly lower than that of Russians, their build is slimmer, their features are finer, their hair is lighter, often straight, and 30–40% have blue eyes. They form an independent group in terms of their physical, mental and psychological characteristics. In psychological terms, they are lively, energetic, enthusiastic, and confident; they are more energetic, in physical terms, than the Russian type, which is slow-moving and slow-thinking, restrained, cautious and distrustful, and in particular, the South Russian type. In their imagination, they exaggerate their abilities and resources. Self-deception, in which society lives and thrives, is especially strong among the poor. The psychological difference between a magician and a magician can be expressed as follows: a magician doubts everything, while a magician doubts nothing.

After the Tatar invasion and the temporary outbreak of civil war, western and southern Rus' joined following the natural course of events. The transition was not difficult for the people, as the privileged classes remained Russian, and the people of the western and southern regions became the natural successors of the pure and righteous. Gradually and imperceptibly, the nobility also came to power.

Having a state organisation, they brought a certain order to the anarchic Russian tribes and, to a greater or lesser extent, protected them from the raids of the southern Khitans. High culture, artistic taste, great generosity and generosity, and the generous gifts of the highest social classes brought a breath of fresh air into the life of the Russian population, which was inactive and indifferent to the state. unenterprising and indifferent to the state, the Russian population. By organising themselves and the state, they contributed to the unification of a previously divided people and the spread of a new spirit among them.

The lords, unusually proud of their race and culture, looked down on the people, considering them to be of a lower race, while the people, admiring the lords' wealth, were condescending, and look down on their children, their noisy feasts and proms, and obey them according to tradition. The noble type is clearly visible to the people, so that the people

did not imitate the nobility. For example, the embroidery patterns on shirts were developed independently by the people, and even ~~if~~ they did imitate, it was not from the nobility.

Mocking the pretensions and pretentiousness of the nobility, the people were, in essence, more noble than the nobility. They were influenced by the aristocracy, who were privileged and, accepting their status, treated the righteous people with contempt; but the people, especially ~~in~~ areas far from Poland itself, did not have the same type of religion.

X. The Jewish type

Jews appeared in Russia as early as the 10th centuries, but their mass migration to the east and to western and southern Russia took place after their expulsion from Western Europe in the 15th and 16th centuries. Thanks to the good nature, tolerance and disorganization of the Russians and the protection afforded to the Jews by the nobility, the Jews multiplied more rapidly here than in other countries. The people mocked them, but did not treat them with hostility. The noblemen treated the Jews, the Mamluks and the Russian people with arrogance. Despite their isolation and the requirement to preserve their identity, the Jews in Poland, albeit not in a natural way, mixed with the local population.

All the lords, by force, by the decision of Jewish rabbis and by various means, often took Jewish women as wives. Jewish women were also married to Casimir III, Sigismund IV, and probably many others, because of the mixing of Jewish and Christian cultures. The main types, in the form of light-coloured hair, blue eyes, and grey hair, and flat noses, have been preserved among Russian Jews to this day. Meticulous attention is paid to preserving the Jewish type. The state has taken measures to ensure that Jews have a normal life.


Jews represent a biological type that is independent of the type of region and does not change, but what happens is that they have recently, for example, compared with China and Russia, distinguished themselves as a separate type and, as a result, have become specialised. Later, they settled in Europe. The Jewish type is nervous and specialised, striving to remain isolated from others; with the spread of enlightenment, the self-imposed barrier that keeps them together is gradually breaking down.

XI. Folk beliefs

There was no systematic enmity based on the differences between Russians and Eastern foreigners. With the peoples who lived in the 15th century in Terem, even peculiar groups of nomadic tribes became related and mixed. Later, however, with the strengthening of Islam, relations between the Vengoro and foreigners became strained.

The greatest irreconcilability of types was in the west. In the 16th century, under the influence of the masses, a certain union arose among the Mavromatai against the Bulgarians and Jews, who had divided the people and corrupted their faith, leading to an uprising.

Disputes over individualism, self-centredness and disregard for the interests of others, in the absence of self-control and order, are a common and natural phenomenon in the country, but the uprisings that began in the 16th century, although also accompanied by violence, are of a completely different nature. Given the individualism and peculiarities of the people, the uprisings could not be deliberate, well-planned, or consistent with the means and circumstances. Here we encounter a phenomenon that first appeared among the Magoprossians, which can be called a psychological epidemic. To unite in the name of a single idea is a mass phenomenon. The mobilised masses, to a large extent free from their bonds, the masses and the modality of the uprising, taking on a spontaneous, elemental character, sweeping away both the old and the new. The people saw the future, believed in the most incredible things, and did not stop at any obstacles. Losing all sense of danger and justice, the people do not fear anyone or anything, but they themselves do not seek or wait for mercy. The people were overcome by such hopeless and uncontrollable hatred that they did not allow for the possibility of reconciliation and demanded the extermination and destruction of all lords, Jews and matrons, along with their wives and children.

The first uprising, which spread across large areas and had the character of a pandemic, was led by Pavlo Nahivaymo in 1596. Provoked by the masses gathered in Nizhyn and the people of Zetman, Nagivaymo sent a letter to his fellow countrymen, saying that the Russian people would never be defeated by force, but would unite voluntarily and then suffer .

oppression. When the letter was not received, the uprising began.

The struggle was not for life, but for death, and was accompanied by terrible cruelty on both sides. Not guided by any state ideology, without a centre, it was impossible to unite, being unarmed, disorganised, undisciplined, often drunk and intoxicated, peasants, monks, unable to resist well-armed and organised troops. The rebels, who were counting on motorcycles, played an ambiguous role, but in the end remained loyal to the government and agreed to compromises with the rebels, and the uprising, like any epidemic, quickly died down. Nani was killed by the moronic 7etman Noboda.

After a fairly long break, similar uprisings took place under the leadership of the Cossack chieftain Taras Tryasyna in 1625, Pavlyum in 1630, and Ostryany with Guney in 1638. The disparity in the resources of the warring parties is evident, among other things, in the number of people killed during the Ostryany uprising: in the battle near Staraya, 11,317 rebels were killed, while 300 soldiers died. During the recent uprising, there was a noticeable increase in the population of Moscow, and after it, many thousands of people moved to the Moscow region.

Despite their failure, the names of the leaders of the uprisings have been preserved in the memory of the people as heroes. They remember Taras Tryashenko, who destroyed the army of the military governor of Konetsk, and they sing his praises to this day.

Folk tales have preserved unknown stories and legends, which are believed to be true because they are not afraid of anything. 7rabiʻi bo7atych and homoxʻi bednym, mam ataman Anʻuibarr and the later pasboyini Karmexyu. Both of them were charismatic and appeared unexpectedly, in disguise, where they were not expected. They did not need to be themselves, but, having found the lords and Jews guilty of crimes against the people, they killed them and distributed everything they had seized to the needy.

There were no widespread uprisings of a violent nature between the Russian and Belarusian peoples.

XII. The Zaporozhian Cossacks

The Yaporozhye Republic, which was formed in the sixteenth century in southern Russia, represents a completely unique group.

Yaporozhye Bantysh-Kamensky descends from the Mouevnys, Kugish from the Purymovs, but according to anthropological, topographical and historical evidence, the basis for the existence of an independent group of people who lived in the area from the time of the Rus' to the time of the Scythians. Rossi and, according to Su, the brave brunettes of the Torni type.

In their struggle against the Tatars, they mixed with them and gradually moved east and south, and in the 15th century, according to M. A. Mamusimovich, they lived in the Potavskaya province on the Suye River under the name of Sevryums. As the Tatars were pushed back, they moved further south, into the steppes, where they engaged in farming, hunting and raiding.

The organiser of the war was the righteous man, Limitriy Vishnevsky. Like the first Rurikids, Bishnevsky, with his initiative and enterprise, united, inspired and armed the tribes and became the leader of the neighbouring Tatar hordes. On his ships, he appeared with the Saporozhye Cossacks on the shores of Crimea and the Bamansmo Peninsula and, having fallen into a trap, was captured by the Tatars. Perhaps, as Kugish thinks, the prestige of the Cossacks and the desire to unite them played a role, but in any case, Bishnev satisfied their urgent need for unity and organisation. A three-line duma has been preserved about the exploits and death of Vishnevsky, where he is called Baida and Baida Mogodey.

On the initiative of Bishnevym7o, an independent republic was established on the rapids islands of the Dnieper River in 1510–1520 –the Zaporizhian Sich, and the Zaporizhian Sich. This democratic republic satisfied the most radical ideas of the South Russian individualists. The Union is the embodiment of their ideals and an attractive centre. However, in order to be accepted into the Union, one had to be righteous, and in order to be accepted into the community, one had to be sufficiently pious, but everyone who entered the Union, submitting to a strict regime, — crimes — theft, debauchery, etc. were severely punished, and, in most cases, those who entered and endured the regime acquired a reputation, that is, the Saporozhye Cossacks.

characteristic, [исиономію. Нииный individualism is based on Kosha's individualism. Gradually, a unique democratic state was formed.

One of the features that distinguishes the southern Russian type of trade, and in particular the Zaporozhye Cossacks, not only from the Velikorossians ~~B~~Belorussians, but also from the Poles and Ukrainians, is their humour, with which ~~to~~ treat everything in the world. Humour, based on the pressure of poverty, celebration, prosperity and all kinds of pretensions, is present in their home life and relationships with friends, and especially in their relationships with the Poles and Jews they despise. This is evident ~~the~~ most daring of his works, and in the fact, for example, that they composed a response to the solemn visit of the Turkish sultan during the composition of the motoro, artistically depicted in Repin's painting, on the faces of all the composers, the most mocking, though not malicious, smile.

The sea is not a characteristic feature, but a powerful moral force that separates people from each other and gives them the opportunity to endure all trials without losing heart.

The properties of the Saporozhye type generally correspond to the brunette type of the Magoross, although they are not identical. The Saporozhye Cossacks were undoubtedly the most powerful of the southern Cossacks. The people of the steppes saw ~~le~~Saporozhye ~~Cossack~~ special breed, not to be trifled with, and, impressed by their fierce character and fearlessness, regarded them as heroes.

The people of Yaporizhzhya are not afraid ~~of~~ anything or anyone, and with the help of divine inspiration, they would, in a burst of enthusiasm, set out on expeditions to Crimea, Asia Minor, the shores ~~of~~ the Balkan Peninsula, and even the Marmara Sea. They were not always active participants, but they were always inspirers and supporters of the people's uprisings against the oppressors of justice — the Matomovs and the Jews. This should ~~nt~~ be seen ~~as~~ banditry, as some think, but as an ideological, righteous struggle against infidels and enemies. Incidentally, folk songs describe the dangerous campaign of Gamaliel and his followers on the Marmara Sea, with the sole purpose of freeing the Masas who were imprisoned there.

The Saporozhian Cossacks were folk heroes, as evidenced by the bandura players' memories of their many leaders — Bohdan (1575), Samoil Kushma (1578), Serpy7e and Podmove (1577), Smagosube, Tarase Tryasye, Anubare,

Khmegniom.

While retaining the basic characteristics of Russianness and, in particular, Magorussianness, such as individualism, a sense of dignity and independence with a tendency towards anarchism, the Saporozhye Cossacks were at the same time more idealistic, not only in their beliefs, but also in their majority, who were educated and influenced by the Cossacks. Their psychology was based on a southern type, with a particularly developed artistic sense, a brunette type of appearance. By nature, as well as by conscious selection, the Saporozhye Cossacks developed their own style, according to which material possessions were secondary to spiritual values. They believed in the highest divine truth and, in their activities, the Saporozhye Cossacks carried out a sacred mission. They considered themselves obliged to fight against the infidel Turks and Tatars and to defend the rights of the Orthodox Christians, and even if they were defeated, then defeat was a natural consequence of all the wars of that time. The Zaporozhye was a refuge for all those who sought freedom, people of ideas, including those who were persecuted for crimes of a political nature. Due to their ideology, radicalism, and the fact that women were not allowed in the Cossacks, the Zaporozhian Cossacks most closely resembled the knights of certain medieval monastic orders, but the Cossacks did not become traditional knights, did not surround themselves with artificial norms, but acted simply and naturally, sincerely, artistically. In addition, the Zaporozhian Cossacks were not under any authority, but lived at their own risk.

The Zaporizhzhya Sich represents the very essence of Russian spirit. Despite the enemies surrounding them, the Zaporozhian Cossacks did not submit to anyone and preserved their faith and nationality, but they themselves were persecuted by infidels. They had no one to rely on but God, and they had a vague hope for something unknown to them, something that was right for all Russians. At that time, the highest authorities of Muscovy were morally enslaved by the Tatars, and the common people knew nothing about other states. The Saporozhian Cossacks were quite familiar with the conditions in Crimea, Turkey, Moldavia, Poland, and Moscow.

The democratic republic of Zaporizhzhia cannot be compared to the Western European orders and alliances, nor the Russian republics of Novgorod and Pskov, nor, even more so, the temporarily united and under the influence of one powerful army of Yermak and Stenka Rasputin. **B**

Opposition to the forces that moved spontaneously and ~~without~~ resistance, who moved with foreigners without hesitation, accepted them into their midst after testing them, and were guided not by material considerations, ~~but~~ by ideological considerations.

Despite the spread of different types, Zaporizhzhia became the second independent Russian centre after Moscow, preserving not only the Orthodox faith, but also the idea of freedom ~~and~~ unity of the Russian people. The idea of a Russian Orthodox state was more independent ~~and~~ more pronounced in Zaporizhzhia than in the rest of Russia. As artists, they were attracted to the very idea itself. At the same time, although the Saporozhye Cossacks had only vague ideas about Moscow, they understood that the Muscovites were powerful and that Moscow was their natural ally against their common enemies: the Tatars and the Poles. Free thinkers, the Zaporozhian Cossacks were inspired by the idea of gathering the Russian people together. Completely independently, this idea was also shared by the more educated, namely Muscovy, the Russian Gagauz and Belorussia.

XIII. Moscow

In the 15th and 16th centuries, the idea of uniting all Russian peoples into one state suffered a setback. All four main Russian peoples lived their own lives. They did not communicate with each other, and the two largest of them –the Velikorussians and the Malorussians — were enemies. At the same time, all the peoples were in a state of anarchy, held back only by external forces. There were no attempts to unite independently, without the united forces of Moscow. All Russian peoples were united by Orthodoxy, and the centres of unity were churches and monasteries.

Due to the absence of natural 7ранищ, the absence of natural borders, the basin of the Danube and others, in the eastern part of Europe, it is impossible to establish a single state, and it is necessary to create one sooner or later. The Russian peoples should have become one (Moscow, Veliky Novgorod, Belgorod, and Pskov), but they did not have a particular desire to do so. Given the continuity and immutability of the types, the course of history would hardly have changed significantly. The main thing is that in a state with anarchism spreading in all directions, there should be one absolute value that is understandable to all. This power would correspond to the racial needs of all types and be able to satisfy them.

The people of the Vengorussmo7o type are like the Boje people, who are not at all interested in the state and their parents of other types. Living in relatively favourable conditions and possessing certain special characteristics, including courage and decisiveness, the the Venetian type had already spread to the shores of Asia by the 16th century. The power of the Muscovite princes, which had been weakened during the interregnum, was restored under Ivan III and reached its peak under Ivan IV the Terrible (1533–1584). At that time, the idea of the "unity of the Russian people and state" became the guiding principle once again.

A man of great intellect and strong character, he preserved the traditions of the first purists and proved himself in a conversation with a foreigner even him, Ivan IV, дѣя утрепѣния his

autocratic, absolute in power, stopping at nothing. Despite the numerous attempts by the boyars to overthrow him, as well as other acts of cruelty and treachery, rebellions and even popular protests against him, such as Roman Gazimukho, who dealt harshly with the boyars, he did not relent. Despite his absolute power, Ivan IV was tolerant of different beliefs and responded to the clergy's complaints about the spread of heresy by saying: "The true faith is known only to God, and it is not for us to judge." Folk legends do not mention his cruelty, which was exaggerated by the clergy.

According to the mystical idea originating from God, autocratic power, regardless of the personality of the sovereign, subjugates peoples by its prestige alone. Under Ivan IV, the prestige of the Moscow tsar was not to properly Russians, but rather peoples of Siberia, mavmas 7opami, who had settled there, living with the Kavmas, Rusyns and Armenians. At the same time, they continued to compete and fight with Moscow, the Poles, Swedes, Germans, and Tatars, but due to their geographical location and characteristics, they could not have any influence

on the natural course of history.

Since Ivan IV, it has been established and outlined that the Russian type of statehood is unshakeable and absolute, and that by preserving it, all the peoples inhabiting Eastern Europe, despite the differences between them, will unite into a single Russian state.

After Ivan the Terrible, the idea of autocracy, which was not yet realised, already spread throughout Eastern Europe.

XVII CENTURY

XIV. The formal union of Muscovy with Moscow

In turbulent times of self-proclaimed rulers and inter-state conflicts, the Muscovite state found itself in a very precarious situation. Anarchy reigned supreme. Enemies were everywhere. The boyars were engaged in intrigues. Attempts to elect a tsar from among the boyars were unsuccessful. There was no possibility of establishing a republican form of government or of restoring the state. Under the strong influence of the clergy, the people elected Ivan Grozny's relative, Mikhail Feodorovich, from the Romanov family in 1613. The anarchists, who had lost their way, quickly calmed down after finding the unified autocratic power they needed.

The charm of autocracy, corresponding to the Russian type, swept through the period of turmoil, surrounding Mikhail's son, the generous and peace-loving Tsar Alexander Mikhailovich. The boyars, the nobility and the people, without exception, obeyed him. With the strengthening of relations with Western Europe, educated people appeared, such as the boyar Matveyev. The most prominent among them was one man, the most characteristic figures in his entourage were the patriotic leaders Patriarch Nimon, Archpriest Avvumam, Nimita Pustosvyat. Their religiosity reached the point of self-immolation. Khimush, holy fools, wandering strangers, preachers of self-immolation, found sympathy and respect among the masses. Rumours about the appearance of holy men, miracles, and the end of the world are treated with the utmost respect.

The Russian hetman, the clever and energetic Bohdan Khmelnytsky, who had raised an uprising against the boyars and found himself in a hopeless situation, appealed to the Muscovite prince with a request for assistance and the acceptance of Magorossia into his dominion. The tsar and the entire boyar council deliberated and decided. Their decision was influenced by the fact that Khmelnytsky, the loyalty of the prince and the boyars, insisting that without their help, all of Muscovy and the rightful rule of the boyars would be destroyed. The clergy and all of Moscow agreed that it was necessary to stand up for the righteous. And the union took place in 1654.

When in Russia appeared serious, bearded,

The straight-talking and important, uncompromising Muscovite boyars, the masses who had assimilated the new language, the elders and the lords were united. The very essence of the nobility, their customs, traditions, and beliefs were repugnant and contrary to them. In addition, the typical individualists, the lords, did not care about the people at all, but rather robbed them, seeing that their power was unlimited. Khmelnytsky did not fulfil certain requirements of the agreement, did not gather councils, did not pay taxes to the nobility, etc., and therefore did not feel entirely comfortable.

After Khmelnytsky's death, the nobles who had seized power and become accustomed to it continued to protest and revolt. All seven leaders did not understand the idea of the state. Some of them, following the beliefs of Vysotsky, supported Khanenko, simply hated the Muscovites, while others, such as the drunken Mnozheshny and the cunning Teteria, believed that an alliance with the Poles would be more advantageous for them, and therefore decided to rebel, not out of loyalty, they were confident in their fantastic plans, not thinking about the lords or themselves. The powerful boyars Bagaban, Kossov, Vinnytsky, Tumansky, and others were hostile to Moscow. Bababan simply did not want to swear allegiance, while Kossov refused, saying that "he feared the wrath of the tsar and did not want to answer for innocent souls."

The only hetman who understood the inevitability of the union between the Cossacks and Moscow was Broukhovetsky. He did not belong to the senior ranks, but came from a simple background, and after spending three years in Zaporizhia, he gained the love and respect of the Zaporizhian Cossacks. When the council met in Nezhin in 1663, not only the candidates, who were usually selected by the elders, but also the people, and then the council, — elected the hetman, and despite the intrigues of the wealthy and influential elders, Bruhovyi was elected hetman with overwhelming support. The people hated the elders so much that, after the election of Brohovi, they began to beat and kill them, and the elders Eogotaren and Sommo were killed and severely wounded.

According to the portraits preserved in the museum of N. M. Tarnovsky, one of the portraits of Broghemo shows him with a stubborn, firm gaze, a small head with trimmed hair, a drooping moustache and a slightly upturned nose, — a major type is visible; the other seven types are more common, but not all of them have large noses. The type is distinguished by a raised forehead, a carelessly combed head of hair, and another

With his pointed nose and large chin, he is also not Russian, but apparently of Asian descent.

The attitude towards the annexation of Moscow and Saporizhia was completely different. The initiative to join under Khmelnytsky belonged to the Zaporozhye Cossacks. The people did not understand the freedoms, the power of the Cossacks, and the Cossack lords. As the individualists, democrats, revolutionaries, and even the democratic Saporozhans, the idea of independence and the unity of the Russian people under righteous Russian rulers remained alive. The famous Saporozhian hetman Serhii was a fervent supporter of this idea. Among the clergy, who remembered the times of purity, the Saporozhian archpriest Shmatov is of particular interest. who, in his sermons, called on the people to follow the example of the autocratic and straightforward rulers Vladimir Svyatopolk and Roman Rurik. The people, mocking the language and customs of the Venetians, feared them, but respected them as strict uncles, and respected them as co-religionists and faithful servants of the state, for all righteous, autocratic Russians.

The late Hetman Masepa was the most typical. According to F. M. Vman's witty remark, Masepa and his name were necessary to verify the actual mood of the people. According to portraits and descriptions, Masepa was a dark-haired man with a sharp wit and individualistic personality, both in terms of his appearance and his mental outlook. According to Promopov, who knew Masepa well, he could not tolerate power. Intelligent and cunning, but also artistic and cultured, Masepa, however, not only did not share Peter I's views, but, judging by his letters, was sincerely offended by him and his actions.

Taking advantage of the unguarded and uncontrolled position granted to him by Peter, who trusted him implicitly, Masepa amassed a huge fortune, surrounded himself with panes, flattered the clergy, built palaces with his own money, and looked down on the people, who were ordinary and simple, with contempt. When the new Tsar, Charles XII, appeared, Masepa betrayed him and fled.

Thus, after the trial, Masepa, man and the noble lords, self-righteous, although the clergy and the nobility were on his side, the people were not on his side. Masepa was unpopular, as can be seen from the above. In the folk songs about Maseppa, he is portrayed as a traitor, and his opponents, the Poles, are glorified, and the very name "Maseppa" has become a curse word among the people. It is clear that

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