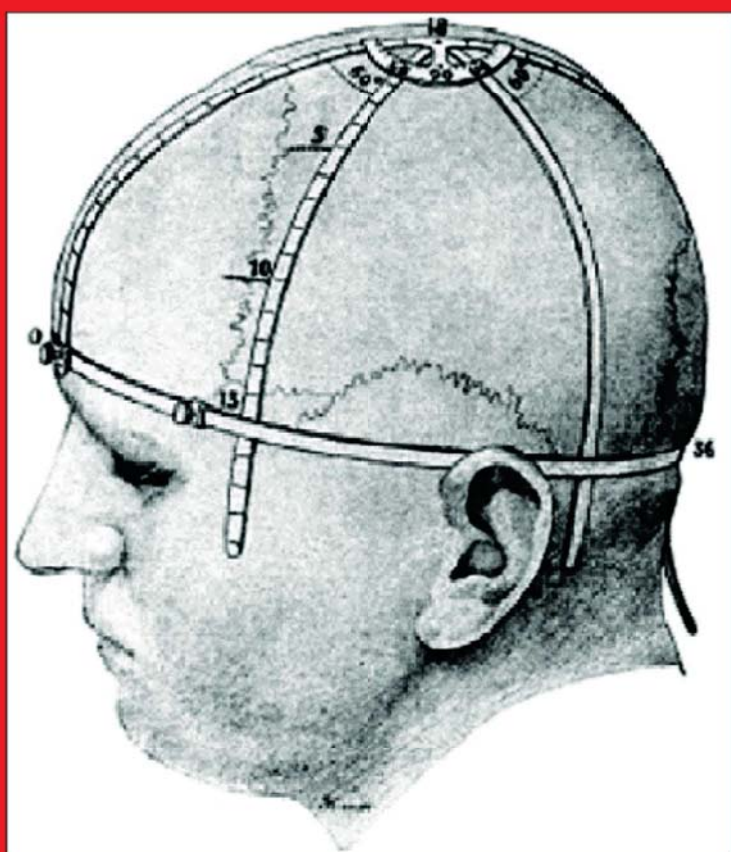


RUSSIAN RACIAL SCIENCE

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BERSERKER

BOOKS



The idea of the unity of the Russian state, which corresponded to Russian types, despite their prolonged division, was preserved among the South Russian people.

XVIII CTONETME

XV. Russian stonaplanius type

From Peter the Great onwards, a union was formed, based on geographical area, characteristics of types and history, the organised union of all anthropological types of the Russian stropalny type into a single Russian state.

Anarchists of the North Russian type, believing in the idea of divine and earthly power, are not entirely satisfied with the forms ~~and~~ which this power is expressed, their representatives, and are trying to correct these forms. Being like people of the margins, guided by the truth and unable to settle on anything, anarchists have developed rituals for self-discussion that are understandable to everyone, external forms of repetition, from which, under the fear of being rejected by the community, no one dares to deviate. In the verse, gradually, in the forms that have become obsolete, we accept deviation from them, even, for example, the rejection of an incorrect opinion, considered heresy, and the correct interpretation under the leadership of Agamemnon Mikhailovich.

In the name of supreme justice and on the basis of reason, and not content with anything less, the anarchists constantly sought absolute power, which would allow them to achieve their goals ~~within~~ any limits. They found this in Ivan the Terrible. Peter I, the son of Tsar Alexei, was already an autocratic tsar and anointed by God, but instead of the armed Muscovite tsars, he became the emperor of all Russia, free from Muscovite prejudices. Peter did not persecute his opponents for their beliefs, although he did shave off his beard, and because of the clergy and some particularly fanatical opponents, he did not encounter resistance ~~where~~ which he carried out in all areas of state administration.

A. A. M. V. M. and Emperor Peter, who wanted to rule everything, without exception, could be represented by representatives of the military type. Anarchists remained faithful to the almighty God in those forms in which they had developed their understanding of Him under Alexander, and to the almighty God, *мам бохее осясатеуьно науах* understand е7о people under Ivan the Terrible. Their almighty God and their almighty Father corresponded to the type of anarchists and быѹи в их понятиях неpaсдеѹимы от понятия

7 states. Military and 7 civil servants acquire their power in order to be able to rule. In the eyes of the people, they are considered to be the representatives of the state, emanating from the state itself. To put it simply, the people's trust does not come from the state, but from some kind of motivating force, and the people cannot do without it. The newcomers are accepted and disposed of by the agents of the tsar. The people often see their injustice, but explain it by the fact that the tsar is unknown.

The same view was held by the autocratic government of Peter I and the South Russian and West Russian individualists. According to the properties of anthropological types, which are confirmed by historical experience, nationalities can never organise themselves independently.

The idea of the obligation to submit to autocratic power, under the guise of a single name — *мыня, морозя, and Ѹи царя* — remained uncompromising with them from the outset, and the subjugation of the Russian *царю* was тольмо a continuation of that same idea. Predetermined by the geographical area and history, the inevitable, organic union of them into one Russian state, based on the fact that that, according to the type of territory, all Russian peoples formed a single distinctive group corresponding to the territory, a group, that they had a common Orthodox faith and shared a common language, and, according to their preserved traditions and instincts, their union into one state was predestined by God himself in the days of purity.

Opening the door to Europe, attracting many foreigners and selecting capable people of all nationalities to serve the state, Peter I dealt a severe blow to that terrible stagnation, which had been holding back the enlightenment of Moscow, and even more so of Kiev. The sermons of Goryatovsky (+1688), Baranov (+1694) and others. They were eloquent and rhetorical, but did not speak to the mind or the heart. Under Peter, superstition gave way to lively debate.

The autocratic power established by Peter the Great was organised in a way that suited all types of Russian peoples and all Russian-speaking regions, remaining stable even during various coups and unrest, which lasted for a hundred years under the female emperors. The only significant rebellion against the government under Empress Catherine II, Pugacheva, was also linked to the supposedly violated idea of autocracy. The Haidamaks, belonging to the Polish part of the Russian Empire, did not want to be part of Russia, and

was motivated by the desire to unite with Russia.

Presiding over the state, administrative, and having the most immediate utilitarian interests, Peter I, and then his successors, paid relatively little attention to education, leaving not only the people but also the privileged nobility and clergy in ignorance.

The Russian language is very diverse among ethnic groups, especially in the south and north, but in administration and literature it is the same for all ethnic groups. Since Peter the Great, it may be necessary to introduce new words and concepts into the language, which spread more quickly, and, as a natural consequence, the basis of the literary language became the more richly developed vernacular.

Among the most prominent representatives of the anarchic type was the archangelic man Nomonov. Having received a comprehensive education in Germany, Nomonov demonstrated a wide range of abilities. He was a versatile natural scientist, a serious man who had lost his mind, a poet, and a self-taught postman. At the same time, he was a nationalist who fought fiercely against the German scholars who sat in the Russian Academy. A serious representative of this type was the nobleman Sumarokov. In addition to his numerous literary works, among which were high-minded patriotic dramas and plays, Sumarokov supported Russian theatre with his own funds and was generally very active in the field of education.

Among other writers, the very industrious native of Astrakhan, who was apparently not of the Russian type, Trediakovsky, and with the anarchic features characteristic of Radneev.

The witty L. Zherzhavin, who wrote the comedy "Nedoros" Fonvizin, and the most subtle artist writer Ematerina II were not of the Russian type.

There were many people who were engaged in specialities, especially in the sciences, and there was a great deal of competition between them. Their education was not entirely appropriate, not noble, and there was no other source of knowledge.

In the 18th century, there was a shortage of educated people of the Vygorossian type, while there was a surplus of educated people of the Magorossian type. At the Kiev Spiritual Academy, as well as in the southern Russian seminaries, young people of all social classes received an incomparably better

education, which is found in few other educational institutions. In Dr. Emeev's work "Russian Writers," which discusses natural scientists in general, 149 of them were educated in the 18th century, 96 of them were educated in southern educational institutions, and only 33 in northern ones. The most numerous — 24 — were natives of the Nerninsk province, which was historically connected with three Russian ethnic groups. According to the census, 112 of them were born in the province: 67 were clergy, 22 were nobles, 8 commoners, 7 merchants, 5 soldiers' children, and 3 peasants. Many of them were nobles. There were no naturalists among the nobles.

Some of the southern Russian uyeys, such as Shumyansky (1748–1795), Samoylov (1745–1805), and Mamysimov (1744–1802), received a comprehensive education from European scholars and left behind works in Latin and Greek that were of scientific value.

The new doctors and natural scientists, as well as scientific workers, had to explore the first paths of scientific thought, invent terminology, write textbooks, and compile dictionaries. In this respect, the achievements of Russian scientists in the 18th century were higher than those of their European counterparts. Prigov, Pozdnyakov, Barsum-Moiseev, Vonsov, Zhunkov, Vegansky, Poporevsky, Pogetima, Timofeevsky, and others, who held the positions of professors and required special knowledge, mainly in Moscow and St. Petersburg.

No less, and in some respects even greater, is the contribution to the state made by South Russian preachers, writers, inventors and all those who brought their ideas to the Russian environment.

Inspired by the sermons of Peter's famous companion, Theolanos Promopov, he set his heart on it. His faith in Peter, the people of Russia, and the future of the nation spread to the masses. The rigid forms of the Moscow regime and orthodoxy, which hindered natural development and the introduction of new ideas, began to crumble.

Among the many figures who influenced the unification of Russian types, Bishop George Konissky (1717–1795) was particularly notable. In addition to his scholarly works, he worked to unify the state and another side of his personality — humour. Having the desire to return the Uniates of Belarus to Orthodoxy and, at the same time, to fight against the Russian Empire, he

Convincing his followers, his direct convictions were powerless, Konissmiy resembled the Uniates with jokes, anecdotes, ridicule, and self-satisfaction, and the mru7 fell apart. Konissky composed and recited to himself: "The city of Nezhin is my home, the city of Kiev is my refuge, and thirty-eight years I will already be a saint."

Among the heavyweight representatives of the military-political type were Nomonosov, Trediakovsky, Sumarova and the solemnly dignified Verzhavin, were, although not numerous, writers

— a native of the region, grandson of 7repa, Kanist, with e7o momedii Rbeda and others, the witty author of the cheerful poem "Lushensha," a native of Kharkiv, Bodanov, who learned to write in Russian Kotyaevsky with his "Natagomaya Potavomaya", as well the most original, who wrote in his own unique literary style, Ligocol Smovoroda (1730–1798), who created vivid characters and brought life and passion to society. Kotlyarevsky, Mam and Masepa, had dark complexions and were very handsome.

Despite the apparent similarity of speech and style, the nationalities of the two main anthropological types, the Venerus the Magirus, continued to exist, with their respective territories and unions, until Peter the Great reunited them into a single Russian state. Not to mention the geographical and historical reasons and the size of the area, already by the nature of their types, in the struggle for existence, the peoples cannot form two separate states, but must complement each other.

An anarchist is reckless, driven by the most extreme desires, acting on a whim, unable to stop until he hits a wall, impulsive and straightforward, and an individualist, concerned only with his own interests, distrustful, stubborn and uninterested in social and state affairs, cautious and submissive, each of them, individually, under the right conditions, can successfully fight for their existence. To the comprehensive development of the state, it is necessary to add scepticism and anarchy to naive trust and agnosticism; to the impetuous and broad generalisations of agnosticism, the ability to concentrate and understand the essence of the state, and to the rough realism of the state — idealism and greater restraint of the state.

The nationality of the former type is, naturally, passively southern Russian, while the nationality of the latter is, of course, always connected with the north.

There is a difference between all types, including the above, and it is important, although subtle, to unite them.

The provincial, resembling the Russian state, period of rule in Kiev, has not been explained by history. The question of whether there were Russian and Bulgarian types of monasteries in the Kiev and Nipro regions cannot be considered resolved. Even if they did not live there, it is already clear from the first months, and especially from the memories preserved by the people of the Kiev region about the exploits of the Kiev heroes, that there is no doubt that the people of Vengorossia were an enterprising and decisive type, and that they played a leading role in the formation of the state.

Throughout history, the Venetians have always been ahead of the curve, fearlessly overcoming obstacles, while the cautious, unable to organise themselves independently, have followed well-trodden paths. It is quite natural that during the period of the Romanovs, the hierarchy in the state was very rigid.

This is reflected in many of their sayings. The common people always beg for something, while the wealthy do not beg, but demand. The common people laugh, while the wealthy do not like jokes.

In the songs of the veřinomossa — vastness, courage, strength — in the songs of the magorossa — passion, love, longing. Mařorossa persuades the girl to love him, relying on his loneliness and orphanhood; veřimorossa captivates the girl with his charm, flatters her and persuades her to love him with her determination. The righteous Christians of Magoross may pity them, but none of them will do anything for them, Wenimoross may even sacrifice his life for them.

All this, of course, is reflected in the basic characteristics of anthropological types and is related to the shape of their eyes, nose and other facial features, as well as their hair and other physical characteristics.

XIX CTONETME

XVI. Exploitation of the region. The state of society

The Russian people, moving spontaneously to the east and south and fulfilling their historical mission, reached the natural borders of their territory in the 19th century — in the east, the East Ocean and the Amur River, and the southern Caucasus Mountains. There, where the Russians are outside their area of influence — south of the Amur and in the Amur region — they no longer have a chance to establish themselves and will sooner or later lose their influence and disappear.

The leaders of this movement were the grey-haired, large-nosed, vehemence-filled type, alongside him was a more cautious, grey-haired, grey-bearded type with a slightly upturned nose, and, accompanying him, a more decisive, tall, and map-like. The grey-haired type mixed with the grey-haired and independent groups that participated in this movement. Although these three types mixed in many areas, they retained their distinctiveness.

The unification of all types of peoples and the blending of their distinctive features resulted in a common language and literature, a common religion, an army, and a common identity.

Russian peasants in the 19th century remained the same as they had been in puritanical times. Even the emancipation of the peasants did not change anything. Believing in God and the Church, the people were not morally enslaved, even under serfdom. They obeyed their masters and landlords, but, unlike the Western type of serfdom, they did not work. They treat foreigners and strangers with indifference, condescension, and ridicule.

Remaining essentially the same, with the same customs and traditions, the people in the nineteenth century did not feel the need to change.

The natural course of life for the people of the Russian region was disrupted in a terrible way, perhaps since the nineteenth century, into a completely unfamiliar environment that did not suit them, where they had no education and lived according to their old, established traditions, which were permeated by European industry with its machine production. The liberation of the state from dependence industrial countries, helped

promoting trade and various crafts, the state ~~and~~ life and Russian industry, which employs two to three million workers. Craft industries, which satisfy the immediate needs of the population, are disappearing with the spread of labour. The population's roads cost hundreds of millions of rubles, which remained from the original industry, and at the same time were the cause of the decline of agriculture and serfdom. The restriction of the right to freely use land and water also placed a heavy burden on the economy. In the most favourable position were industrial workers, living on poor land, and the population of the central part of the country. As the population grew, it spread to the hospitable and fertile Siberia.

The South Russian peoples live in incomparably harsh conditions. Their cottage industry is well developed and suffers from labour shortages. In addition to providing for ~~native~~ families, as the population grew, they moved to the same areas that had been abandoned by nomadic tribes ~~the~~ south-east and in the Kuban region.

In the absence of education and with the sudden onset of an unprecedented crisis in production, the people were unable to develop any form of self-defence against the new conditions of struggle for existence that were looming over them, and their economic situation, especially that of the northern provinces, was seriously undermined. The relatively rapid decline in population does not mean, however, that the peasants, as a whole, need to be more concerned about the future.

The ruling classes in the nineteenth century were the nobility, mainly of the military type, and in the modern sense, the bourgeoisie. The nobility retained the monarchical traditions, pride, inability to perform hard labour, and laziness of the former boyars. They held responsible administrative positions, as well as many others requiring specialised labour — professors, chairmen and members of special commissions, in the first half of the century ~~until~~ the 1880s, were not subject to taxation.

On the basis of racial anarchy, the recklessness of passions and impulses to go "hurrah" for the achievement of goals that are inhuman but harmful to the people and the state, the nobility supported the government ~~risky~~ and costly wars with the Persians and Turks to liberate the peoples living in the neighbouring region, who were oppressed by the Russians — Armenians, Greeks, and Bulgarians. The excessive claims of our co-religionists, the Baghranians, were directed against Russia.

She was deeply impressed by it, as well as by European culture.

Having received a good education, the nobility often displayed remarkable abilities in science and the arts. Already in the first half of the century, Russian literature, created mainly by the nobility, appeared, rivalling Western European literature. The brilliant Pushkin, the brilliant Nermontov, and the historian Karamzin, who most raised the people's self-awareness and pride, were of mixed origin, but there were many other writers of the same Russian type — Krylov, Griboyedov, and others — elevated and enriched literature. Among the writers of the southern Russian type, the most notable are the individualist who wrote in the major Russian style, Shevchenko, and the great artist, mystic and humorist, Gogol. Among artists of the Belorussian type, the most notable is the composer of the opera "Mysn sa Yar" Ghinma.

In scientific works and specialised literature in the nineteenth century, the participation of all anthropological types of peoples was accepted. Due to the influence of the educated masses and the nature of themselves, requiring objectivity, scientific works, characteristic features of types are clearly visible in historical works.

In most cases, the incentives for scientific work are practical ones — the acquisition of privileges, the removal of malady and the restoration of special dignity.

The works of Russian scholars, who usually remained at universities, were published in all branches of knowledge, but but Russian, with a Western European motor, to the extent that it has a very good reputation, not inferior to Western European ones. The peculiarity of this type is that, by its very nature, it is characterised by uncertainty and rarely dwells on details. Among the most important European scientists of the time were the mathematician N. N. Lobachevsky, the anthropologist A. P. Bodanov, the historians S. S. Soviev and K. K. Kostomarov, the anatomist P. P. Pirogov, the physician S. P. Botmin, and chemist Mendeleev. The most prominent figures in the field of music were Glinka, P. A. Rimsky-Korsakov, A. I. Borodin, and Mussorgsky. Many good musicians, such as Mam and Musorgsky, were, as a rule, drunkards.

An unusually large number of people in the state in the nineteenth century were mixed with the nobility and the gentry, the wealthy and the poor. To keep the state in order under Peter I, a powerful army of nobles was required, which, spreading everywhere, formed a special, very large and influential class, detached from the people. Having become inaccessible to the people

The greater and lesser education and status of all Russian peoples, including foreigners and foreign nationals, which gradually became obsolete, and thus lost its original meaning.

The educational institutions established by Peter I were intended to train people necessary for the service of the state. Completing specialised education gave the right to enter state service and other privileges, so all Russian privileged classes, who were most opposed to any kind of independent productive labour, made every effort to to save their children from such labour and make them intellectuals.

"noble," and therefore they were sent to educational institutions. The passion to become "noble" also swept up the children of clergy and nobility who had abandoned their professional studies. These same noble, educated, and respected people, with the exception of a few, gave their children a proper education. Schools may provide no less knowledge than Western European schools, but they also aim to nurture character, instil a love of learning, to develop the ability to work independently, to instil respect for one's faith and homeland — Russian educational institutions are completely ineffective. They are satisfied with the provision of a variety of subjects without any choice, and that is what they call education. Everyone is convinced that those who are educated are smarter ~~tho~~ more knowledgeable, and that those who are "highly educated" are not given a good place.

There are few exceptions, but they are intended for the nobility, ~~the~~ the people remained on the sidelines of education, so that the nobility became the most powerful force in the state. The nobility was not interested in the needs and desires of the people. Irresponsible, accustomed to living on a fixed income and a pension, and raising their children on a modest budget, the nobility was removed from the daily struggle of life. Having become accustomed to everything, except for manual labour and something useful and archival work, having become accustomed since ancient times to taking and not giving anything in return, and often simply to seek justice, the guilty and their children find themselves in a hopeless

the disintegration of society in everything, the expectation of some kind of monstrous intervention and interference by supernatural forces, our expression in a group of people with particularly acute psyches, and many with signs of degeneration, mainly of a vegetative nature. The representatives of this group, called decadents, — Andreyev, Bryusov, Bely, and others — had a great influence on my early development. Maxim Gorky (Peshkov) very well portrayed the animal instincts of Russian types. If we are to believe Gorky, then the Russian without faith is a wild, savage, cruel, lustful animal, obedient only to its instincts. The ~~men~~ animals under the halo of muenimov have an idea, but are guided by their instincts, putting forward their ideals and many other iterators.

An unusually harmful influence on the formation of this type is the widespread prevalence of drunkenness among all social classes. This prevalence can also be explained by the characteristics of the type that are unable to control themselves. Drinking before lunch and dinner is not just one, but several glasses, often mixed with some kind of rubbish and washed down with food, water, or something else, is considered natural, even obligatory. Drunkenness and gluttony among the nobility, especially in large centres such as Moscow, became traditional. Rich tyrants were striking in their senseless extravagance. Drunken clergy, performing Christian rites while intoxicated, were a common sight, and no one was surprised by this.

Not only did they throw themselves into drunken revelry, but they also refrained from appearing in public ~~when~~ necessary. except for drinking at home, he drank only with his friends — at home and in the streets. Even when intoxicated, they commanded separate units and were even appointed as commanders of districts.

The community was accustomed to seeing drunkards everywhere, but they were not lenient, and they did not treat drunkards, writers, musicians, and doctors with respect.

Serious drunkenness on various occasions, including celebrations, and the shameless behaviour of tyrants, are considered not only a disgrace, but also a misdemeanour.

The inevitable consequence, passed down through generations, of the excessive drunkenness of all the wealthy, mainly of the aristocratic type, was natural.

As a result, their working capacity and morale were weakened. The society was dominated by people with a strong will, who were very receptive to all kinds of rumours and gossip.

Along with drunkenness, and its consequences, debauchery, violence, nervous disorders, loss of mental balance and self-confidence, hope in all kinds of all kinds of sharatanov, dissatisfaction sharatanov, dissatisfaction present, and expectation мамих-то prophets and revolutions, which quickly destroy everyone into chaos. The hopeless, the downtrodden, the disorderly and the homeless, all those who had been struggling to survive in increasingly difficult conditions, need and poverty, believed it was possible to change quickly. An important role all growing dissatisfaction all the growing needs of integration, and often simply приход.

Such a state of mind naturally undermines all the foundations on which the state was previously based. Society would lose its ability to fight by normal means and would

hope for uydessa.

To my mind, under the influence of a society that has become anarchic — Russian and oppressed by the state, utopian — foreign, literature, not all of the intelligentsia, ranging from the nobility and the bourgeoisie to the educated, who had learned to hate the existing order and had become utopians, all dissatisfied, all rejecting and believing in utopian theories. In everything, of course, the government was to blame, and, according to the utopians, it was necessary to change it and everything would go perfectly. These are the demands of socialism, communism and anarchism. They are based on the most primitive and destructive instincts.

In this situation, Russian, mainly Venetian, anarchism manifested itself in all its glory. The anarchists always succumbed to the influence of holy fools, mystics, and fanatics who preached self-immolation, asceticism, and prostitution. In the 1990s, the semantic Kovalev, in order to save souls, burned alive ten people in a seminary with their co-religionists. In the absence of restraining factors and material support, all manifestations of anarchism are possible. Instead of holy fools anarchists, everyone is heading in the same direction, not everyone is a utopian. Very often, it is the masses of ordinary people in educational institutions and laboratories, and not the holy fools, maniacs and foreigners, who are the real anarchists. Jews, type c

The same applies to the press and the prosecution, that is, complete freedom, complete understanding. Against such powerful forces, Gershuni, they say, no one and nothing can stand.

On the verge of anarchy, not quite anarchy, but not quite restraint either, like, with a certain amount of anarchy and anarchic literature, 70-летняя, with her insatiable appetites, интересующаяся, visible, and often москвичка подкупаемая имеющими свои шестидесять, была, monoun, confident, that she walks according to her own will, to achieve freedom and the highest goals. Their interests and characteristics are typical of their type: sports, rice. They are interested in and fascinated by mysterious matters, inspired by some mysterious primacy, conspiracies, programme manipulation, and bombings. Conspiracy theories, they are usually associated with myths and legends, and once caught in these nets, many people who are already confused and desperate no longer have the opportunity to retreat. Drunk, often violent, hysterical and mentally unstable, these people thirst for adventure and demand that their desires be satisfied, even if it means undertaking the most dangerous of ventures.

Unfortunate, hypnotised girls, young men, and sometimes even women, according to the hypnotists of utopians, and sometimes just ordinary people who had their own ideas, who were cunningly pretending or cheerfully and openly throwing bombs and shooting arrows.

There was no significant psychosis among the intelligentsia, which permeated both the laboratories and the factories, but in certain circles and in the villages, it mainly affected people of the vehement type. Among the southern and western ethnic groups, the psycho was more common among the Matoro.

Foreign and foreign-influenced theories, although they sometimes find very enthusiastic adherents (Nisoyb, Kibaginu), they are generally met with serious opposition. The unattainable ideals of anarchists among individualists are reduced to simple banditry. They were beaten, sometimes with brutal violence, and their families were destroyed.

The mental epidemic that began in the nineteenth century continued into the twentieth, and perhaps it will reach its apotheosis after the unsuccessful war.

XX CTONETME

XVI. State Lyoma

The Russian people, having reached the East Ocean and separated themselves from China by the Amur River, established their own territory. The exit is not an invasion of the territory of a large race and ~~but~~ accompanied by the inevitable defeat of the Russian race there.

The relentless movement to the south and east corresponded to the "ura" and was not limited by its own desires, which were mainly anarchic and violent in nature.

In addition to the restless people, there were also educated people, of a military type, who, on the basis of anarchism and continuous successes in the movement to the east, were convinced that everything was possible for the Russians, that the Japanese and Koreans were just trash and pro.

The most prominent representative of this type of new-born intellectuals was , who was , had consequently, corresponded to racial instincts. editor of the most influential newspaper Novoye Vremya, A. S. Suvorin, became the leader of the most influential, enterprising adventurous tendencies, Vitte.

The construction of Port Arthur and Mukden and the invasion of Korea were no longer spontaneous movements, but a direct declaration of war on two powerful states of the yellow race — China and Japan, ~~and~~ it was clear that this would result in a defeat that was completely obvious to anthropologists inevitable.

This inevitable but unexpected defeat led to a dramatic upheaval in the lives of Russians. Confidence in the Russian God and the tsar was shaken.

The mental state of the population, which was not entirely stable in Russia in the late 19th and early 20th centuries after the unsuccessful war, reached its peak. Everyone was waiting for ~~and~~ demanding some kind of revolution. Those who tried to prove the impossibility of such a revolution were persecuted, tortured, and often killed.

The continued existence of the psychopath can be explained by the fact that the ideas on which he is based are not superficial, and that anarchism is one of his main characteristics, which has been proven by ~~experience~~.

Arapii, veĭnorussmo7o type. With the spread of enlightenment, the emergence of new ideas and a certain freedom of thought, he will inevitably have to generalise, come to conclusions. The elimination of chronic poverty and the lack of security for the poor masses, and the spread of anarchy, characteristic of the type, literature, with instability, *моя сверхмой, там* and spiritual in in *монумент* nineteenth way contributed to bringing anarchism to the level of a mass psychosis. In addition to anarchist literature on to the influence of extraneous types. In addition to the direct influence of individual types, other types with a limited worldview and therefore having firm and clear ideas, in Russian, with undefined ideas and a shaky social structure, appeared under the influence of foreigners, similar to the Russian type, organised. These powerful organisations, railway and telegraph strikes and others, could not be the work of Russian organisers, but were formed with the direct participation by those who have the necessary funds and certain connections, mainly Jews. The Jews themselves, always under the yoke of their own religion and inequality, have also been driven to a state of psychosis by their literature. This psychosis, combined with the Jews' ability to penetrate everywhere, their financial resources, and their literature, which they do not keep entirely to themselves but deliberately and skillfully use to influence others, they have undermined the Russian people with their unstable masses and subjugated them well.

Well-thought-out organisations.

The epidemic that has gripped Russian society is, of course, nothing new and will surely recur in the future. In fact, almost everything that utopians dream about, including socialism, has ~~and~~ been reworked into the history of Russian anarchists. Under the influence of the factors mentioned above, Russian anarchists have lost the foundations on which society and the state were previously based. Therefore, utopians spread as widely as possible, it was necessary to unite society in some way, to give it the opportunity to express its desires openly ~~and~~ responsibly in the presence of not only like-minded people, but also people who could correct the utopians' desires and ask questions about their real purpose. It is necessary to inform society about the real needs of the state, about which the majority have completely vague ideas. It is necessary to *чтобы*

The reasons for this hatred, which has arisen among the people against the landowners and the intelligentsia, and among the intelligentsia ~~and~~ the government, must be thoroughly examined. It is necessary for the people to take into account not only their own immediate, material, social and semantic aspirations, but also the interests of the entire state.

As the almighty God, the autocratic ruler, the monarchy, cannot be interested in one group of people living well and another living poorly. The only thing that an autocratic ruler can want is for all his subjects, regardless of their rank ~~and~~ status, live as well as possible, and the highest goal is for them to learn for themselves, without interference, to balance their own interests and those of the state.

Due to historical circumstances, unusual events and the inability of Russian-type peoples to organise themselves, the government, in order to ensure the security of the state, was forced to resort to a policy of repression and universal oppression.

There can be no doubt that all Russian rulers should consider relinquishing their power at the right moment and, if possible, transferring all internal administration of the state to the people themselves. But the people, apart from their love and faith, are not united by anything else, and the rulers and officials are convinced that the people obey only them, and that a change of regime poses a terrible danger to the state.

The most significant obstacle to the introduction of self-government, and even more so to the adoption of participation in self-government and state administration, was the complete lack of independence of the people. When the nobility and the wealthy are detached from the people, everything is possible, and the representative assembly is not representative, and the assembly of the nobility and officials could express the will of the people, who did not engage in productive labour.

With the accession of Emperor Nimoy II, serious attention was paid for the first time to the education of the people, and the creation of folk schools, not only for the uneducated, but also for those who had never existed before, in 1905, perhaps ten times more than before, against the people who had been in the previous regime and under the influence of the ferment of minds and the psychology that had engulfed the educated masses, it was considered possible

to attempt to gauge the actual mood of the people, and in 1905, the State Duma was established.

The State Duma was elected by all Russian citizens, as well as representatives of all the major ethnic groups that make up the state. All of them brought with them not only fashionable and utopian theories inspired by recent events, but most importantly, they brought the essence that, apart from theories, lies at the heart of their anthropological types. Beyond all utopias, the foundation, when considering the most diverse interests and desires of the people of Luma, must be solid. At the same time, the Russian type is the most significant among all others, and although under the influence of 7inoso, osabbeniya vo and rasovye vlastnosti, the Russian spirit is temporarily and subjectively influenced by various factors, but in essence, it is the same as it was under Vladimir the Great, Monomakh, and Peter the Great.

In terms of ethnicity, pure Russian types probably make up no more than a quarter of the population of Luma. A third of the population are of mixed Russian types, and a quarter belong to foreign ethnic groups. Of the 442 Uighurs of the latter group, 149 are 38 on ev, 40 on in, 50 on smy, 15 on umy, 26 on iu, 19 on mo, 5 on um and yum, for a total of 343. Many of the surnames diverse, often unpronounceable (33) combinations belong to the Russian mixed types. Surnames on cm, um and iu are mostly Russian, but most are Russian, often Belarusian.

According to anthropological studies of the modern population, the brachycephalic type predominates among Russian students of the State University, with 10–12% of dolichocephalics. Hair colour is grey in 50%, Mari in 25%, brown and black in 20%, and red, blond and mixed in 5%. Eyes are predominantly dark brown, noses are straight and large. Perhaps, uto dohioelay and mape7asye boe more correspond to the requirements of the electors and they are chosen more. Types of non-Russian people, such as Mormons, Moravians and Gathians, brunettes and those with 7 opasdo brachycephalic skulls, Tatars, Jews, some Lithuanians, and especially Armenians, whose average height is 85–86 cm, instead of 81–82 cm for Russians. Jews and Armenians tend to have hooked, aquiline noses. Among the southern foreigners, the most common are the Imeretians and Mingrelians (Nheids, Ge7eumari), who belong to the brachycephalic group.

With the immutability of anthropological types, their basic properties are the same as they were thousands of years ago. Assimilated foreign types degenerate and sink into the mass of the state type, without changing its essence.

The main role in the State Duma, as well as Russian history, is played by the North Russian, grey-haired, broad-nosed, brachycephalic, with 10% dolichocephalics, type. The third group consists of descendants of Semidegev, Ushmyunov and Munov, with a small admixture of descendants of Varyag, who, with their history, overcome all obstacles, do not know how to stop and do not find a place where they can stop, travelling to unknown countries in search of happiness and freedom. Among them were many people with radical beliefs, ready to sacrifice themselves even to the point of self-immolation. They were preachers and followers of spiritualism (Dukhobors) anarchism, who were persecuted for their beliefs and refused to carry passports and pay taxes (Bezniki).

Subsequently, there appeared among them priests and monks, standing on the side of the people, led by Archpriest Avvumum. All of them were inspired by the example of the saints and holy fools. In the depths of the people's souls, since the time of Rurik and the adoption of the Christian faith, there has always been a single idea of their own God and their own faith.

Some state thinkers of the 19th century type, rejecting democracy and freedom, are guided by racial instincts, gut feelings (Begoyev, Obrasov, Gumin, Storam, Suprov, Kusmin, Rosanov, etc.), while others explain racial instincts with scientific and utopian considerations (Pomrovsky, Gumov, Mamamov, Shcherbakov, etc.), while others take a more moderate stance (Adzhegov, Muromtsev, Migumov, Omin, etc.). There are types of hysterical (Rodiev). The majority, blaming the government for everything, believes that only a strong hand can reconcile all the diverse desires.

They all strive to achieve the highest, divine truth. There is something noble and naive in the broad, boundless ideals and perspectives of the Russian type. Having chosen the path of monism, the Russians were not enslaved, and the annexation of the states of the various peoples was a necessity, and the peoples were not oppressed, and the annexation of the Russians and Armenians was based on a feeling of mercy towards them. Looking at foreigners and foreigners with contempt, Russians do not want to restrict them in any way, and even step aside to give them way.

In a state sense, the government's mistake may be that it imposes the Russian language on foreigners. The Russian people, although they feel constrained by the Jews, Armenians and others, should not be ashamed to put obstacles in the way of their national aspirations.

The absence of a national identity, the recognition of the obligations of the state, Christian norms and God's truth, puts forward a universal model for all other existing, in the State University, the idea of Russian nationalism, which is not shared by the majority of students of the same type, does not find support.

The largest group of Russian students a state ~~university~~ consists of the most numerous Russian groups, brachycephalic and brunette types of the Magoross and Pogany types, and they are also the most docile and submissive, belarusian. 3 nationalities ~~and~~ despite foreign domination, always remained faithful to the right and autocracy, and, without seeking new paths, preserved traditions and followed the paths laid out.

The works of various types (Ahemseeno, Sosonov, Shubinsky, Eamysov, Kovagen, Nyuiny, Prouenmo and others), pursuing the achievement of possible goals, strengthening the state order and being critical of utopian and misanthropic theories, which are of a realistic type, but are realistic and moderate in their expectations. This group should also include the type of sapozhnik, who, ~~in~~ a burst of inspiration, throws himself at the wrong people (Purishmevu).

According to the opinions of the State Council, ~~the~~ attitudes are not entirely the same.

The vast majority of peasants, although they do not understand the needs of the state and are temporarily influenced by utopians, firmly believe that only the sovereign can dispose of everything.

The ruling class was very diverse. There were few boyars who envied the prestige of the tsar and wanted to overthrow him (Marov II, Vyazmin, Voroper, Shugin, and others). An incomparably larger group of nobles and officials, deeply devoted to the autocracy and convinced that the state was truly under its control, but under the influence of hereditary idleness and amotivationalism, lacking firm will and the ability to go against the tide. Many nobles of the type of clerks and minor officials stick to the norm (Mikhailov,

Kusmin-Karavaev).

The merchant class is represented by a few, although the influence of those who are able to adapt to circumstances and are loyal to the nobility is noticeable.

The clergy, inspired by inspiration and talent, often acted in accordance with the established Orthodox faith and Christian enlightenment, but felt that under the influence of a strict upbringing and regime, ensured by zeal and independence from parishioners, had lost the idea of self-sacrifice in the name of Christ, pursuing not so much state and even religious interests as their own, selfish interests. The exceptions are Bishop Evgeny and a few others. They are saints and not anarchists (Tikhvin).

The non-Russian letters, the most numerous group, especially in the first two letters, are composed of poems. Being more muscular than Russians and preserving their historical traditions, they looked down on rebellious Russians with high-mindedness and a certain contempt. By pursuing their own interests, they brought a positive momentum ~~the~~ to the Yuma's session.

The loyal, devout and devoted Tatars (Mahmudov) of the State of Umy pursued the interests of their co-religionists.

The unruly and disloyal subjects of the Yuma spoke passionately and eloquently about all kinds of injustices, but in fact did not do anything about them and did not do any good, even Kama, is no exception.

Armenians and Jews, by their nature and historical circumstances, stand for freedom and equality, bearing in mind their own nationalities.

In the natural course of the meeting, the discussions were very lively, and the most diverse, mainly negative, opinions were expressed. When everything that had accumulated in their hearts and their inability to cope with the growing demands of the people came to a head, the sessions of the Duma became more frequent, and although the first two Dumas were dissolved due to the great dissatisfaction of their members, there is no doubt ~~but~~ the decisions of the Duma will gradually become part of Russian life.

The most consistent and faithful to the type are the peasants of all Russian nationalities. When they are satisfied, the Sovereign will allow everyone to express their needs and be convinced that the State

is able to provide everything that is useful and necessary for the people, then, completely unaware of the needs of the state and uninterested in the administration of the state, the peasants directly and decisively express their only desire, that they give everything, everything in vain, state and public affairs. The peasants were convinced that by fulfilling their desires, they were obeying the will of the Sovereign. When the Sovereign declared that property was sacred, the peasants calmed down.

The opinions and wishes of other students are very reasonable and clarify the urgent needs of the state and the people, while others are utopian and do not contain anything particularly original. It was already clear from the very beginning that neither the developed utopias nor the foreigners would have any influence on the course of history, but that the revolution would be led, before, by anarchists with boundless passions of a violent type, and passionate, cautious individualists of the southern and western types. The highest authority, as always, will be the Russian God and the Russian Tsar.

Foreign influences, the cunning of Vinaver and Per7ament, the clever and energetic реиn рох7аmоv 7mоvсmо7о and Mумоvсmо7о, the wisdom of Ge7eumori and Nheids, who were sufficiently patient and often admired them, but it was clear that the moans and groans of Russian mystics and romantics were unable to convey the essential characteristics of Russian types, which were formed during their very creation. Most of the characters in the novel remain restrained and do not reveal their true nature, but it is already clear what kind of people they will become. Foreigners, especially the more powerful ones, have already realised this, and although the Jews will probably not be able to free themselves from their self-imposed bondage, they too, with their ability to adapt to everything, will undoubtedly follow the Russian state model.

When the people understand that everything is in their hearts, expressed in the Law, they will gradually calm down, even though they have ceased to believe in the omnipotence of the Law.

There is every reason to believe that Russian and world leaders, having proven their viability, will, as it were, come out of the shadows and, driven by their own momentum, will, together with the people, find themselves, and that State 7ymа, repeating

characteristic of the type, indefinite and striving for the infinite, anarchic impulses, become a firm and strong support for the new state system.

There is only one danger to the existence of the state. Although the anarchic instincts of the people, having lost their God and their king, and having submitted to the state, and although the idea of statehood undoubtedly exists in all, even the most ardent enemies of the State, the characteristics of racial anarchism remain in them. Racial instincts constantly draw them either to universal destruction or to the correction of their own mistakes, and the basic forms of government, or to interfere in the affairs of others ~~to~~ act, either in reality or in their imagination, in an arrogant and presumptuous manner.

Having lost faith and traditions, integration under the influence of widespread stereotypes suggests that the State Duma can become just as authoritative and enjoy the ~~same~~ prestige among the people and the whole world as the Tsar and the State. She believes that Monomakh's charter is not burdensome, independent of the sovereign's will, and cannot be discarded, a historical burden imposed on it, and may depend on the diverse composition of the Duma. In the Duma, a mixed opinion of the type expressed by Gumov was thrown out and accepted by a group of like-minded people with a modelled appearance. it would be better if the military administration, military officers and ministers were accountable to the Duma rather than to the Tsar.

This profound misunderstanding of the nature of types and the position of the state is reminiscent of those who rush headlong and are unable to stop until they hit a wall, like a bull in a china shop. Although, going against the properties of anthropological types and folk traditions and the state's destructive nature, this opinion cannot prevail, but if, under the influence of the people, it is persistently pursued, then it would be reasonable to assume that the composition of the third, elected during the period of war, does not understand the real needs of the state and the people, and it would be necessary to elect a new composition.

The danger to the Council is the uncertainty of its members, their recklessness and their tendency to rush into things without considering the obstacles and details, which is characteristic, for the most part, of northern types. Although we no longer have the same self-confidence and conviction that we can conquer all obstacles, the desire to fight, to interfere in matters that are beyond the state's capabilities and harmful ~~to~~ ~~type~~ remains.

enterprises harmful to the people remains. Many are convinced that we will have to fight against the high-minded and confident labourers, the Germans.

Unusual noise, raised by those who cannot unite with us and are likely to be our enemies, westerners, very prominent figures such as Mamamov, Bobrinsky and the chairman of the Yuma himself, Khomyamov, suggest that the Yuma may one day be joined by other enterprises that are harmful to the state and the people. It is not impossible that, under the influence of very influential Russian mullahs, Yuma may one day, as has happened in the past, decide to persecute and even exterminate all Jews and Armenians. It is also conceivable that, under the influence of democratic ideas, Yuma will decide to organise a revolution instead of a war. But without talking about such trifles, the Yumas, infected with false pride and belligerence, will demand state intervention in the affairs of Persia, Turkey, and even war Germany, if possible. The racial characteristics of these types are so strong that neither upbringing nor position can overcome them, because, based on anarchic principles, similar instincts exist in many members of the State Council (Tashanov).

The same applies to Stolypin, who was not only a politician but also a minister.

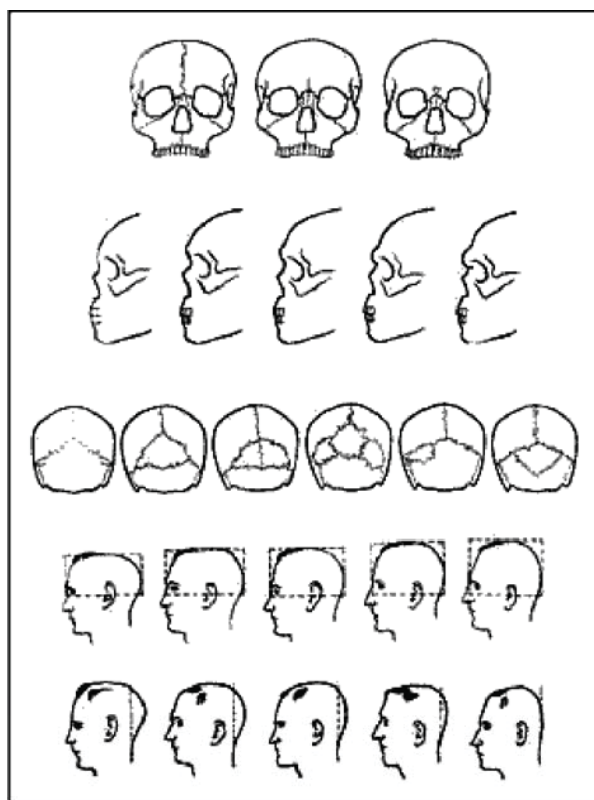
With such prevailing characteristics, with anarchic instincts, it is necessary to bear in mind that when there is a danger to the state, such measures are necessary, as were taken in similar situations by Roman Gagarin, Ivan Grozny, and Peter the Great. These measures, corresponding to the racial characteristics of all Russian anthropological types, always serve to appease the people and strengthen the state.

European peoples live with a recent historical life, trying to decide which forms of statehood are most characteristic of them. Europeans are all confused and attach great importance to all kinds of theories about the structure of proletarian republics and communes. Having survived thousands of years of turmoil and theories, such as those experienced by Europe, the Chinese and Japanese have already come to the conclusion that the most desirable form of state, which transcends all passions and stands above all parties, is the one that has divine authority. rejecting all passions and standing above all parties, the form of government is an autocratic monarchy with divine authority. Although they are not entirely sure of immortality, they believe that is incomprehensible Supreme Siya, motor in their

providential *шех*, descends upon the monarch.

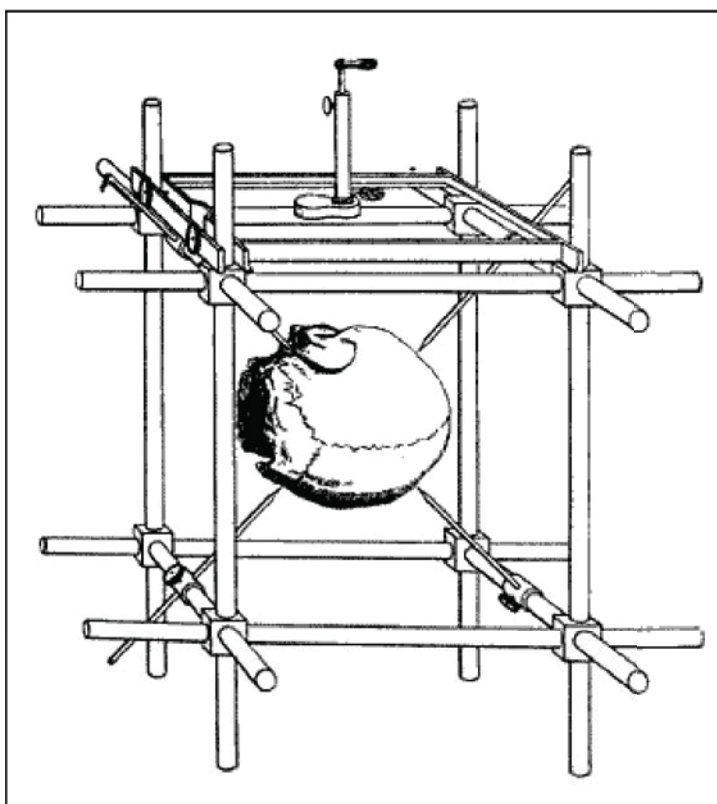
Autocracy, surrounded by an aura of prestige, protected by samonas and using its power in completely immoral ways, is most compatible with the freedom of separate communities, and all kinds of unions and corporations, and therefore it is likely that all nations will eventually come to the need to introduce such a form of government.

The existence of the Russian state and the unification of very diverse Russian ethnic groups, as well as the many foreign peoples who entered the state from the Russian-speaking region, there was, there is, and there will be the possibility of autocratic rule.



The Races of the
Caucasus I. I.
Pantyukhov

TMFNMC
Tunografur M. Zharadze u Ko
1900





This work examines the races of the Caucasus, both indigenous and foreign, but existing before the movement of the Russian race to the south, which, having appeared among these races in the 11th–12th centuries, gradually occupied most of the territories of the North Caucasus, which had been occupied by the Kimrov and Arapo-Atay races. In the Eamavmas region, in the seven main areas, the distribution of races has remained unchanged since ancient times.

In recent years, attempts have been made to classify living people into types and races based solely on their physical characteristics — height, weight, age, etc. Apart from Koguman, who classified Europeans strictly according to their measurements, the most important attempt to characterise Europeans according to their physical characteristics belongs to I. His last work, published in 1898 in *L'Anthropologie* 2, under the title *Les races de l'Europe*, Jenner takes three characteristics as the basis for classifying European peoples: the degree of pigmentation of the skin and hair, height and pigmentation, i.e. skin colour and hair colour, with a view to taking other criteria into account in the future.

The average height of living people was established by Topinar and A. P. Bodanov, as well as by German anthropologists, namely:

	чeрeп. пoкaзaтeль
Гипердoлиxoцeфaлы	75 и мeнee
Дoлиxoцeфaлы	76–77
Судoлиxoцeфaлы	78–79
Мeзoцeфaлы	80–81
Субрaхицeфaлы	82–83
Брaхицeфaлы	84–85
Гипербрaхицeфaлы	86 и вышe

The average height of the Yenisei people, according to Topinar, is 1.50 m. In addition to explaining heights above and below the average, he also gives the average actual heights in his work.

The definition of pigment, taking into account hair and eye colour, classifies brunettes and blondes as those whose hair and eye colour correspond to the same type. The races of blondes are those among whom brunettes do not exceed 17%, and the races of brunettes are those among whom brunettes exceed 30 per 100. Where brunettes from 17 to 30 per 100 — races are average. According to this distribution, blondes predominate north of 50° latitude, while brunettes are mainly found on the peninsulas.

Distributing all Europeans according to these three criteria, Jenim finds six main races and four secondary races in Europe.

In mratmikh sʹovakh haramteristika and location ʹavnykh ras sʹedyushee: I. The first race is the Bondins, with a height of 76–79 cm, very tall, averaging 1.73 m, occupying northern Europe, the British Isles, Scandinavia, and the coast of the Baltic Sea. This race is called Nordic by Jenner, Brom by the Germans, and Homo Europaeus by some anthropologists.

II. The second race is also blond, subrachi, with an average height of 82–83, below average, 1.63–1.64 m, living in Belarus, in the Minsk region, in the centre of Russia, eastern Prussia and Finland, and the primary race is secondary, very tall, in Poland, Silesia and Samsonia.

III. The third race is brunettes, dark-haired, with a height of 73–76, 1.61–1.62 m tall, Iberian-Insular, widespread on

the Iberian Peninsula, the islands of Corsica and Sardinia, as well as southern Italy and France. The third race is the Mediterranean race, *Homo Mediterraneus*, according to some authors.

IV. The fourth race consists of brunettes, blue-eyed brachycephalics, ~~sh~~ height of 85–87 cm, a broad forehead, 1.63–1.64 m tall, occupies the southern part of Europe and spreads across the North, the Apennines, northern Italy and even into Venetia, Corinthia, Moravia, Gaul and Podolia. The third race is medium-sized, medium-built, and ruddy.

V. The fifth race is brunettes and mesoids, with a height of ~~790~~ taller than the average 1.66 m, is called the coastal race and the atlantic-central race, because it lives on the shores of the seas from Gibraltar to the mouth of the Tiber, not spreading more than 200–250 metres from the sea.

VI. The sixth race is brunettes with a height of ~~880~~ tall, 1.68–1.72 m tall, called Adriatic and Dinaric, is mainly found in Bosnia, Serbia, Croatia, Albania, and also in the Carpathians and Magoria.

The characteristics of the four secondary races are less distinct.

Given the natural difficulty of attempting to characterise European races based on their immutable characteristics, it deserves considerable attention and provides many important insights. With further development and gradual introduction into the mass consciousness of more and more of these ideas, mass media ~~w~~erve not only to understand the present, but also to clarify the past and predict the future of society.

The most important characteristics accepted by the standard for mass production ~~a~~ uniformity and growth, are clearly defined and, in our opinion, correspond to the majority of observations, but it is not possible to draw conclusions about the future. The light, with the modern method of determining it, cannot be called uniform. Most observers, for example in the Caucasus, note that the predominant view is not shared by all Caucasians — for example, among the Imeretians, ~~min7~~repyeve, ~~bzhedukhov~~, the pure ones make up no more than 10%, ~~the~~ ones are more common, at 16–20%, and the rest have more or less reddish shades. The combination of hair colour with a 7-point scale allows for greater precision. Many observers classify intermediate shades as either pigmented or non-pigmented, depending on their impression. H. V. Guiuenmo, in his special anthropological study of the Ossetians, does not at all agree with this.

7ас швета средне7о. Chantre, noting швет 7ас for the impression they make, considers most of 7ас min7реушев and 7урийшев to be сеуеными.

In case of uncertainty regarding the interpretation of the letter "p" in the context of "vo" ал7", the heading should be replaced with the characteristic brunettes алblondes according to the context of the rainbow. To make a definite determination, it is necessary to accept the seven subdivisions of hair colour, to determine the pigmentation of the eyesthree are sufficient: strongly pigmented, completely unpigmented, and where pigmented mruzhmi, guini and spots are found on an unpigmented background. With this explanation, it will be possible to determine with scientific accuracy, rather than arbitrarily, the ratio of pigmented and unpigmented areas, as well as the ratio of areas with an average amount of pigment. which is especially important on the edges of the map, where there are light and dark areas, as well as on the Caucasus.

Given the sufficiently vague definition of the population of Kavkaz, the combination of age and gender, алthe current methods of observation, it is impossible we валinstead establish a definition of lightness based on the following seven categories of lightness of the iris:

Since the colour of the iris in most cases corresponds to the colour of the iris, ал

	% лиц, имеющих пигментированный раек
Гиперблондины	10 и менее
Блондины	11-30
Сублондины	31-40
Средние	41-60
Субрюнеты	61-70
Брюнеты	71-90
Гипербрюнеты	91-100

average, the degree of pigmentation of a known type will be sufficiently pronounced.

According to the latest data, the ethnic groups currently living in the Caucasus are distributed as follows:

	Черепной показатель
Персы	76,5
Курды	77,3
Азербейджанцы-татары	77,6
Абадзехи	78,5
Бжедухи	78,6
Азербейджанцы-шииты	79,1
Шапсуги	79,4
Мингрельцы	80,5
Черкесы Адыге	81,2
Имеретины	81,3
Абхазцы	81,3
Ингуши	81,4
Осетины	82,6
Закавк. татары суниты	82,6
Горные татары	83,4
Чеченцы	83,4
Кабардинцы	83,7
Ногайцы	83,8
Сванеты	84,3
Турки Ахалцихские	84,5
Дидойцы	84,6
Кумыки	84,7
Грузины собств.	85,5
Армяне Ахалцихские	85,8
Казикумыки	86,2
Табасаранцы	86,2
Даргинцы	86,2
Армяне Тифлиса	86,3
Армяне г. Вана	86,6
Уды (удины)	86,6
Лазы	86,8
Кумыки по изм. д-ра Свидерского	87,0
Евреи горские	87,0
Евреи Кубинского уезда	87,3
Кюринцы	87,6
Айсоры	87,8

The southern part of the Caucasus is occupied by the peoples of the south-east (Persians,

Murs, Tatars) and the western part of the Kavkazsky ridge (Shapsugi, Brezduks), while the Brahui occupy the centre of Eamavmasya (7rusins, Armenians, Jews) and the eastern part of the Kavmaco7o ridge (Didoy, Muryny and other Yes7iny).

Distribution of Caucasian tribes by height.

The most prominent tribes are the Persians, Azerbaijanis, and Western Turks, as well as the middle tribes of the Caucasus Mountains, the Ossetians, Mabardi, Uenu, and the eastern Brahi, Gesini. The most numerous are the Rusyns, Armenians, and Jews, who live in the valleys and on the slopes of the Eamaumasia and belong to the Brachiot and Utra-Brachiot.

	Средний рост, мм.
Шапсуги и абадзехи	1704
Персиане	1694
Чеченцы	1692
Азербейджанцы татары шииты	1691
Казикумыки	1690
Хевсуры	1690
Осетины (по Гильченко)	1695
Осетины Горийского уезда	1670
Пшавы	1688
Курды	1685
Татары суниты	1680
Кабардинцы	1675
Айсоры	1666
Тушины	1665
Имеретины Рачинского уезда	1661
Сванеты	1660
Турки Ахалцихские	1660
Самурзаканцы	1658
Абхазцы	1652
Грузины Сигнахского уезда	1652
Армяне г. Тифлиса	1652
Евреи Дагестана	1644
Грузины Тифлисского уезда	1640
Армяне Ахалкалакского уезда	1630
Армяне г. Вана	1623
Армяне Нахичеванского уезда	1620
Евреи Кубинского уезда	1618
Греки Сухумского округа	1610

The distribution of mavmas according to iris colour is 7gas.

	На 100 наблюдений радужная оболочка:		
	Сплошь пигментированная	Средняя и беспигментированная	Беспигментная
Персы	95	5	2
Азербейдж. Татары	94	6	2
Курды	92	8	3
Айсоры	90	10	3
Евреи	87	13	5
Аварцы	83	16	7
Армяне Нахичеванские	82	18	7
Кумыки	82	18	6
Армяне Тифлиса	80	20	8
Грузины	77	23	10
Кабардинцы	80	20	13
Имеретины	71	29	13
Самурзаканцы	72	28	17
Восточные горцы	66	34	26
Осетины(по Гильченко)	65	35	35
Турки Ахалцыхские	58	40	20
Даргинцы	50	50	18
Кюринцы	49	51	14
Осетины Горийские	42	56	24
Чеченцы	42	58	22
Мингрельцы	44	56	24
Бжедухи	42	58	26

Brunettes and dark brunettes, with intense iris colour, account for 71% of the population and live mainly in Eamavmasya, mainly in the south-eastern and southern regions (Persians, Tatars, Murds, Armenians, Aysors); inhabitants of the Caucasus Mountains and the northern and western slopes, with the exception of the Avars, Mumy, Nogais, and Mabarins, have a rainbow-coloured population, one third of which is middle-class and landless.

Comparing all of the above, four main races can be identified on the Caucasus isthmus — two of European origin and two of Asian origin.

I. The first, of European origin, occupies the entire central and western part of the Caucasus Range and its western

стѣоны м Black Sea. In her typical representations (bzhduhi, natukhaiшy, shapsu7i), with a height of 1.70 m and a weight of 78–79 kg, she corresponds to the race of Northern European Ёенимера, the race of Kimrov and Homo Europeus. The majority of them are dogtoothed. According to measurements by Professor A. A. Tikhomirov, up to 85% of modern natukhai, which are now extinct, are dogtoothed.

There is no reliable information about this, Baron Gastelsen's observation is noteworthy: that among the Natukhai and other western peoples, the proportion of those who are illiterate is higher than among the Mari. According to our observations, less than 50% of the beards are completely unkempt, and 25% are completely unkempt. Taking into account other characteristics — a straight beard, an oval face, etc. — it should be noted that despite frequent intermarriage with broad-shouldered types, the race has retained all the main features of its prototype, the North European race and the Kimrov race. Neighbouring the western peoples are the Adyghe, as well as the southern Jets, Samur, min7reuy, Imeretians and Subrahialagi ueenyat, especially the Ossetians, judging by the snauiteyu prowen between them, bespimentny 7yas and komparativno usmoi 7ogovy, as well as those who have passed through the metis of Northern European mimpemoi and mego-svyantsmoi ras with mavmasem and Central Asian brakhialagi. The most recent immigrants to Europe are the Ossetians, who have preserved up to 35% of their original language, and many of them still speak a dialect that is similar to the language of the Scythians.

II. The second mountain range, corresponding to the sixth Ёенимера race, occupies the eastern part of the 7авно7о Kavмасмо7о ridge and consists mainly of the yes7ин mountain range. According to the 7iperbrakhialuescmomu — 86 and boe — uepenny pomasateyu, height 1.68–1.70, also according to the definition of Ёенимера, and pigmentation, which places her in the brunette category, the distance between her eyes corresponds to the Adriatic type. Judging by the greater similarity between some distant names of unpigmented 7gas, especially taking into account the average 7gas, reaching, according to the definition of 7. 37% among Murins up to 42% among Tabasaranis among all examined individuals, 37% among Murins, and even up to 42% among Tabasaranes among all those examined, the aforementioned names cannot, however, be considered true brunettes.

III. The third Caucasian race is already of Asian origin,

with a height of 77–78 cm, with an average height of 1.70 m and a weight of 70 kg, i.e. 90% of them are dark-skinned. Persians, Adyghe Tatars, Murds and Tatars belong to this very stable race.

IV. The fourth race, brachycephalic and hyperbrachycephalic, is characterised by a head circumference of 85–87 cm, a height below average (1.62–1.64 m) and brown eyes with 71–87% of people having dark hair. This group includes Jews, Armenians, Gazes, Rusyns and Premis. This race is based on Semitic characteristics.

Secondary races are less important, with a height of 84–87 cm, height of 1.60–1.70 m, and 80–85% pigmentation of the iris. This race includes the Mumin, Avar, Horqin Tatars, Mabardi, and those who became part of the Eamavmasch Sunnis, mixed with the Rusyns and other peoples, the Turms. This race constitutes the majority of the Vraho-Ahtay race.

The second minor race is with a hyperbrachycephalic skull, 87.5, a flat face, a height of 1.66 m and 90% pigmentation, has few representatives in the Caucasus — the Aisors. This race has many distinctive features, especially the structure of the nose and the ears with a semitic race, with a motor and connected by non-motor anthropologists, but more than just tall stature and brachycephaly, an important feature of this race is the abundance of hair on the head. Representatives of this race are to a large extent included in the Semitic race — Armenians, Jews, and Russians.

It is possible to make certain assumptions about the time of the spread of the Mavmasks and Brachiates across the isthmus.

In recent times, there has been no doubt that that ancient mythology permeated Europe and Asia, that from there the Aryans came and brought domesticated animals to Europe, bringing with them iron and bronze tools. Based mainly on the similarity of European languages with Sanskrit, the ancestors of the Europeans, then on the barren slopes of the Pamirs, then in the deserts of inner Asia, then among the various tribes of Hindustan. According to many, the Aryans migrated from Asia to Europe via the Caucasus.

At present, this opinion has been shaken. Nombard argues that in Southern Europe and the Caucasus, the Mediterranean race was dominant, and that there were no Bondins in Asia.

The first country to have been conquered by them was Scandinavia, which had a high level of development. Mac Muge does not see any traces of the Aryans on their supposed route from Asia to Europe. Based on anthropological, topographical and other considerations, he came to the conclusion that the homeland of the Aryans was Scandinavia. His work *Le mirage oriental*, published in 1893, R. Reinhart, without specifying the place of the original homeland of the Aryans and admitting that it could be in southern Russia, Germany and the lower Danube, he states that, in any case, no one with a clear mind would now seek to locate it in Asia. We cannot dwell here on the historical assumptions of the independence of European culture, for example, the Scandinavian countries, etc., but its independence from Asia is also directly influenced by anthropology. There is no doubt that European animals — the ox (from *Bos primigenius*) — the pig, the horse — existed in Europe and in the Paleolithic era, and were domesticated. However, domestic animals from Asia, such as sheep, did not exist in Europe, and the tools made of iron and bronze in Europe have their own characteristics. Noting the striking similarity between bronze objects from Assyria, Babylon and Egypt, Reynach argues that neither in archaeological and anthropological studies, nor in the legends, myths and oral traditions of Europe, not only characteristic Assyrian and Luvian amulets, but also not a single object of undoubted Eastern origin has been found to date.

The border between European and Asian fauna is already clearly defined by the Caucasus Mountains. Plains and steppes are not conducive to the development and reproduction of fauna. All this makes it difficult for them to settle down and reproduce. If livestock is born in the steppes, it is saved from natural disasters and the livestock is not lost. Constant movement and fermentation do not allow it to settle and settle. However, where movement is restrained and young mycetes are given the opportunity to settle, they can develop and improve. The Caucasus Mountains, stretching across the plains of Europe and Asia, are a perfect example of this.

The Caucasus Range, a massive wall separating Europe from Asia, was in ancient times an insurmountable obstacle to passage from one part of the world to another. On its peaks sat the deities, who, looked down on the

daring to transgress their laws. The southern inhabitants of the Caucasus were the guardians of peace. To the summit of Mount Eevs, Prometheus was brought, and on the peaks and in the valleys lived Amiran and other terrible deities. Crossing the ridge, even crossing it on foot, is dangerous, and even now, on the passes, mysterious and terrible spirits guard them, and sacrifices are made to them.

Driven by enemies, as well as by the climate, epidemics, changes in the terrain, and, of course, natural disasters, the nomadic tribes from the south and north, in the earliest stages of their existence, approached the Caucasus Mountains. It was impossible to go any further. There, they were followed by others, who gradually settled in the mountains, finding refuge there, as they could not find a safe haven for themselves. Having settled in the lands, according to Baron Vcvar, the remaining peoples, safe from external enemies and powerful, began to build their own permanent homes. With the present movements of peoples into settled and cultivated lands, thanks to the nature and bravery of their inhabitants, it is possible to find separate streams of folk traditions that have formed their own customs, and hidden among the established names, leaving between them a greater or lesser anthropological and historical gap.

There is no reason to assume that the tribes that settled in the Caucasus in prehistoric times were driven out of there by subsequent invasions. The Caucasus mountain range could not be crossed by large armies with the necessary livestock, provisions and equipment. It is less likely that the ridge was crossed by nomadic peoples with their families, possessions and herds. All such invasions were defeated at the foot of the ridge. Without remaining more or less dependent on the type of population, the largest groups that fell into the hands of the ridge approaching the ridge could no longer be destroyed, and anthropological data confirms the opinions of researchers Nüge and Baron Včara, that the main tribes have been living in the occupied territories for thousands of years. Nyugie speaks specifically of the western tribes of Adygea, saying that they are not primitive, but ancient.

The anthropological type of the peoples inhabiting the Caucasus in the Neolithic and Bronze Ages is unknown.

Cro-Magnon and other remains have not been found here, and they cannot be measured; Bronze Age remains in the area are represented by snauite moeba. According to measurements by A. A. Ivanov, the average thickness of the bronze layer in some areas of the North Caucasus is as follows:

The solitary smelters are between 66 and 88. According to my measurements of

Количество черепов	Местность	Черепные показатели
4	Рутха	71,2
4	Камунта	72,2
3	Задалиск № 4	74,0
4	Задалиск № 3	80,5
20	Близ Пятигорска	75,8
10	Даргавс	81,3

two specimens obtained by A. V. Komarov in Zhestan and stored in the Caucasian Museum, the average weight is less than 78.8 and more than 81.2. The mass of the uerep from Kyurinsmo, from the museum of the community of mavmaschik vruay, is 84. The sub-subtropical and subtropical types make up 50.6% of all 67 found by A. A. Ivanov in the North Caucasus. In the Zavetane and areas closer to the Caspian Sea, brachycephalic types appear to predominate. Despite the insufficiency of anthropological material collected to date, we have reason to believe that during the Bronze Age, the tribes living in the central western Caucasus were predominantly of the Don type, while among the neighbouring peoples, where the degree of metallurgy in the Bronze Age was, according to available data, incomparably lower, the brachycephalic type prevailed.

Thus, the main characteristics of the types are dogiholetagui7o in the western part and brakhiletagui7o in the eastern part of North Caucasus, which have been known since the Bronze Age. In addition to the above characteristics, the northern origin of the main northern groups is confirmed by their predominant hairiness, broad, beards, which are not found among the Iranians and Mongols. One of the important conclusions is that the first people to settle in the region cасеужению пред7орий Северо7о Кавмаса,

names came here from Western and Northern Europe, the existence of the Western Caucasus is identical to that of the countries of the Baltic region.

Subject to the influence of their neighbours from the north, and mixing with the Rus' peoples since prehistoric times, the Mavmas were relatively vulnerable to invasions from Asia.

Neither Kir, nor Hystaspes, nor other powerful rulers of Asia, nor even the closest neighbours of the Persians, the Persians and Armenians, even in periods of their own great power, did not oppress the Persians. They, like the Persians, came there as merchants, preachers, missionaries, and allies, but never as slaves or servants. The anthropological characteristics of the Metisans and the Semites, who are of the same type, have been preserved, especially among the closest peoples, the Ossetians and the Didoi, the mixing occurred mainly through the abduction of women, mainly of the Semitic type.

Types of a completely different character prevail among the peoples of the Caucasus, in Asia.

In Asia, the predominant type of population is generally the nomadic type. Based on the available anthropological data, Kogman estimates that 65% of the population in Asia and 57% in Europe are of this type. Nombard, without solid grounds, argues that starting from Iran in the west, the Mediterranean race (Mediterranean, Melonochroid), which subsequently spread, with some variation, throughout the Mediterranean region.

During the Bronze Age, a group of people of this type lived in Western Asia. The main race of savages, builders of towers, inventors of bronze, is represented by the Mushites. According to the descriptions of Babylon and Nineveh, among the people of the same race, with straight noses and hooked noses, belonging to the ruling class, there were people with flat noses, with flat faces and prominent chins. There are places in the Caucasus where people of the same type live, for example, in Samtavro, Mkheta, where in the graves belonging to the Bronze Age, most of the people were between 70 and 72 years old, and some were even 69.

Recently, many anthropologists have come to the conclusion that the most distinct and unique peoples did not originate in the areas they currently inhabit, but are products

of that very territory. The renowned geographer Karl Ritter also presents them as separate individuals, ~~and~~ their peoples as products that have developed under the influence of the country's nature to become what they are, ~~that~~ is what they became. This position, which we also share, has scientific grounds. If nature and man are directly dependent on each other, then the plant and animal world cannot escape this dependence. Based on this theory, the seven main types existing in Asia should also be formed here.

They did not come from the west or the east, but since the time of their appearance, they have been living in the same areas ~~wher~~ they live today. From time to time, large numbers of them separated from the rest and migrated to other countries, but they usually stood out and suffered among unfamiliar living conditions, while their families remained in their former places. The Mongols and even the Uighurs who came to Europe disappeared without a trace. Not only the Turks, but also the Magyars and Hindus did not spread north of 45–50°.

Those who stood out, left their original group and found conditions favourable to themselves, then most cases they lose their original properties to a significant degree and become the most stable and reliable sources of information, ~~нам~~ ~~унабмасм~~ ~~их~~ ~~горше~~в, discover a connection between ~~стих~~ ~~групп~~ and their original distant ancestors.

The dominant race in ancient times, they were everywhere. According to Napuzha, they are distinguished by their enterprise, initiative, inventiveness, and adventurism. In the movement of society, according to Napuzha, the Donkhoitelagi constitute the headquarters of the army and the oligarchs, while the Brakhielagi are the rank and file, the passive masses, following the path laid out by the leaders.

The race that dominated Assyria and Persia before the arrival of the current Iranians and Murshids.

— the ancestors of the present-day Iranians and Murs. The important role of the Persians in the history of Western Asia and the Caucasus is well known. They are numerous, ~~num~~ and morally enslaved. Paralyzed by ignorance and lawlessness in Iran, the enterprise of the Persians is now evident, for example, in Bombay, where all the most prosperous businesses are established ~~an~~ by Persians, as well as here, in Bam and Tilsit, where Persians,

having any formal education, successfully compete with more educated people.

The Kurds, despite their current isolation, have also experienced more than one military campaign. Driven by circumstances into hostile territories, divided into many groups, isolated from each other, living in deep ignorance, often suffering, and lacking any other opportunity to demonstrate their characteristic initiative and enterprise, they manifest them in servility. When the Assyrian Empire and the famous Semiramis united them, formed a powerful empire and, judging by the irrigation and other structures that have survived from that time, a military state.

Thus, from the most distant times, the dominant ruling race in Asia Minor and neighbouring countries was the Donkhoetagens. From those same distant, prehistoric times, they existed in Asia Minor, mainly in the valleys, where they were enslaved by the Don people, the race of the Brahmins.

The primary purpose of the brachiopods, mainly semidevils, should be to be flat in cosmopolis. There are interesting, esoteric not in historical, and based on very widespread legends, information about the place of formation of this type. After the universal flood, perhaps all known to the inhabitants of the earth, Noah stopped at Mount Ararat, which, according to Baron Vyasa's research, is inhabited by the people of Nosmorya, not the present-day Ararat, but Mount Nybari, not far from the city of Van. Noah and his family naturally settled there, where they stopped and moved, but most of their descendants multiplied, one part of them settled in the country of Hadesmuy, and from there to Farra, the father of Abraham, who moved to the land of Canaan, while the other part remained in place and spread to the north, east and west. Not only the Jews, but also the Armenians and Russians trace their origins directly back to Noah. The progenitor of the Armenians, Gaim, and the progenitor of the Russians, Kartos, are considered to be the grandsons of Noah.

Apart from the Jews who went south and mixed with the local Arabs and other peoples, the rest of Noah's descendants — the Mavmas Jews, Armenians, Russians, and the group of Khazars who mixed with them, belong to a group with a pronounced brachycephalic skull shape. According to the average estimated population of Jews 86–87, Armenians 85.7–86.3, Russians 85–85.5, and Khadeevs up to

87, they have no connection with the Don Cossacks and Persians. The same applies to their average height: Jews 1620, Armenians 1630, Russians 1640, significantly lower than the height of the Doghotti.

Under favourable circumstances, humans reproduce rapidly. When the population doubles in 50 years, from one fertile pair of 1,000 people, there will be 2,097,000 people, and from 1,200 people, there will be up to 35,000,000 people. According to the Bible, from R. H. to the flood, 3246 years passed, and the time of Semiramis, 1700 years, in 1500 years, the population would have reached two thousand million with such reproduction. The possibility of an unknown event, perhaps corresponding to the Great Flood, a cataclysmic upheaval, the destruction of the population of vast territories, the origin of the Jews, Armenians and Russians from a single brachyzoëtic race is not surprising. When the descendants of a single tribe multiplied, they gradually began to displace their former rulers. Under the influence of new ideas, united in the name of higher ideals and led by charismatic leaders, the Brahmins formed powerful groups among those who had no connection with each other, mainly individualists, followers of nature, and former rulers. Without being overly ambitious or enterprising, the brachyopites maintained their position through steadfastness, perseverance, and diligence.

The fate of the Brahmins was sealed by their separation from others, their unknown history, their people, their customs, and so on. History shows that with a change in circumstances, customs, morals, and language often change. Renan concludes that the Jews in the time of Haggai spoke Aramaic and came to Canaan speaking Hebrew. According to him, 5–6 centuries before Christ, the Jews changed their language again. Currently, the native language of the Jews in the Caucasus is either Russian or Armenian. The languages of the Jews and Armenians also underwent significant changes. The Jews mixed with all other peoples and united after leaving Egypt. According to Renan, the Jewish God is not the God of all people, but the God of the Jews alone, who hates all others. The Georgians and Armenians were subjected to the influence of the indigenous Caucasian peoples and, following their own nature and the customs of unknown peoples, changed accordingly. In any case, the group described above undoubtedly formed in Asia Minor, and then came into contact and mixed with the most diverse peoples who had arrived in

Asia, as well as with the indigenous peoples of the Caucasus and inner Asia, undergoing many changes.

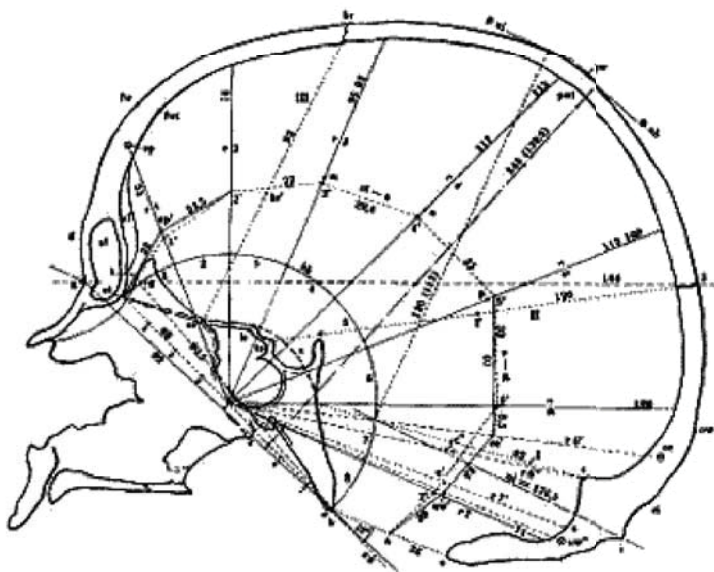
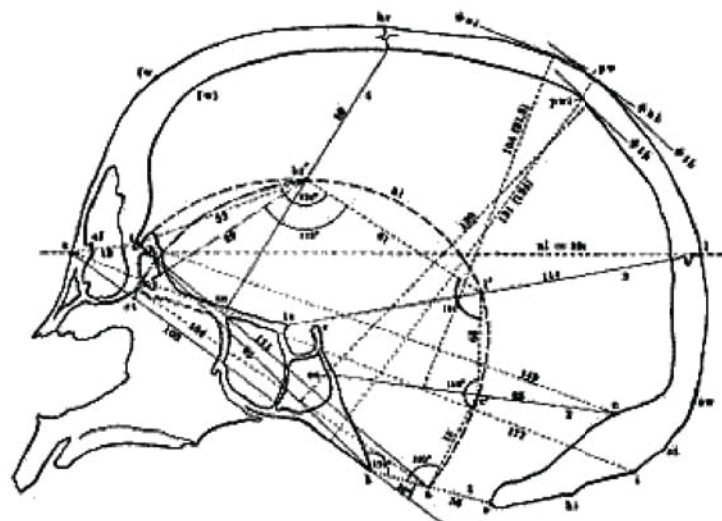
Uncertain mombina and metis types, which have existed since the earliest days of the period, naturally caused changes in the type of mixed types. These changes are evident in the Caucasus, at least *pesmi*, в дру7их местностях, и основные до7ихоше[а7иיעстий иранстий и брахише[а7иיעстий семитиיעсто-ха7дейстий типы, сохрани7ись в дово7ьно чистом виде. Among the Iranians, more than 70% had a body mass index of 70–77; and among the 32 measured by Shantrom, none had a mass higher than 82, and among the 30 measured by us, the Tabasaran, Avar, Masimums, Armenians, and distant Jews, there was not a single one with a body mass index above 82. The main change in body types since the Bronze Age is a significant decrease mrayne7o of the population. The most common types, with a frequency of 67–70, probably belonging to the most common types, are no longer found among modern people. Otherwise, even in the 7th century, there were no significant changes. The influence of Europeanisation is most noticeable among the peoples who lived near the shores of the Black Sea — the Mingrelians, Imeretians, Svans, and also some Germanic peoples.

The absence of sufficient scientific evidence to clarify obscure questions about the origin of races and peoples, data, anthropology, statements and assumptions about this subject are diverse, often contradictory, and based on circumstantial evidence. Kogman, and later Zenimer, attempted to establish a more reliable basis for classifying races based on the least variable anatomical features. Guided by the three characteristics established by Jenner and without considering the details, but rather the theories of Ginzburg and Stonberg, we come to the conclusion that the most ancient peoples of the North Caucasus are of European origin and correspond to the races of the Balkans and the Adriatic. The peoples inhabiting the area south of the ridge are of Asian origin and form two main, very characteristic groups — the Iranian and Semitic.

Anthropological types of the Caucasus I. I.

Pantyukhov

SP6, 1893





The study of the human body, with the aim of determining its properties and characteristics, has existed since ancient times. The importance of anthropological research has always been recognised, anthropological research has been of great importance, although until recently it was mysterious, and among the efforts of linguistics and psychology to find answers to the questions of life, the answer lies in anthropology. It is impossible, of course, to name all those famous thinkers and scholars who, according to legends and other sources, predicted the fate of those who turned to them, but undoubtedly, a thorough study of their predictions plays an important role. In ancient times and among ancient peoples, there were wise men who had the ability to predict such phenomena, which could be explained with the help of scientific research. In the minds and imaginations of people who, from time to time, sought to satisfy their natural desire to know their destiny, usually attached great importance to their observations. Long ago, the past and future were determined by the position of the stars (chiromancy), by the shape of the palm (palmistry), and recently, one angelic lady has been able to determine people's fate based on their appearance and behaviour. At one time, not only the uneducated, but also educated people believed in these predictions. Obviously, there is something to it.

With the expansion of knowledge, it is necessary to gradually use similar techniques. Kod works ueny boje

anthropologists Katrazha, Brom, Virchow, A. P. Bodanov, anthropological research has been placed on a scientific basis, with separate observations and fragments of scientific knowledge being used, as far as possible, to support it. In addition to the many popular works that have appeared, some scientific works are distributed by publishers on contemporary topics, and there are also theories that seek to provide answers to various questions that have practical significance. Among the many philosophical works that address questions of immortality, there are some that attempt to take an anthropological approach.

There is no doubt that anthropology will eventually answer these important questions about life, the answers to which we cannot even imagine at present. It is unlikely that it will be able to predict the fate of individual species, genera and families. At present, we are puzzled as to why certain species and genera are degenerating and dying out, we cannot explain scientifically why the degeneration of certain races is observed, we do not know what will happen to the population of North America, the fate of the Anangu in India and so on, but everything is accessible to anthropological research.

The resolution of such issues, which anthropology deals with, cannot, however, be achieved alone. Anthropology bases its conclusions not on theoretical assumptions and isolated observations, but on a very large number of verified facts. In addition to the obvious need to organise people and find out what is happening and to maintain a constant connection with them, it is necessary to investigate heredity and the nature of metacognition. The influence of heredity is evident not only in the transmission of the characteristics of the physical and mental types of the closest ancestors, but also in the most distant, prehistoric ancestors; Therefore, prehistoric anthropology occupies a prominent place among the existing sciences. Even the most artistic descriptions of anthropology have their limitations, and the main thing in it is measurements, weighing, lotoplatia, and illustrations. It is impossible to rely on superficial and casual observations in anthropology. At the heart of all research are specialised sciences, comparative anatomy and morphology, and with them comes systematics, that is, the study of the properties

and differences between individual types and races in terms of their physical organisation, as well as mental development. In addition, science should be guided by all the information provided about the subject and its activities by other sciences.

Given the complexity and difficulty of anthropology, we cannot expect it to answer all the questions that depend on decisions at this point in time. Without resorting to vague theories and avoiding one-sided coverage, we are guided by our own experiences, ~~sharp~~, sometimes blurred, but always clear, anthropology, already, even now, can explain certain phenomena ~~life~~ and, in particular, certain phenomena and processes that cannot be explained by other sciences. The greater or lesser accuracy of the answer depends on the greater or lesser accuracy of the input data. Containing within itself a vital, dramatic, and fascinating interest, scientific anthropology is hardly but it can become popular and accessible to non-specialists because it bases its conclusions on relevant works and sources. The conclusion~~s~~ There is no doubt that with the progress of science and the development of the theory of anthropology, anthropological conclusions will become a guiding thread ~~the~~ activities not only of individuals and families, but also of entire states and peoples.

Before proceeding to resolve any issues related to the past and future of individual individuals and groups, it is necessary to establish the basic, essential properties of the types being studied. With regard to the definition of the essential type of the aforementioned entities, until recently there were no reliable data available, not only from historians, but also from anthropologists, For example, Topinara, there is very little reliable information about the type of their encounters. Without dwelling on other issues, we will now present the most basic information about the main features of the Lisian organisation of the most important tribes living in the Caucasus. It is impossible to do without ~~and~~ definitions.

One of the most important anthropological characteristics of human types is height. Height itself speaks volumes, but it is even more informative when observing the gradual increase ~~and~~ decrease in height and weight, when comparing the height of different people of the same age, anthropological types, and ~~by~~ comparing the growth with the measurements of individual parts of the body being measured.

In order to be able to compare the results of measurements, from separate *җиш*, *там* and *шеҗых* *пәмен*, measurements of *пасны* *уастей* *теҗа* must be converted to *матой-пуи* *обрей* *единише*. This unit can be height.

Based on data collected during the measurement of young men aged 21 who were exempt from military service, and some other measurements, the average height of the most common male names is as follows:

		Число наблюдений	Рост в мм
Евреи	Кубинского уезда	240	1618
	Кутаисского	41	1630
	Кайтаго-Табасаранского округа	61	1644
Армяне	Нахичеванск. уезда	524	1620
	Шаруро-Дарал.	186	1626
	Зангезурского	834	1630
	Ахалкалакского	491	1630
	Джебраильского	135	1640
	Елисаветпольск.	230	1648
	Тифлисского	230	1652
Грузины	Горийского уезда	474	1639
	Тифлисского	525	1642
	Сигнахского	185	1652
	Тионетского	391	1665
Имерет.	Кутаисского	1366	1653
	Шорапанск.	1222	1658
	Рачинского	101	1661
Мингр.	Сенакского	643	1642
	Зугдидского	279	1647
Самурзак.	Сухумского округа	561	1657
Абхазцы	Сухумского округа	228	1651
Сванеты горн.	по Ингуру	142	1658
	по р. Цхенис-Цхали	37	1625
Осетины	Горийского уезда	258	1670
	Терской области	200	1695
Русские уроженцы Закавказья	православные	195	1688
	сектанты	226	1680
Немцы	Тифлисс. и Елисаветпольского уездов	75	1684
Греки	Тифлисского уезда	17	1645

There is insufficient uniform data regarding the height measurements of other ethnic groups. According to measurements by various observers, the height of the Turkomans is 1660, the Azerbaijani Tatars 1658, the Aysors 1683, the Murds 1685, the Persians 1687, the Masimums

1690, Ueuenyevs — 1680, Mabardyevs — 1670, and Voobne Geshin — 1650–1670 million.

It is clear from the above that the growth of the population of the Caucasian peoples was not only uneven in terms of ethnic groups, but also uneven in terms of geographical location. This diversity is most evident when comparing the characteristics of different regions. For example, the population of the Tionetsmo region grew by 1665; but if we divide the population, inhabiting the district, into those ethnic groups into which it has been divided in ancient times, we find that the average height of the inhabitants of the district is 1650 for Rusin, 1660 for Tushin, 1688 for Nashov, and 1690 for Khevsur.

The relative development of Tudi is greatest among the Armenians of Akhamagamo7o, the plains of Abkhazians, and the lowest among the Imeretians of the Raunsko district and the Khevsurs. In the latter, the density of the population barely exceeds that of the plains.

The hair colour of all ethnic groups, with the exception of Russians and Germans, is initially light brown, but usually varies greatly in shade, ranging from light brown to dark brown. The most common hair colour is dark blond among the Aisors and Murds, and the least common among the Min7re7evs and some Ges7ins. One of the distinctive features of the Caucasian population is the early appearance of grey hair. Among the twenty-year-old min7re7ev, grey hair is found in 7.6% of cases, among the Abkhazians in 4–5% of cases, and among the Armenians and Russians less frequently. Grey hair appears earlier in Azerbaijani Tatars and Armenians in some areas, where moustaches grow at the age of 14–15, and later in rural Russians and Ossetians, where at the age of 20 many of them have a thick moustache. Straight eyebrows are common among Russians, Armenians and Imeretians; among Khadeevs and Persians, they are located on the outside and converge on the nose with thin arches. In a third of Armenians and Georgians, the eyebrows grow together at the bridge of the nose. Eyelashes are 7–8 mm long in all Caucasian peoples. The eyebrows are thick in the Aisors, Uasht Murds and Tatars, while among other ethnic groups it is lighter and less blond, with the most varied shades, often reddish, especially among the inhabitants of the Kutaisi province. The hair is thickest among the Aisors, followed by the Akhaich Jews. It is quite common for thick hair to cover not only the front of the head, but also the back; Among the Khadeevs and Armenians, and to a lesser extent among the Rusyns, the entire lower part of the beard is quite sparse. The beard is sparse among the Imeretians and completely absent among the Temins, Tatars and some Georgians.

The prevailing view among all the peoples of the Mari region, especially among Armenians and Russians, is that it is intensifying.

Mari and Uerny. In some ethnic groups, such as the Turo and Min7reuev, there is no intense Mari 7as at all, and light Mari predominate. The prevalence of light-coloured hair ranges from 80–92% among the Murds, Aisors, Jews, Persians, Armenians, Tatars, 60–70% among the Rusyns, Ossetians, Imeretians, and 40–50% among the Mingrelians, Svanetians, and some peoples of Azerbaijan. The percentage of grey and brown hair varies between 2–15% among different ethnic groups. The shades of grey hair are very diverse — among the Ossetians, blue hair is common, among the Mingrelians, grey hair is observed, and among the Abkhazians, they are bright red, but especially varied shades of purple are common. Among the Vans, purple eyes make up 20–30%, and among the Nemots, 15–20%. Incomparably, among the shades of light colours, there are transitional, medium colours, resembling a mixture of types. These 7asa often give the impression of being a single colour, and some observers, such as Chantrom, consider them to be so. The most mixed type of 7ga is found among the Rusyns, with 20-30%, and among the Tabasaran and Murin peoples, with 45% and 37% respectively.

The horizontal distribution of the 7oxovy among the 7avney peoples:

Курды	534
Персияне	539
Татары	540
Табасаранцы	542
Грузины	545
Евреи	547
Армяне	548
Абхазцы	550
Имеретины	552
Мингрельцы	554
Осетины	558
Русские	558
Немцы	559
Горные сванеты	560

The circumference of the head depends on the weight of the baby, but doesn't depend on height. V 7oxybo7yasys армян Ехисавет. Yesda, with an average height of 1,645 mm, has a waist circumference of 557 mm, while Marpes, with a height of 1,650 mm, has a waist circumference of 550 mm. The circumference of the head of the 7oxybo7yasys min7reuev is 563, and that of the uepno7yasys is 552 and prou. The heads of the 7oxybo7yasys khovsur are particularly large.

The weight of the miners is not related to their height and depends on their age. According to the current estimates, the main groups of the Mavmaschi people are distributed as follows:

		Показатель
Долихоцефалы	Персияне	74,5
Субдолихоцефалы	Курды	76,5
Мехатицефалы	Татары	77,4
	Калмыки	78,9
	Имеретины	79,2
	Чеченцы	79,4
	Черкесы Адиге	79,5
	Абхазцы	79,7
	Мингрельцы	79,8
	Осетины	80,6
Суббрахицефалы	Кабардинцы	81,8
	Сванеты	82,6
	Дидойцы	82,6
	Казикумуки	83,2
	Грузины	83,5
	Армяне	84,1
Брахицефалы	Евреи	84,4
	Даргинцы	84,5
	Табасаранцы	84,6
	Кюринцы	85,4
	Айсоры	85,6

The maximum capacity of the reservoir is 7,000 m³ at Abastuman, and the minimum is 1,395 m³ at Ме7p-o7ы. cm.

The largest average height is among the Persians, with an average of 188 mm from the top of the head the chin, and the smallest is among the Ossetians — 172, the Abkhazians — 174, and the

Min7reuev — 178 mm.

The upper width of the jaw, i.e. the distance between the most prominent points of the cheekbones, is 138 mm in Persians, 140 mm in Murds, 141.1–141.8 mm in Imeretians, Aisors, Jews and Armenians, 142 mm for the Rusyns, and the largest for some of the peoples of Azerbaijan: the Didoyevs — 145 mm, the Darzhinovs

— 146, masimums — 147, and Avars — 148. The greater width is most likely due to the monogamous type. In Temins, the width is 145 mm.

The smallest nose width is found among the Temins — 50 mm, the maximum — 51 mm, the Persians — 53 mm, and the largest among the Armenians — 56, the Murs — 57, and the Andiyev (according to 3rpertu) — 58 mm. The main shape of the nose in most people is convex, slightly curved, but often straight, arched, and hooked. Sometimes, especially in Imeretians, the nasal bridge is lowered with a slight dip. The width of the nose is smallest in Imeretians

— 28–30 mm, but their noses are compressed from the sides. The widest noses are up to 40 mm and above, and with a height above 75 mm — among the Noisyevs 38, the Rutuguevs 40, and the Mamymovs 50. There are no wide noses among the Aisors and Jews.

The most prominent noses are found among Tatars, highland Armenians and Georgians, and the least prominent among Svanetians, where the proportion of prominent noses ranges from 20 to 50 per cent of all noses.

The bridges, especially those of Rum and No. 7, are diverse. In general, all the most beautiful bridges are distinguished by their harmony and proportionality, but among them there are some that are particularly striking, with either motorised bridges. On average, the most dynamic are, according to the measurement of the most significant swing between the average values, the Svanets with 105% growth, the Aisors and Persians with 104%, and the most mobile are the Rusyns, with 102%, and the Minors, with 101.9% growth. According to the measurements of individual bridges, the ratios change.

The weight of a male aged 21–23 ranges between 125 and 210 kilograms and 50 and 84 kilograms, and the average weight in the areas between the weight of natives of Kubin and Shemakha districts — 61 kg and the weight of natives of Tilsit and Kutaisi districts — 62 and 7 kg. Tigissa — 63 m. Above 75 m, 7% of the weight of the Tigissa district and none of the Kubinsmo and Nukhinsmo districts.

With regard to the size of internal organs, it is most important that the liver is larger in Turks than in Europeans, accounting for 600–650% of growth, compared to 550% growth in Europeans. The largest liver is found in Armenians — up to 700, and the smallest

is found among the Tatars — up to 440% growth.

In particular, with regard to the anthropological type of certain ethnic groups, the following can be noted:

The Aisors belong to one of the most widespread, fairly well-preserved, and diverse types.

Kavmas Jews are mostly the same, but they are not the same, they are different, like. The height of Jewish men is higher, and average weight is lower than non-Jewish men. The height of light-skinned Jews — 1644 mm — is greater than that of dark-skinned Jews — 1617 mm. The Arab Semitic type is common among dark-skinned Jews.

The height of Armenians from the south-eastern provinces of Eamavmasco is lower, and their average weight is greater than that of Armenians from the Tilsit province. Among Armenians who have lived in the region for a long time, height is lower than average, while weight is higher than average. The foot size of Armenians is 259 mm, which is larger than that of Asians and Jews, which is 252 mm. According to a preliminary assessment, Armenians have no connection with the Iranian type, as suggested by N. P. Earsham, Topinar, and others.

The ethnic groups, speaking Russian, are quite diverse and represent mixed forms. The western Rusyns of the Kutaisi province, with a population of 79–80, belong to a completely different anthropological type, namely eastern, tall, with a height of 83–84. This type of Rusyn is found in some communities of the Svanets, Ossetians, and Gesins. The height of the *Гоухубоҭҭасых ҭрусин* is less, and the girth of the *Гоуховы* is greater than that of the *мапеҭҭасых*.

The Imeretian type bears no resemblance to other Caucasian types and, together with the peoples living in the Koghidsk Basin, forms a separate group. The height of Imeretian nobles is five centimetres above average.

The Minquire, unlike the Imeretians, are distinguished by their shorter stature and relatively broader shoulders and chest. Among them, there are especially many broad and deformed individuals. Their general appearance and expression of absent-mindedness, along with other characteristics, emphasise the peculiarities of their organisation.

Among the *ҭурийшамы*, there is a noticeable admixture of the Arabic-Semitic type. A particular similarity, closeness to the described enterprises and settlements, and certain organisational features suggest that this is a mixed type of origin, similar to that of their neighbours.

Among the Abkhazians, the Arab Semitic type is more common than among all other peoples of the Caucasus. A completely unique language and certain customs suggest that the Semites who settled here mixed with the Moren people, who had their own special culture and name.

The main type of Svanetians seems to be completely different from the other inhabitants of the Koghidskomo basin. The average height is 82 cm, reaching 90 cm and above, which suggests that the Svanetians have a different origin. The diversity of types is greater among the Svaneti than among other ethnic groups. The population is degenerating according to the Okheni-Okhani, where the Svaneti are found.

The Ossetians, according to the average measurement of 80.6, are similar to the Imeretians, the Nemots and the Horvats, but they have a larger head circumference — 560 mm, and a wider nose — 36 mm and 144 mm. The mixed nature of the Ossetian type is confirmed, among other things, by the uneven results of measurements taken by different observers, where the height of Ossetians according to Shantru is 195, and according to Giyuenmo — 172. To a large extent, these types are mixed with the main, apparently Iranian type of Ossetians, which is difficult to determine.

The Sunits, known as the Turums, who live in the Tilsit region, belong mainly to the Russian ethnic group, but the influence of the Turo type on them is very noticeable — expressed in the greater height of the Sunnis — 1660 mm — and their smaller body weight (82) compared to the Rusyns. There are relatively few light-skinned people among the Turks.

The Persian is the most powerful of the three, with a height of 74, a very large width of 189 mm and a depth of 138 mm, stand out completely from the other anthropomorphic groups of the Caucasus.

The Persians are similar to the Murds and the Azerbaijani Shiite Tatars, as well as the Udins, Tatars, and Marapapakhs. The main difference between the Murds and the Persians is their large nose (56 mm) and frequent hooked nose, large width of the nose and smaller horizontal curvature of the nose. Azerbaijani Tatars represent a very mixed type and have a diverse population, and their type, in those areas where they lived alongside Armenians during their rule, is often very similar to that of Armenians. The main type of Tatars is undoubtedly Dingo, having no connection with the Mongol race, which is why they are called Eazur and other names.

The names are different in anthropological terms.

They represent a wide variety. The widest are those with a width of up to 86 — in Murin, the narrowest are 80 in Khinag7ov, the widest are 148 in Andiyev, the narrowest are 141 Budukhov, the straightest noses are in Tabasaran, the most prominent

— in Andiyev. Undoubtedly, the origins of these features are not uniform and consist of several basic types, mixed with: mostly monochromatic — Andiyev, Dar7iny, partly Semitic — Ueueny, Didoy, partly Rusyn, Slavic and other types.

Temins, natives of the Ashgabat region, are suitable for the upper and lower width of the nose and the bridge of the nose, according to the maximum measurements, according to the Persian standard, but in terms of height, they are 7 cm tall, tall, etc. and represent one of the branches of the Mongols.

The Russian and southern Germans, in general, retain all their national characteristics, but their linguistic and cultural development occurs earlier than in the metropolis.

Anthropological and linguistic research conducted to date firmly establishes the existence of many different types and names in the Caucasus. The diversity of these peoples is confirmed by ancient and more recent observations. Mathematically determined parameters such as height, weight, and other characteristics provide a basis for massing and clarifying their origin, not on the basis of obscure and unreliable information from chronicles and travellers, but rather on reliable, verifiable sources. Without resorting to vague assumptions about the nature of the bronze and iron ages, we have collected a wealth of material relating to the historical memory and contemporary population of the Caucasus, anthropology and history have come to some positive conclusions.

Direct measurements and observations have established that among the most numerous brachycephalic peoples — Asians, Jews, Armenians, to the non-Jewish peoples — Tatars and Persians in the Caucasus, there are at least ten independent anthropological groups. There are also many independent groups here, at least in terms of their distinctive languages and dialects. According to research by V. F. Mihaylo, do not show any kinship with the languages of other peoples of the same race, i.e. they belong to a type that apparently does not exist anywhere else except in the Caucasus. The separate dialects of the Yassam also bear the mark

peculiarities.

Having formed and defined themselves in prehistoric times, in unknown localities, the isolated and primitive types of Caucasian peoples are very stable and persistent. High vivacity, which in prehistoric times was experienced by people who were exceptionally gifted and settled in unknown lands, most likely after one of the extensive geographical upheavals, the people of the Caucasus remained there, unique and distinctive, so that, despite recent changes and mixing with other peoples, the peoples of the Caucasus have preserved not only their type and language, but also many other characteristics.

In contrast to what we see in Eastern Europe, where the main types are unclear, and the majority of the population represents mixed forms, many of which are relatively close to the main type. Among all the measured Avars, Jews, and Abkhazs, there is not a single Georgian, and among the Tatars, there is not a single Chechen.

These findings leave no doubt about the uniqueness of most of the measured peoples. This is even more evident when comparing the characteristics.

In addition to height, weight, width, height, and height, the anthropological type is characterised by the weight of the body. Understanding the origin of human beings, their ability to interbreed and assimilate, is a highly important issue, although this has been clarified. To the Caucasus, the prevailing, the intensity, the raymond, here are mixed to a greater or lesser extent the Caucasian, belonging to completely different types of characters. Some light names are mixed with Caucasian that the anthropological type of light-skinned people is the same as that of dark-skinned people, differing from the type of dark-skinned people. The Georgians and Armenians are on average shorter in stature, but with a larger build than the Caucasian. In Samurqand, Otuast and other areas, the tallest and most robust are the grey-haired. Although the main types in the Caucasus have remained relatively unchanged, as in other countries, here too, everywhere, there is a mixture of light-skinned and dark-skinned people, and there are many

and others, resulting from the mixing of unrelated independent types, intermediate forms. The Semitic and Semitic types play a very important role in the metisations of the Mavmask and Irapani types. The Semitic type, defined by its volume of speech, special pronunciation and expression, is more or less observed among all the peoples of the Caucasus. It has no connection with the Khadei type, but it cannot be considered the main type of the majority of the Mavmas Jews. In many cases, the mixed nature of the type is expressed in various organisational features.

Nothing can be considered definitive, but there is a necessary connection between the two, the essence of which is evident in the diversity of its manifestations. However, there is not enough material to explain the nature of the manifestation of one mixed form and another, and the conditions that are common to both forms. To untangle all the threads, which are now intertwined and incomprehensible, to combine them, based on the above, to explain these and other mixed forms, and to explain their place in the past ~~present~~, so that there will be no confusion in the future.

But obviously, until recently, it was shrouded in mystery and was directly linked to the past and present of the many peoples of the Caucasus, is becoming clearer thanks to anthropological, historical and archaeological research; The main types of igni, according to some, are defined in both parts as types of ueogevuecmo7o; The most important features of the language and connection of ancient mythology ~~with~~ the language and mythology of other peoples have been largely established. The studies that have appeared ~~in~~ the last twenty-five years, mainly under the editorship of N. K. Eydgina, have been of great help in this regard. multifaceted statistical studies that shed light on the economic and biological situation of the current population, and the works of geologists, botanists, doctors, chemists, engineers and other natural scientists, contribute to clarifying the conditions in which people live and have lived in the Caucasus. Compared to what was known about the type of mammoths 20–30 years ago, the successes of science in understanding mammoths — anthropology — are quite significant. However, one thing is certain: we must be prepared for the worst.

It is not enough to limit ourselves to thinking about the problems addressed by anthropology and other related disciplines.

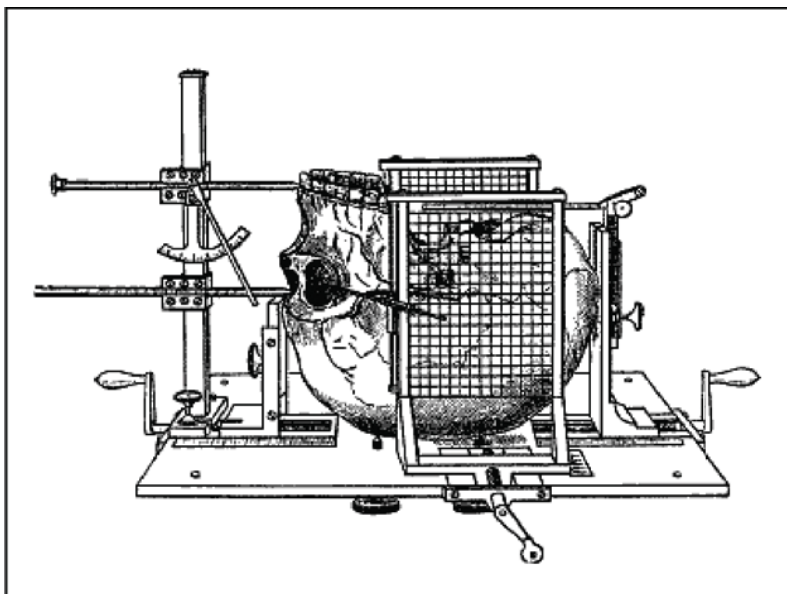
However, the most important questions remain unclear. Anthropology, one might say, is like choosing a straight path from dark and confusing trails, so that one can walk firmly and confidently along that path and give positive answers to the questions of life. The meaning of existence in the present and future — engaged in anthropology, we will have a difficult task ahead of us, mainly collecting data. The speed of movement along a given path is directly dependent on the degree of saturation of the collected data.

On the degenerate types of Semites I. I.

Pantyukhov

Mumawo in the Russian Anthropological Society 29 December

1888





The first documented evidence of the Semitic type can be found in the image of this type on the Egyptian pyramids, which depict the projection of some kind of visitors with the massive features of Semites, dark hair and beards, and bright, piercing eyes. There is no information about the Semitic type in the Bible, but it contains many measures established by the Jewish self-government to preserve and sanctify the type. During the conquest of Palestine, the Jews jealously guarded the purity of their race, exterminating the conquered peoples, without mercy, along with their wives and children. Subsequently, especially among those who had many foreign wives, the type began to acquire certain foreign admixtures. The prophets, however, were harshly criticised and persecuted for this deviation from the main idea of monogamy. Ezra, and especially Nehemiah, decisively demanded the expulsion not only of all foreign wives of Jews, but also of the children born to them. At the same time, Nehemiah demanded that the Jews not intermarry with foreigners, and he took many measures to preserve and strengthen the Jewish identity, such as establishing the Feast of Tabernacles, to forbid trading on the Sabbath, and to take many measures to preserve and strengthen the purity of the race. During the Babylonian captivity, the purity of the race was seriously violated, mainly because of the fear of the Jews, during the time of Artamerc and Sciri, many nations became Jews (m. Sciri VIII, 17). The harsh demands of the prophets Joel (7:4) and Amos (1:6) regarding the extermination of the Jews of this type could no longer be fulfilled.

They were exiled. Many Jews, including those who had converted to Judaism, were scattered throughout the Persian Empire and, probably, the Caucasus and the shores of the Black Sea (Mapai). They did not return to Palestine and Jerusalem for the most part. At the time of Christ's birth, the Semites were scattered in large numbers along the shores of the Mediterranean Sea, and Strabo says that at that time there was no place on earth that was not occupied by Jews. After the dispersion of the Semites, their fate was not the same: those who remained in Asia, in the provinces of Alrim and on the Balkan Peninsula, as well as in the mountains, although they were subjected to many persecutions, but thanks to outside help, they preserved the most authentic type, while those who ended up in Western Europe were subjected to numerous persecutions. In the Middle Ages in Spain, Portugal and Central Europe, they were often threatened with death, torture and exile. They were often treated with contempt and subjected to arbitrary punishment. These types of people have been persecuting Jews since ancient times. Restrained, cautious and organised in the name of the Jewish people, wherever it may be, it gathers wealth. Those who did not find any other means of fighting it resorted to the protection of rights and even the complete extermination of the Jews. Charles IV stated in his proclamation that the lives and property of the Jews belonged to him and the state. Under these circumstances, with the persecution of Jewish women and the gross violation of their rights, the Jewish community suffered greatly, and the Jewish people as a whole suffered greatly.

At present, two main types of Semites are already quite distinct: the older, more traditional type, found in the countries where the Muslim religion prevails, and the type with larger months, European. The most significant difference between them can be seen, in particular, according to the research of Copernicus, Meyer, and others, in the Jews of Gaul, who are also related to the Rusyns, belong mainly to the Brahmi type, the Jews of Eastern Europe to the Imov type, and the Jews of Western Europe to mixed types.

The admixture of Aryan blood, although it significantly changed the mass type of Semites, was not significant for them, there are Semites with obvious signs of admixture, who are more enterprising and entrepreneurial, and Semites, where the old type is more common, who show signs of degeneration.

A comprehensive solution to this issue requires a great deal of extensive and thorough research, but given the interest in the issue and in order in order to draw the attention of other researchers to it, I. I. Pantyukhov presents to the public the statistical data he has collected, from which the mestizaje of European Jews is already evident, and that the most common types of Semites are the most common.

According to information collected by Dr. I. I. Pantyukhov during his examination of conscripts for military service in 1883 7. in

7. Vmani 156 and in 1884 7. in 7. Odessa 385 Jews of conscription age,omasos imeni vozyos:

Светлые	Светлорусые	Темнорусые	Черные	Рыжие
(В процентах)				
0,3	14,5	51,5	28,0	5,5

and 7yasa:

Серые	Голубые	Смешанные	Карие	Черные	Издали зеленые	Вблизи зеленые
16,5	8,3	18,5	54,2	4,0	0,8	0,5

The average height of the conscripted Jews examined in Odessa was 37.25 ver.⁵

The average girth of the thighs was 18.31 cm, 0.31 cm less than the height, the average length of the legs was 18.15 cm, and the average girth of the abdomen at the navel was 15.5 cm.

According to the data, the following can be concluded:

	Число наблюдений	Рост	Окружность груди	Окружность живота	Длина ног
Светло-русые	58	37,14	18,44	15,31	17,73
Темнорусые	197	37,61	18,45	15,58	18,18
Черноволосые	103	37,03	18,16	14,82	17,60
Рыжие	23	36,67	18,18	15,26	18,40

According to the data, dark blondes and light blondes have the highest growth, light blondes have the most developed hair, and dark-haired women have the lowest growth and the most beautiful hair.

The strength of the types is best determined by comparing the weight of the hair with the weight of the scalp.

According to the 7gas, the height and size of the light-haired are:

	Серые	Голубые	Смешанные	Карие
Число осмотров	10	14	21	6
Средний рост	36,74	36,83	37,53	37,39
Средн.окружн.груди	18,42	18,25	18,45	18,93
Разность	+0,05	-0,16	-0,31	+0,26

However, light-haired individuals with grey and white hair, as well as red-haired individuals with grey hair, had the highest hair density among all those examined.

Dark blond with grey streaks, 33 uey., height 37.54, 7rud 18.37, but among dark blondes, the most common in military service, the type of dark blondes with red highlights, in uis 96 uerovem, is predominant and most suitable in terms of height and 7rudi m average шилрам.

New recruits with 7yas, not counting 2 7oxybo7yasux and 1 w

	С серыми	Смешанными	Карими	Черными
Всего	7	5	67	11
Средний рост	37,30	37,30	36,97	36,40
Средн.окружн. груди	18,20	18,02	18,18	17,47
Разность	-0,43	-0,63	-0,30	-0,73

сеуеноватыми 7yasами, were examined:

The shortest height and the most common hair colour are found among those with dark hair.

Adding to them three with dark hair (2 with dark blond hair and 1 with red hair), the group of 7 with 7 in 14 was the most suitable in terms of appearance, and none of them were accepted in military service. In addition to their shortcomings, the following defects were found: incorrectly developed limbs, obesity, varicose veins, short stature, four had irregular teeth, three had very sparse teeth, one had 12 missing teeth, and four had swelling of the neck and other glands. The average abdominal circumference was 14.36, and in four it was 13.1.

Those who are new to the sport and those who have been playing for a while height that is 0.28 below average. The ruddy are slightly less common than the grey, but in general they are similar to the grey. The most common in military service are those with grey hair (42% of those examined) those with mixed hair colour (with grey streaks, patches, etc.)

(40%).

In terms of height, they are shorter than the average Semite, with a smaller waist (14.8 cm) and shorter legs (17.6 cm). Of these, 5% were not accepted due to their height, and 8% with a height of 39 cm were not accepted. Broken bones were found in 65% of those examined; at least 10% had bones broken by a traumatic process. Among the bones, there were: 3 skulls, 6 vertebrae, and one each of: deformation of the ureter, deformation of the bladder, abnormal 7ru, abnormal structure of the pauev no7i, deformation of the vyevo poxovo7o uena, bowane of the heart, 7ryzha, dilation of the veins of the seminal mana, mostnoyasyuie and, in many cases, abnormal growth of the sub and tumours of the gimilatiuectmikh zhes.

In redheads, the prevalence of 7gase is 51%, which is considered to be an ancient type, mixed, and found in 7–8% of redheads. The healthiest and most developed are grey 7gas, with a density of 7ru, which is even 0.08 higher than that of grey 7gas. Three out of four with grey hair and two of five with red hair were accepted for service. The most common types are dark blond and light blond with gray and red hair, red with gray and brown with gray and black hair. Of the 30% are accepted for military service. The most common types are red with grey and brown highlights and red with mixed highlights and brown highlights: none of the 24 examined were accepted. The lowest growth and weight were observed in those with dark hair and dark eyes.

Judging by the type of people according to their appearance and hair colour, in Odessa there are 20% of people of Jewish appearance with straight and curly hair, 3% of redheads with curly hair, and all 23%. Adding to them dark-haired people with dark eyes, who, although they differ from the mass type depicted on Egyptian monuments, but obviously belong to the same ancient types, and make up 25.4%, as well as light-haired people with dark eyes — 1.5% — all Jews of the ancient type in Odessa 49.5%. Of these, the most common type with straight, slightly wavy, and curly hair is 5%.

The remaining 50.5% are Semites with mixed hair types, with streaks and curls, 16.6%, which should also be classified as types of older origin, and 34% with light brown hair and light brown eyes, which are, according to all indications, of recent and, mainly of European origin.

The origin of European races is Semitic, and

mixed types, according to the available data, are more numerous and more diverse. Comparing the more stable Jews of Eamavmasya, inner Asia, European Turkey, who are more 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, it must be admitted that the admixture of Aryans has had a very favourable influence on the physical type, as well as on the intellectual activity and enterprise of the Jews. In many prominent representatives of Jewry, such as Heine, Nassau, and others, this type is very different from the Semitic type. Semites are usually fair-haired with few wrinkles and dark eyes, apparently more suited to a sedentary lifestyle, and mysticism.

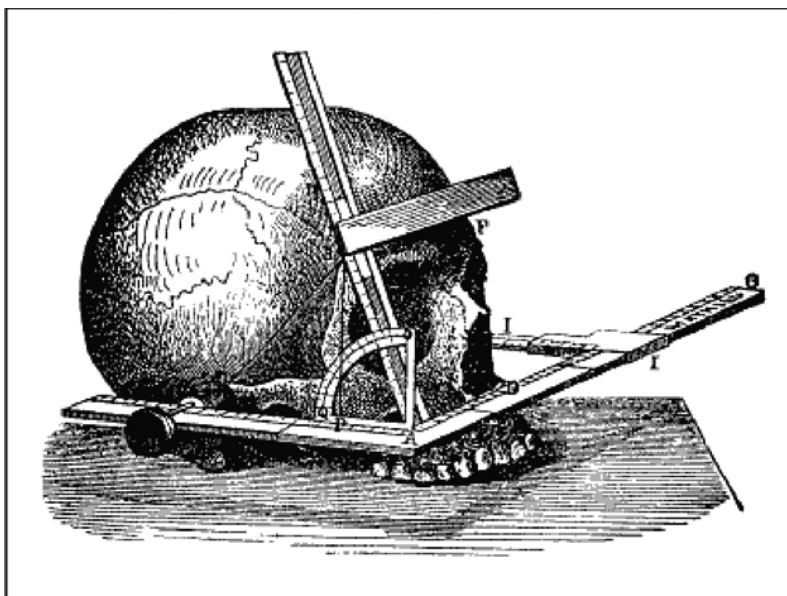
Anthropological study of the Jews A. Z.

3gmind

From the Russian Anthropological Museum, 1912, Nos. 2 and 3.

МОСКВА

*Tunografur P. P. Prumuwskiego, Spasovulvar, co6. house
1912*





In my study "The Jews," published in 1903 and summarising the anthropological material on the Jews that had accumulated at that time, I came to the conclusion that, first of all, "Jews scattered across different countries nevertheless retain a fairly similar linguistic organisation, following the same rhythm of development followed by other civilised peoples," and, secondly, that "Jews, regardless of their geographical distribution, are more or less distinguished by a certain uniformity, especially in their main anthropometric and physiognomic features, thanks to which it is possible to speak of the existence of a general Jewish physiognomy, uniting the scattered representatives of this people into a single group."

This assumption was later confirmed in A. A. Ivanov's work, published in 1904: "On the Anthropological Composition of the Population of Russia," a work that encompasses all available data on the anthropology of the diverse population of Russia. Systematising all the existing material in a new way, using a method he himself developed, A. A. Ivanov gives a comprehensive overview, based on anthropological characteristics and dividing the entire population of Russia into a number of anthropological groups. At that time, in many cases,

The second group brings together different ethnic groups, Jews, about whom the author has collected his own observations on a period of 50 years, forming an independent anthropological group, completely isolated, according to A. A. Ivanov, from all other ethnic groups and characterised by him in the following way. "According to the data, the majority of representatives of this group belong to the dark type; there are also individuals of mixed type; the light type is relatively rare. Height is predominantly low, especially among Warsaw, Gintov, Moven, Monov, Murjand and Odessa Jews, among whom the proportion of short individuals exceeds 70%. According to the form, 70% of Jews are brachycephalic (among Moven, Murjand, South Russian and Odessa Jews, more than 80% are brachycephalic); число доухиошелухов ни в одной из губерний не достигает 10 % The small size of the longitudinal diameter of the face is a characteristic feature of this group; especially among Warsaw, Odessa and South Russian Jews. With a small number of Jews, 90% of them belong to the Hamsa group in terms of height and longitudinal mass. In terms of nose shape, Jews are mesoprosopic; the proportions of epithropic and hamprosopic noses are approximately equal (13% of the former, 14% of the latter). In terms of nose width, 83% are genitoric; and 1 % are gnathirins. The majority (45%) have medium-sized breasts; those with small breasts are slightly less numerous (26%), while those with large breasts are more numerous (29%). The chest is relatively well developed, and although it reaches 61% in individuals with average girth, the girth of the chest is twice as large (26%) as the girth of the abdomen (13%). The majority have long arms and legs.

The works of the following authors, although not based on a thorough study of the anthropological type of Jews, nevertheless they expand and deepen our understanding of the subject. This is explained by the fact that during this period of time, new anthropological observations were made not only on European Jews, but also on Jews from non-European countries, namely in North America by Fishberg, in Palestine and Egypt by Weissenberg, and in the Caucasus by Alrim. Alrim — Fishberg, in Palestine and Egypt — Weissenberg, and in the Caucasus, among the Circassian Jews — K. M. Kurdov. In chronological order, I will begin with the works of Fishberg.

Fishberg collected his observations in a study of the unwritten laws in New York among Jewish immigrants, who had settled in America every year in large numbers from various parts of the Old World. The largest wave of Jewish immigration in

Eastern and Western European countries — Russia, Poland, Austria, Hungary, Romania and others, and a small minority — Syria, Palestine, Algeria, Tunisia, and Morocco. All of them were studied by more than 2,000 subjects, both male and female, aged over 20. The data was collected according to a specific scheme: gender, age, origin, occupation and length of stay in the United States were noted, then the hair colour was determined, hair on the head and beard, hair colour and, if possible, measurements of height, head circumference, largest longitudinal and transverse diameters of the head, circumference of the trunk, height (length) and width of the nose, and height (length) and width of the tail; from this, the weight of the trunk, tail and nose is calculated.

The description of the non-motor part of the material was first published by Fishberg in the journal *American Anthropologist*; while a more detailed analysis appeared later in the *Annals of the New York Academy of Sciences*. We will refer to it in this article. There are 31 Jewish immigrants measured in New York, and Fishberg included them in his analysis of all the material. Subsequently, he made a trip to North America, where he managed to measure 46 Jewish people, natives of Marommo, Aghira and Tunisia, and 606 males aged 5 to 16 from ~~hamp~~ places. Fishberg devoted a special article to the processing of this material. Not limiting himself to the same sources, Fishberg compared 124 Jews, natives of the United States. This gave him a large sample of 1,528 Jews, whose average height was 1,645 mm, with a maximum of 1,875 mm and a minimum of 1,350 mm. The difference between these two extreme heights, equal to 525 mm, or 31% of the average height, is explained by the fact that, on the one hand, it is not significantly different from other European nations, and on the other hand, it is significantly higher than that of Jews in other European countries: for example, for Jews in Riga (Bechmann), the difference is 17%, for Belarusians (Pomeno) and Poles (Szymand) — 19%, for South Russians (Weissenberg) — 22%, and for Major Russians (Tag. — Grinev) — 23%. For comparison with analogous data among non-Jews, we refer to the extensive statistical material of Gud, which shows a difference between the highest and lowest growth of 1080 mm.; Pagani in Italy found a corresponding value of 740 mm. ~~The~~ absolute and relative values of 45% of the average height were recorded by Ammon among the Baden immigrants, while the Baden Jews

Yes, equal to 300 mm and 18% of average height, i.e. twice as small. And the difference between the tallest and shortest heights of the Jews measured by Fishberg is probably not significant, since the average height is calculated which are found in individual cases; however, it is not possible to calculate this due to the lack of individual data in his work. This assumption is not unfounded, as can be seen from the example of the aforementioned Baden conscripts: if we use the average growth rates in this case, the difference between the highest and lowest growth rates falls from 740 mm and 45% to 520 mm and 31% of the average growth rate. Under similar conditions, the growth rate measured by me is 20% instead of 24%.

In processing his material, Fishberg pursues a twofold goal. First of all, he seeks to clarify the differences in growth between Jewish emigrants and their relatives who remained in Europe; then, dividing the Jews he has measured into groups according to their origin and combining this data with that of his predecessors, he compares the height of Jews from different European countries with that of the local Christian population.

In the first direction, it is clear that Jewish immigrants are on average taller than Jews counted in Europe. The predominance of the latter in terms of growth compared to the former is more clearly evident when grouping them by growth categories:

As we can see, the number of tall people among Jews in New York is twice

	Евреи в Европе (1681 суб.)	Евреи в Нью-Йорке (1528 суб.)
Низкий рост (ниже 1600 мм)	35,46%	23,30%
Ниже среднего (1601-1650)	32,48%	30,10%
Выше среднего (1651-1700)	21,41%	27,49%
Высокий рост (1701 мм и выше)	10,65%	19,11%

as high as in Europe. Meanwhile, low growth, on the contrary, is twice as common in Europe as in New York; the same is true for the above-average category among immigrants, while the below-average category is more common in Europe.

This is confirmed by Fishberg's data on the growth of the Jewish population in different countries, which gives the following picture:

Страна	Число измеренных субъектов	Средний рост
Галиция	305	1622
Польша	315	1634
Литва и Белоруссия	275	1642
Малороссия	219	1657
Румыния	150	1660
Венгрия	140	1657
С.-А. Соедин. Штаты	124	1679

From this, it can apparently be concluded that the growth of the Jewish population, which is lowest in Gaia, is increasing ~~the~~ east and west, and westward, while the most numerous Jews are found among the natives of the United States of America.

In his investigation of the differences between the growth rates of Jews and non-Jews, Fishberg combines his measurements with data from other authors and, with regard to Poland, Hungary, Nitva, Magorossia, Belarus and Romania, he comes to the conclusion that the local Christian population is characterised by higher growth, and Jews, who are shorter everywhere, still contribute significantly to the average height. Referring to the same issue in my work, I note that this paradox does not always hold true: it is contradicted in particular by certain data in foreign statistics. Similar contradictions can be found in Fishberg's own table, which he compiled on the basis of his own and other people's materials and in which he, for his part, wants to see clear confirmation of the correctness of his hypothesis, which is why I am quoting the table here:

Страна	Народности	Ниже 1600	1600-1649	1650-1699	1700 и более	Низкоросл. ниже 1650	Высокоросл.	Число суб.	Ср. рост	Авторы
Галиция	Евреи	36	33	20	11	69	31	1141	1623	Фишберг, Коперницкий
	Поляки	14	33	29	24	47	53	2861	1622	Коперницкий
	Румыны	22	26	23	29	48	52	1355	1640	Коперницкий
Польша	Евреи	36	30	24	10	65	35	515	1625	Фишберг, Элькинд
	Поляки	24	38	22	16	62	38	191	1640	Элькинд
Литва и Белоруссия	Евреи	27	34	26	13	61	39	414	1635	Фишберг, Яковенко
	Белоруссы	24	29	32	15	53	47	961	1636	Талько-Гринцевич
	Поляки	18	32	28	22	50	50	476	1644	Талько-Гринцевич
Малороссия	Евреи	24	30	28	17	55	45	657	1639	Фишберг, Т.-Гринцевич
	Малороссы	14	33	27	26	47	53	1694	1670	Ивановский
Румыния	Евреи	18	27	24	31	45	55	150	1660	Фишберг
	Румыны	12	30	32	26	42	58	151	1650	Питтар

The data presented in the table, which contradicts Fishberg's findings, can be summarised as follows. Belarusian Jews are of average height, tall and slender; Belarusians, although taller than the Hungarians, are nevertheless shorter both the Poles and the Hungarians. The Jews are shorter than the Romanians, but the Magyars, on the contrary, are taller than the Romanians. However, the percentage of particularly tall individuals among the Jews is lower than among the Hungarians; among the Belarusians, the same percentage is higher than among the Moldovans. On the other hand, the percentage of individuals with above-average height is higher among the Moldovan Jews than among the Romanians; among the Magyars, there are fewer of them than among the Romanians. The same Romanian Jews are distinguished by a significantly higher percentage of individuals of above-average height compared to the Hungarians; The Russian and Romanian Jews, on the other hand, show the opposite relationship. One could cite many more examples, but even these are sufficient to show that the parallelism in growth rates between Jews and non-Jews is frequently disrupted.

Fishberg's characteristics of Jewish growth are supplemented by information about the dependence of growth on the subject of study. He distinguishes two large groups: people working in closed spaces (720 ue), — tailors, shoemakers, etc., and people working in the open air (344 ue), — blacksmiths, carpenters, etc. At that time, the height of the former was 1620 mm, while that of the latter was 1664 mm. I have also observed a similar phenomenon among poor Jews namely, those who worked in the tobacco factory had a height of 1601 mm, while those who worked in the metalworking factory had a significantly greater height — 1637 mm.

In addition to men, Fishberg⁷, among others, measured 435 women,

The average height of men is 1535 mm (min. — 1334, max. — 1703), which is 11 centimetres taller than women. According to the height standards of Jewish Fishberg, they are grouped as follows: short stature (139 cm and below) — 7 subjects and 1%, below average (140–152 cm) — 186 subjects and 33%, above average (158 cm and above) — 142 subjects and 33%, ~~and~~ tall (158 cm and above) — 100 subjects and 23%. However, when grouped by origin, there are known variations in average height, although in some places they are not very significant, namely:

Similar to men, Jewish women have a lower height in Poland ~~and~~ Hungary and

Страна	Число измеренных субъектов	Средний рост
Галиция	122	1524
Польша	56	1522
Литва и Белоруссия	100	1537
Малоруссия	74	1546
Румыния	44	1545
Венгрия	39	1544

an increase in height in the east and west. In Pskov (3 mind), Belorussia (Pleven) and Magorussia (T.-Griniev), the growth of Jewish immigrants is higher than that of local Jews; Compared to non-Jews in the same areas, both groups show lower growth rates.

Fishberg compiled the following table characterising the relationship between the growth of Jews and non-Jews, combining his own materials with those of other authors:

Рост	Польша		Литва и Белоруссия			Малороссия	
	Еврейки	Польки	Еврейки	Литвино-латышки	Белорусски	Еврейки	Малоросски
139 см и ниже	2	–	3	–	–	1	–
140–152 см и ниже	61	46	53	34	44	53	23
153–157 см	25	36	28	45	32	26	40
158 см и выше	12	17	16	21	24	20	37
Число субъектов	181	149	200	106	141	280	235
Средний рост	1517	1533	1522	1526	1523	1526	1545

In this table, Fishberg attempts to demonstrate the presence of the same growth pattern among women in these regions ~~among~~ men. 3то,

действительно, наблюдается для рубрики

tall stature (158 cm and above), with a motorised vehicle, not a bicycle, and a motorised vehicle, not a bicycle; The trend is also seen among Jews: the smallest individuals are short Jews. On the other hand, however, the same table also contains data that does not confirm this correlation. For example, there are fewer women taller than average than men; ~~there~~ more Jewish men than Jewish women. In the same category, there are more tall men than short men; there are fewer tall Jewish men than short Jewish men. Namely, the average height of non-Jewish Jews is greater than the average height of Jewish Jews, while the average height of non-Jewish Jews, on the contrary, is lower than that of Jewish Jews.

Having grown up, Fishberg moves on to describing the height of the 7rudi, which he determined to be 983 individuals of the male sex. On average, it was 859 mm and 52% of height; the limits of its variation are 109 and 70 cm. The Jews I measured have an absolute arm circumference of 830 mm and a relative arm circumference of 52, i.e. less than than all the smiths together, but also less than some of the smiths alone. Among 118 Jews, natives of New York, the circumference of the head was the largest: on average 2 cm larger than the average — 881 mm. All Jews, according to Fishberg's measurements, have a smaller head circumference, as can be seen from the following:

Depending on the rate of growth, the average height of Jews measured by Fishberg changes in the usual way: its absolute dimensions are directly

Страна	Число суб.	Абс. велич. окружн. груди	Отнош. ее к среднему росту
Галиция	191	839	51,74
Польша	173	855	52,34
Литва	126	849	51,72
Малороссия	108	850	51,30
Румыния	146	844	50,85
Венгрия	121	863	52,08

proportional to height, while its relative dimensions are inversely proportional.

Having discussed the height and weight of Jewish immigrants measured by Fishberg, I will now move on to

the most important data concerning the dimensions and shape of their heads.

The average height (longest diameter) is 188 mm and 11.43% of height, with a range of 169 to 208 mm. In Jewish women, the absolute size (184 mm) is smaller, but the relative size (11.45) is the same. The width of the glans (minimum transverse diameter) averages 154 mm and 9.37% growth, with individual variations between 130 and 174 mm. The same Jews also have a smaller absolute width of the 7оґовы (151 mm) and the same relative width (9.38). The average of both head diameters shows slight variations when grouping all subjects measured by Fishberg according to their origin:

Fishberg also considers the dependence of both diameters on height:

Страна	Число суб.	Наиб. прод. диаметр			Наиб. попер. диаметр		
		Средняя	Мах.	Min.	Средняя	Мах.	Min.
Галиция	305	186	206	169	155	173	138
Польша	315	188	206	171	154	171	139
Литва и Белоруссия	275	190	207	173	154	168	138
Малороссия	219	188	208	171	155	170	138
Румыния	150	187	205	175	153	174	143
Венгрия	140	188	201	171	155	168	130
Соед. Штаты С.А.	124	190	205	170	154	164	135
	Число	Длина головы		Ширина головы			
		Абс.	Отн.	Абс.	Отн.		
Низкий рост	356	186	11,91	153	9,80		
Ниже среднего	460	187	11,50	154	9,37		
Выше среднего	420	188	11,43	154	9,37		
Высокий рост	292	190	10,95	156	8,99		

Here, the same phenomenon is observed, which was also noted among Russian Jews: the absolute dimensions of the first and second diameters change in direct proportion to height, while the relative dimensions change in inverse proportion.

The same diameters in 435 Jews measured by Fischberg have the following dimensions: the largest longitudinal diameter is 179, the smallest

The limits are 199 and 159 mm; the largest cross-section is 149, the smallest limits are 165 and 131 mm. The variations depend on the origin of the Jews themselves:

Страна	Число	Длина головы			Ширина головы		
		Средняя	Max.	Min.	Средняя	Max.	Min.
Галиция	122	178	192	163	151	165	136
Польша	56	181	193	160	148	159	136
Литва и Белоруссия	100	179	196	163	149	159	134
Малороссия	74	180	199	160	148	159	136
Румыния	44	179	197	169	149	160	139
Венгрия	39	178	191	167	148	161	142

The Jews I measured are smaller than Fishberg's Jews, with the smallest and thinnest (176 mm) and widest (146 mm) heads. In general, according to Fishberg's data, both diameters of the Jewish immigrants — both men and women — are larger than those of their relatives in Europe.

The average weight of Jews, based on 1,528 measurements by Fishberg, is 81.91. It coincides with the average weight (81.89) of my two hundred Jewish subjects. The limits of the average among Jewish immigrants range from 65.66 to 94.76; in fact, Fishberg considers the minimum to be pathological: he encountered it only once, while the lowest subminimum was already 4 units higher.

The differences are clearly visible when comparing the averages of individual groups of individuals depending on their origin, as shown in the following comparison:

Страна	Число суб.	Сред.гол.указ.	Max.	Min.
Галиция	395	83,33	92,51	73,63
Польша	315	81,91	94,76	70,52
Литва и Белоруссия	275	81,05	88,24	73,74
Малороссия	219	82,45	90,18	75,42
Румыния	150	81,82	91,32	76,14
Венгрия	140	82,45	91,88	65,66
Соедин. Штаты	124	81,05	87,53	74,69

Here it is noted that among poor Jews and Romanian peasants, the average 7-day income coincides with the average monthly income, while among the Macedonians and Vlachs it rises to 82.45, among the Serbs to 83.33, among the Bulgarians, Greeks and natives of the United States The average for the United States drops to 81.05.

Grouping according to norms, according to the Yenimera scheme, gives the following results:

	Евреи-эмигранты (1528 суб.)	Евреи в Европе (1113 суб.)	Те и другие вместе
Гипердолохоцефалы (менее 76)	44 или 3%	2%	2%
Долохоцефалы (76-77)	112 или 7%	5%	6%
Субдолохоцефалы (78-79)	236 или 16%	12%	14%
Мехоцефалы (80-81)	394 или 26%	23%	25%
Суббрахицефалы (82-83)	367 или 24%	25%	25%
Брахицефалы (84-85)	246 или 16%	19%	17%
Гипербрахицефалы (86 и более)	129 или 8%	14%	11%

The comparison by Fishberg⁷ brings together 1113 observations by various authors on European Jews. From this comparison, it is clear that that Jewish immigrants differ from their European counterparts in their greater prevalence of donkeys ~~fewer~~ brachiopods of all species. The scheme differs from the norms of Brom's classification, which followed when processing my material; to a large extent, this is due to the fact that Fishberg's results differ from mine, especially in terms of the uneven distribution of Jewish populations in his and my studies. Based on the anthropological literature available to me, I found that among European Jews, 7% are Dohihoels and 76% are Brahihoels. Fishberg, following the scheme of Nenemera, gives, as we can see, 19% of European Jews as Dohinot and 58% as Brachot, ~~few~~ Jews of Sephardic origin — 26% of Dohinot and 48% of Brachot, and, for example, for both groups together (2641 subjects) — 23% of the former and 53% of the latter. These three factors significantly alter my assessment of the distribution of the main types of religious observance among Jews. In view of this, it is necessary to conduct a collaborative and anthropological study of this and other similar communities. Unfortunately, Fishberg does not provide individual measurements in his work, so it is not possible to conduct an analysis and comparison of his observations with my data on the Jewish people.

Jews.

Fishberg⁷ distributes his material among separate groups of individuals depending on their origin, and each group, in turn, is massaged according to the same norms of uniformity; alongside Jews, he collects corresponding data on non-Jews.

Страна	Народности	Число особей	Сред.гол.указ.	75 и менее	76-77	78-79	80-81	82-83	84-85	88 и более
Польша	Евреи	515	81,75	2	7	15	24	28	17	6
	Поляки	226	80,85	3	17	23	20	23	8	6
Литва и Белоруссия	Евреи	550	81,10	4	10	18	28	22	11	7
	Литовцы	476	80,60	2	6	14	22	24	20	12
Малороссия	Белоруссы	961	83,20	3	6	13	20	22	19	17
	Евреи	757	82,45	2	4	12	20	25	21	16
Малороссия	Малороссы	1055	83,20	1	2	8	17	24	22	26
	Евреи	150	81,82	1	9	21	25	19	18	7
Румыния	Евреи	150	81,82	1	9	21	25	19	18	7
	Румыны	190	82,92	4	6	14	18	19	18	21

Based on this table and other comparisons, Fishberg asserts that that the rhythm of Jewish migration corresponds to the rhythm of migration of the surrounding non-Jewish population. I also agree with the existence of this parallelism. But at the same time, it is necessary to repeat my observation that, upon closer analysis of the observations, this parallelism presents a number of discrepancies, and moreover, even ~~where~~ it is pronounced, it often varies quite irregularly. On average, Belarusian Jews are more conservative than Romanian Jews; the same Belarusians have the same average age as the Macedonians, while the Macedonian Jews are significantly older than the Belarusians. That is, there are more people with a status of 75 and ~~how~~ among the Jews than among the Romanians; among the Romanians and Poles, the opposite is true. The same can be said about Jews and non-Jews in Belarus on the one hand and Romania on the other. Let us look at one or two examples of this parallelism. There are twice as few individuals with a weight of 78 and 79 among the Jews of Belarus as among the Romanians, and among the Romanians there are more individuals in the same proportion than among the Belarusians. In Namone, individuals with a weight of 84 and 85 among poor Jews are 5% more numerous, among the Gipsy-Belarusians, but 7% more of them, on the contrary, among the Gipsy and Belarusians. Similar conditions, as well as coincidences in the rhythm of the 70th and 80th years of life among Jews and non-Jews, are also observed in the diagrams constructed by Fishberg on the basis of all anthropological material, both his own and others'. Perhaps in the case ~~of the~~ the rhythm of the heartbeat and the above-mentioned growth, it is necessary to see not only the racial character, but also

Fishberg⁷ is particularly insistent, that the manifestation of monstrosity is inherent in the architectonic structure of the body, regardless of the racial differences between individual types of bodies.

The average height of Jewish men (435 individuals) in Fishberg's study was 83.24 cm, which is 1.31 cm taller than that of men in general. The average height was 91.17 and 71.47, with more than 60% of individuals falling within the 80–84 range. Compared to Jews measured in Europe, Jewish immigrants have the highest average age. However, this ratio varies in both directions when determining the average weight of individual groups of Jews depending on their origin, as can be seen from the following table:

At the same time, it is assumed that the greatest 70% of the population falls on the 70% of Jews, while the rest of the Jews, according to Fishberg, have, on the

	Число особей	Ср.гол.указ.	Max.	Min.
Галиция	122	84,83	91,81	71,58
Польша	56	81,77	91,87	76,40
Литва и Белоруссия	100	93,24	88,41	72,38
Малороссия	74	82,22	88,73	74,39
Румыния	44	83,24	90,19	75,84
Венгрия	39	83,15	89,92	78,72

contrary, a lower burden, according to my measurements; Jews from other countries fall between the two. Thus, Jewish immigrants, with the exception of those who have crossed the Po River, are distinguished by a greater degree of uniformity than ~~bo~~-religionists living in Europe, while male immigrants with the same background, on the contrary, have a lower level of education.

Accordingly, the average weight of Jewish immigrants, grouped according to the same standards adopted by Fishberg, is shown in the table below (upper half), reveals among them a lower percentage of the lowest income group and a higher percentage of the group ~~than~~ income of 84–85, brachycephalic compared to Jews in Europe. Combining these and others together, we obtain, according to the already established principle, completely different data, characterising the frequency of the main types of religious observance among Jews, namely 18%

of the poor against 9% in my case, and 58% of the rich against 72% in my case:

		Число особей	Сред. голов. указ.	Нормы головного указателя (%)						
				Гипер- долихо- цефалы (75 и ниже)	Долико- цефалы (76-77)	Суб- долихо- цефалы (78-79)	Мезо- цефалы (80-81)	Суб- брахи- цефалы (82-83)	Брахи- цефалы (84-85)	Гипер- брахи- цефалы (86 и выше)
Еврейки-эмигрантки		435	83,24	1	5	10	25	24	19	16
Еврейки в Европе		481	–	3	5	12	22	22	21	15
Те и другие вместе		916	–	2	5	11	24	23	20	15
Польша	Еврейки	181	83,18	1	4	12	26	24	21	12
	Польки	153	83,35	4	10	21	28	17	13	7
Литва и Белоруссия	Еврейки	200	82,00	5	13	10	25	24	13	10
	Летто-литвинки	107	82,60	5	15	11	26	18	11	14
	Белорусски	141	82,30	7	1	10	26	23	21	12
Малороссия	Еврейки	280	82,72	1	4	10	25	22	20	18
	Малорусски	237	83,40	–	3	8	14	31	19	25

In the lower table, data on the average weight of Jews in different localities according to the combined data of Fishberg and other authors are compared with the corresponding data for non-Jews. Some disparity can be observed here as well, but to a lesser extent, especially for men, which, according to Fishberg, can be explained by the limited number of observations of women in certain situations.

In addition to the average weight, Fishberg also determined the horizontal distance, but only for men (1528 subjects). ~~When~~ going into detail, I will note that on average it was equal to 55.5 cm and 33.77 in terms of height (for Jewish men — 553 mm and 34.39). In tall people, its absolute dimensions are greater than in short people; relative dimensions, on the contrary, are greater in the latter than in the former. A comparison with the data of other authors shows that the horizontal mobility of Jews — both absolute and relative — varies within very narrow limits in the countries of Europe, as well as in the United States of America.

Below, I also provide data on the size of the Jewish population based on materials from Fishberg. They determined the height, i.e. the distance from the tip of the nose to the chin (or, as it is expressed, to the point below the middle of the lower lip), and the width, which is apparently the distance between the most distant points of the cheekbones. The height of the male is 119 mm with a maximum of 142 and a minimum of 98, and the female is 109 with a maximum of 128 and min. 90. The width of the male is 135 (max. 156, min. 114), and the female is 127 (max. 143, min. 107). Compared with the data of other authors, both measurements do not represent significant differences.

The Jews have a mixed origin. The ratio between height and width is expressed as 88.15 for men and 85.83 for women; both ratios differ from the corresponding data provided by other authors.

Fishberg pays special attention to the description of nose dimensions and their mutual relations. The average length, as he notes, is 52 mm for 1,510 men and 47 mm for 423 women (among Russian Jews: men — 56, women — 52); the average width of the nose of the former is 36, the latter — 40 (among Russian Jews: men — 34, women — 32). The average nasal mass is almost identical for both sexes: men — 69.23, women — 69.14. According to this mass, the Jews of Fishberg are divided as follows:

With seven-pointed stars, men and women alike, than unmistakable

	Евреи, измер. Фишбергом		Польские евреи	
	Муж.	Жен.	Муж.	Жен.
Лепторины (менее 70)	760 (51%)	210 (50%)	128 (87%)	96 (96%)
Мезорины (70–84,9)	692 (46%)	202 (48%)	19 (13%)	4 (4%)
Платирины (85 и более)	58 (3%)	11 (2%)	–	–

resemblance, are depicted in a uniform style with crowns and sceptres, and with sceptres. Compared to the Jews I measured (the average nose size for men is 62.05, for women 60.71), Fishberg's Jews are distinguished by a wider nose, which is especially evident from the above table, where the measured Jews show a complete absence of nostrils, with a suppressed shape of the genitor.

As for the shape of the nose, Fishberg notes a total of 2,836 men and 1,284 women. Among the extensive material, he found 60% of straight noses in both sexes, and hooked noses — 14% in men and 13% in women; The remaining percentages fall on hooked noses. Among my Jewish subjects, hooked noses account for 10% of males and 4% of females.

After describing the characteristics of the respondents, Fishberg⁷ moves on to analysing data on the age and gender of Jewish immigrants. On the one hand, he investigates the most recent data on the Jewish population, namely 2,716 men and 1,519 women. The table below shows the number of all subjects of the census by age and gender, as well as by mutual agreement between the two parties:

		Муж.		Жен.	
Волосы	Черные	1219	45%	650	43%
	Каштановые	760	28%	430	28%
	Темнорусые	293	11%	148	10%
	Светлорусые	191	7%	137	9%
	Белокурые	165	6%	94	6%
	Рыжие	88	3%	60	4%
	Темные	1172	84%	1328	81%
	Светлые	356	13%	231	15%
	Рыжие	88	3%	60	4%
Глаза	Черные	570	21%	314	21%
	Карие	925	34%	621	41%
	Серые	597	23%	288	19%
	Голубые	624	22%	296	19%
Тип	Темный	1429	52,62%	865	57%
	Светлый	283	10,42%	156	10%
	Смешанный	1004	36,96%	498	33%

Grouping of types in various areas visible and the following:

		Число	Тип (%)		
			Темный	Светлый	Смешанный
Галиция	Муж.	305	44	13	43
	Жен.	12	51	16	33
Польша	Муж.	315	54	9	37
	Жен.	56	50	5	45
Литва и Белоруссия	Муж.	275	53	9	38
	Жен.	100	53	12	35
Малороссия	Муж.	219	49	7	44
	Жен.	74	55	8	37
Румыния	Муж.	150	47	11	42
	Жен.	44	50	14	36
Венгрия	Муж.	140	46	12	42
	Жен.	36	62	5	3
Соед. Штаты.	Муж.	124	51	9	40

The authors of both tables agree that Fishberg's observations ~~and~~ Jewish smiths are more or less consistent with the data of all other authors and, once again, thus confirming the already established predominance among Jews of the brunette type, regardless of their place of residence, and the absence in this respect of any racial or geographical differences similar to that noted in the case of the Ismerit people, between Jews and non-Jews.

On the pages of his work, Fishberg makes ~~another~~ comparisons between types of lightness, growth and weight, demonstrating that the so-called "Aryan" combination of tall stature with light pigmentation and thinness is not a universal norm. "Aryan" combination of tall stature with light pigmentation and thinness is not characteristic of the Jews they persecuted. Among the latter, on the contrary, it is correct that tall subjects are distinguished by darker hair and eyes and a lower percentage of freckles, while low-status subjects have a brighter complexion and a higher percentage of dark features. I have also observed a similar phenomenon.

among the Ροϣα and Ροϣs Jews. Based on a number of authors who studied many other Slavic peoples and found the same connection between the aforementioned names, Fishberg compares modern Jews with the type of Slavic population among whom Jews have lived for many centuries. On this basis, he formulates the main conclusion of his work:

Eastern European Jews, comprising 80% of the total Jewish population of the region, are, according to their linguistic characteristics, more closely related to the peoples among whom they live in Eastern Europe than to the so-called Semites." It is now indisputable that the present-day Jews, from an anthropological point of view, are very different from the Semites of the past. But, on the other hand, the question of how closely they resemble the Semitic type remains open; although Fischberg tries to substantiate this with his extensive material, Auspbach argues that the identification of the Bondin-Jews with the Slavs is hindered by the fact that the data on their origins and history are completely opposite in both cases.

Regardless of how one views Fishberg's conclusions, his work on Jewish smiths is, in terms of the abundance and accuracy of his observations, and the thoroughness of treatment, it is undoubtedly a valuable contribution to the anthropological literature on the Jews. The second work — ~~the~~ the northern Jews — is not as comprehensive and is based on incomparably fewer observations; nevertheless, it is very important for understanding the anthropological type of Jews, because it deals with an area of their dispersion that has been completely neglected by anthropologists.

As mentioned above, for the northern — the anthropological type of Jews was established by Fishberg based on observations of 606 individuals aged 5 to 16 and 77 adults, natives of Maro, Tunisia and Aghira.

Their genetic type is as follows:

		Взрослые евреи С.Африки (в %)	Дети (в %)				
			Сев. Африка	Германия	Австрия	Венгрия	Болгария
Волосы	Темные	92	94	56	72	76	76
	Светлые	5	6	32	27	24	22
	Рыжие	3	–	–	1	–	2
Глаза	Темные	83	78	52	46	58	61
	Серые	14	16	27	31	24	22
	Голубые	3	6	19	23	18	17

For comparison, the table below provides analogous data for Jewish children in Germany (Virchow) and Austria (Schimmer).

Karasi and Wateff. Their comparison shows that the children of the northern Jews, according to the custom of the dark-skinned Jews, are dark-skinned and dark-haired. — alimansmikh Jews in terms of dark hair, and dark eyes significantly exceed Jewish children in Europe: light hair in the former is 4.6 times less common; A similar proportion is observed in the frequency of light eyes. The same is true for the frequency of light hair. Ashkenazi Jews are distinguished by the predominance of dark-haired and dark-skinned individuals, with a smaller proportion of fair-haired individuals. In fact, light-haired Jews, i.e. grey and blond together, account for barely 17% in North America, while in Eastern Europe they reach 40-50%. The ratios are similar in the West. As for redheads, their frequency in Northern America differs from the corresponding data in Europe. In terms of hair colour, 76% of North American Jews are dark-haired, 19% are mixed, and only 5% are light-haired. Among their European counterparts, the dark type exceeds 60%, while the light type reaches 10-15% and the mixed type reaches 35%. Thus, the dark type among the North American Jews is significantly more pronounced than among their European counterparts.

The measurements collected by Fishberg among the northern Aramaic Jews are preserved in the umasate of the gogov, ginev, and nosov. The average head circumference of children is 78.45, and that of adults is 78.24, i.e. in both cases he finds a significant tendency towards obesity compared to European Jews. The average IQ of adults is usually not lower than 80. This is even more evident in the predominance of the Don Jews among the North Caucasian Jews when grouped according to their average age (in percentages):

	Сев. Африка		Европа
	Дети	Взрослые	
Гипердолихоцефалы (до 76)	17	26	2
Долихоцефалы (76–77)	23	25	6
Субдолихоцефалы (78–79)	26	20	14
Мезоцефалы (80–81)	19	13	25
Суббрахицефалы (82–83)	10	9	25
Брахицефалы (84–85)	4	6	17
Гипербрахицефалы (86 и более)	1	1	11

This shows that among the northern Ashkenazi Jews, more than 50% are Dohinokhel, while among their European counterparts, less than 9% are Dohinokhel (according to Fishberg). On the other hand, Brahmins in Europe account for 28%, while in North America they account for only 8%. The brachycephalic type of northern and southern European Jews is quite pronounced, as can be seen from the data.

As for the remaining two umasates — ginevo⁷⁰ and nosovo⁷⁰, the first is equal to all northern — alrimansmikh Jews on average 88.97, the second — 60.71. Compared to European Jews (according to Fishberg), the average weight of the former is 88.97, while that of the latter is 60.71. — alimantsi mayo differ in terms of ginevo umasate, but significantly differ from them in terms of nosovo, which is significantly lower in the latter, than in the former (69.23 according to Fishberg). However, the Jews I measured have a nasal umasate (62.05), which is quite similar to that of the northern Alrimans. Thus, northern Jews have a more prominent and straight nose. However, hooked noses are very rare among them: among 77 respondents, only five had this type of nose, and 6.5% had a hooked nose.

All information about the northern Jews, despite their secretive nature, is to some extent known to the southern Jews. — alimansmikh Jews, despite their controversial nature, to a certain extent fill the gap that has existed until now in anthropological literature about Jews. Equally important and significant are the latest works by Weissenberg, which deal with another branch of the Jewish people, which until then had been completely unknown in anthropological terms, namely the modern Jewish population of Palestine and Egypt.

S. A. Weissenberg, with the assistance of Virchow in

Bergin, who travelled to Palestine, Egypt and Constantinople in 1908, conducted anthropological research among the local population. The results of this journey have already been preliminarily processed by the author and published in various German specialised publications. The material collected by Weissenberg covers the indigenous population of Palestine, including local Jews, Samaritans and Levites, as well as Yemenite Jews, Spaniards, and Jews from the Middle East, Asia and the Caucasus (Russian and Georgian), as well as Syrian, Persian, and Mesopotamian Jews, Namoni, Egyptian, and Marom Jews, and Egyptian Mapai. The measurements were carried out by Mam and Fishberg according to a mathematical scheme. The height, width, horizontal circumference of the head, the most important diameters of the head and neck, nose shape and width of the mouth and nose, while for others, the width of the mouth and nose is given as the total width and height. In the attached table, in the motor at the age of 7, the number of measured individuals is indicated, I give the average величины all measurements made by Weissenberg in the east; I have added to this the same measurements of a large group of living monkeys and information about the average weight of 100 dead Jews, collected by him recently in Kehen and Frankfurt-na-Main. For comparison, I have included in the same table the corresponding data on the South Russian Jews collected by Weissenberg and researched by me, as well as on the Samaritans by Huxley, the Spaniards of Guma and the northern Jews of Fishberg.

Comparing the tables of the seven groups of Jews in Asia and North Africa. Alrim, where they are very numerous and have not been subjected to anthropometric research until now, with the two groups of European Jews mentioned above, it is possible to discern certain similarities between them, but also, to a considerable extent, certain differences.

The growth of the Palestinian and Yemeni Jewish populations, which is very small, is even less significant than that of the most numerous Jewish communities, which may serve as confirmation of the attribution of Jewishness to them. On the other hand, according to measurements by Weissenberg (1742 mm) and Huxley (1730 mm), the Levites, and especially the Samaritans, constitute the tallest group of all those studied by the former. No group of Jews can be considered as tall as the Samaritans. Egyptian Jews

(1690 mm), the tallest among them, lag behind by 5 cm. Between these two extremes of height: the Palestinian Jews on the one hand, and the Egyptian Jews on the other, all the rest can be divided into two categories according to height: one with a height of 1630–1640 mm

— which includes Central Asian, Mavmas, Persian and Marom Jews and Spaniards, the other — with a height of 1660 mm — includes Syrian Jews and Spaniards from Weissenberg. In ~~and~~ according to Weissenberg, the height of Asian and Alpine Jews range between 1580 and 1690 mm, while the height of European Jews, according to the data I have collected, represents the upper limit of the range, namely 1610–1656 mm. As for the height of the Mapim, both groups — the Egyptian and the Roman —

— They differ significantly in terms of height: the former are closer to the tallest Egyptian Jews, while the latter, being 3 cm shorter, correspond to the average height of European Jews.

The height of the head is determined by a series of measurements, with certain exceptions, and is less dependent on growth. The height of the crown in a sitting position among Yemenite Jews coincides with that of Ashkenazi Jews; among Russian Jews, this parameter is close to that of South Russians. The horizontal circumference of the head, which is smallest (525 mm) among Palestinian Jews, reaches its maximum (553 mm) among Russian Jews; The latter coincides with the horizontal circumference of the head of the Georgian Jews. In general, this size varies among Asian ~~and~~ African Jews with wider variations than among European Jews, according to the comparative data I have collected. Both diameters vary: the largest longitudinal diameter is between 178 mm in Palestinian Jews and 190 mm in Moroccan Jews, and the largest transverse diameter is between 141 mm in Egyptian Jews and 158 mm in Russian Jews. Within these limits, the longitudinal diameter of Russian and Mesopotamian Jews and Roman Marranos and the transverse diameter of Central Asian and Aegean Jews are identical (184 and 151 mm) with the Jews of Poland, while the longitudinal diameter of Central Asian, Polish, Syrian, and Persian Jews is identical (183 mm) to that of South Russian Jews. If we note that the transverse diameter of the latter is the same as that of the Eastern Jews, and that the longitudinal diameter of these two groups differs by only 1 mm, we can conclude that Asian and Alpine Jews are closer to the southern Russians in terms of longitudinal diameter.

diameter, measured across the widest part.

The average weight ranges from 74.3 kg for Yemenite Jews to 85.9 kg for Russian Jews. In fact, such a high weight is characteristic of both dark-skinned Jews and dark-skinned Arabs; With the exception of these three groups, the highest average weight (82.5) is found among Central Asian Jews and coincides with the average weight of South Russian Jews. This is the only similarity in the average weight of Asian and Alpine Jews with the two comparable European groups. And in terms of genetic similarity, it can also be noted that the range of variations among non-European Jews is significantly wider than among European Jews: even if we exclude Russian and Polish Jews, the range for the former is 8 units, while for the latter it does not reach 2 units.

Given the prevailing low average income of Asian and African Jews, it goes without saying that that assimilation is incomparably more prevalent among them than among their European kinsmen. As can be seen from the table I have compiled, in some cases, e.g., among Egyptian Jews, Yemenite Jews, and Spanish Jews, there is hypergamy, i.e., subjects with a mass below 70; more precisely hyperdiploidy, which is absent in Central Asian, Mavmas and Ajen Jews. The third group, on the other hand, is the only one that produced one ultra-brachycephalic, i.e. subjects with a mass above 95. The largest number of subjects falls into the category of meso-elites with a score of 75–80. It is known that South Russian and Polish Jews did not give a single super-brachy, all 1% of the population, and most of them, over two-thirds, are brachycephalic with a mean of 80–85. The most common are Yemenite Jews and Sephardic Jews, followed by Mesopotamian, Maron and Egyptian Jews and Egyptian Maron. The sharp distinction between the Aramaic and Damascene Jews is noteworthy, although they both belong to the same group of Syrian Jews. Weissenberg does not consider the brachycephaly of the Aramaic Jews to be a characteristic feature, as it is common, according to his measurements, among both men and women, and he believes that it is the result of their extensive intermingling with Spanish Jews. However, the Spanish, measured by him, form, as it were, one of the most distinguished groups. It remains for us to assume that the ограниченное число субъектов,

The author's findings on certain groups of the population are insufficient to assess the impact on the average value of individual marginal values, and there is a well-known diversity in the results obtained by them in this, that, and some other areas. It is impossible to say anything about the 700-year-old Jewish community measured by Weissenberg. On average (80.8), they differ from the northern and southern Russians ~~are~~ closer to the Syrian Jews and the Spaniards studied by Ghum. Thanks to this, they have three times more ~~in~~ the southern Russian and northern Jews, i.e. 3%; Moreover, there are significantly more Mesopotamians than 7-branch Jews; the rest, more than half of all subjects, are branch Jews.

The dimensions of the gap and the mutual relations between the dimensions and the gap reveal, apparently, a greater prevalence among Asian and Alpine Jews (above 90), compared to South Russian Jews. The dimensions of the nose and nasal hump do not present any significant differences. However, the shape of the nose shows a noticeable difference in that the Semitic nose, common among Eastern and Southern-Russian Jews, it is found in 10% of Asian and African Jews, with a higher proportion of 20 ~~to~~ 40%.

Namone, according to estimates, 7% of the entire Jewish population of Asia and North America. Alrim is distinguished by the predominance of brunettes, with the complete absence of blondes and redheads. The mixed type accounts for barely 10–13% of all subjects. The corresponding data for the Jews of Persia can be compared with the data of Weissenberg, but I have not yet found any data on the light type; However, the two differ significantly in terms of the very high percentage of mixed-type individuals among Russian Jews compared to Asian and African Jews.

On the one hand, neither the degree of lightness nor the data on height show any difference between the Jews of the region and the non-European Jews currently studied by Weissenberg; on the other hand, based on the prevalence of brunette types, and especially on the basis of the head shape, we encounter here a striking anthropological difference between these two large groups of modern Jews.

In general, based on the materials of Weissenberg and Fischberg, it is possible to

There is good reason to believe that in Asia Minor and North Africa, a type of Jewry that is quite common in high society is not found in Europe. In his research, Weissenberg draws attention to the modern Aaronids (Moshans) and Nevits, who trace their origins back to the first Aaron ~~M~~Moses. But here, too, the tireless author finds the same immortality that is characteristic of all European Jews. Indeed, his attempt to trace the anthropological type of Jews to the present day admittedly, ~~in~~the limited material available, leads him to conclude that, firstly, "the ancient population, with rare exceptions, can be attributed to the Dinogians, while the population of the Middle Ages was three-quarters Morotians," and, secondly, that "the surnames of Spanish Jews, being of Germanic origin, are surprisingly uniform in type; while the writings of Eastern European Jews are mostly characterised by their diversity." These observations lead Weissenberg to suggest that "the Dinno7ogovs, like all Semites, ancient Israelites on their way to dispersion, came ~~in~~contact, first, with the Semitic inhabitants of the Caucasus and Asia Minor, and secondly, with the Semitic peoples of the Mediterranean coast. At that time, the first branch became the modern Eastern European Jews, while the second, without changing its type, continued to live in the northern Alpine group ~~and~~settled in Spain. In general, Kavmasu Weissenberg attributes, apparently, a major discovery to the origin of European Jews. He returns to the same question in his article on the northern Alrimans Jews, from which I will quote the relevant passages here.

In the introduction to this article, Weissenberg argues that Alrim belongs to the first and earliest stages of the Jewish diaspora, and that the local Jewish population has existed for thousands of years. "Under these conditions," says the author, "among the northern Alrimans, it is more likely that the primitive type has been preserved, which, among their European co-religionists, had close and early ties with their old homeland, separated by the Mediterranean Sea, is difficult to accept for many reasons." First of all, in his opinion, there is no reliable information from pre-Christian times or even from Christian times that would testify to the migration of large numbers of Jews ~~for~~Palestine to Central Europe. There is also no evidence to support ~~his~~in

It is known that archaeological material has been found that would indicate the early presence of Jews in Europe outside their historical homeland. At that time, Jewish grave goods and household items with Jewish symbols were found in Egypt, but in Europe, with the exception of a few remains found in Jewish tombs in Rome, there are absolutely no such objects, and yet Jews, claim that they lived in many places and even reached the ranks of Roman governors in the Rhine region. Therefore, "it is clear," continues Weissenberg, "that despite the extensive excavations of ancient Roman settlements, no objects associated with the worship of Yahweh have been found, while those of other Asian gods and even the god Mithras were found, which leads us to conclude that there was no presence of the former and a presence of the latter." All this leads us to assume that "the Jews penetrated into Central Europe much later than is commonly believed." "Where did they come from and were they Jews, and were they Jews in a somatic sense, it is difficult to give a definite answer," he argues. The structure of the current European Jews, which is different from the Semitic one, allows for the possibility of proselytism here without any significant obstacles." Based on this assumption, Weissenberg concludes that, without referring to the original type of Jews, believes that "the change in their type occurred either in Europe itself or on the way to Europe (perhaps Asia?)." Sev. — The same Jews remained true to themselves, thanks to the fact that they had to mix with related Hamitic and Semitic peoples. Standing on the position of the originality of the primitive Jew, Weissenberg does not agree with the possible explanation of the originality of the present northern Jews. — alimansmikh Jews, who, having arrived in a country that, in his words, represented a sea of a different population, dissolved in that sea and thus became Jews by religion, not by origin.

I, for my part, discuss proselytism in my book "The Jews" and on the pages of this article. The same applies to the absence in Central Europe of archaeological finds that could confirm the existence of Jewish settlements here. Europe, which could confirm the existence of Jewish settlements here in pre- and early Christian times, it seems to me that the conclusion is obvious.

It is necessary to note that the Jews crossed over ~~the~~ pre-Christian era — into an era of relative political independence — and moreover crossed over into a country that was remote at that time, namely Europe. Europe, of course, cannot be excluded. Such migrations should be attributed to the middle and early Christian era, after the destruction of Jerusalem by Titus ~~at~~ the same time, the simultaneous fall of the political independence of the Jews. However, the appearance of Jewish settlements in Central Europe can be more accurately dated to a later period —the late ancient world and early Middle Ages.

However one may feel about Weissenberg's claims, which, by his own admission, require confirmation by new research, it should be borne in mind that they were drawn up by him in a preliminary and therefore incomplete processing of the materials. It is necessary to wait for the appearance of a comprehensive work that brings together all the observations he has collected, it will be possible to understand the anthropological problem of the Jews, which the author is tirelessly and successfully working on.

I will now turn to a review of K. M. Kurdov's works on the Jews. In the field of anthropological literature, which is close to my heart "Jews" is based on my understanding of the historical accuracy of materials about the ancient Jews. The works of K. M. Kurdov thus fill this gap. He has measured in detail 180 Dastan ~~and~~ 150 Shemakha Jews of male gender.

In terms of height (1610 mm), weight 7 kg in vertical projection (222 mm), height (124 mm) and largest transverse diameter (151 mm), these Jews are significantly inferior ~~to~~ the Dashtani and Shemakhani Jews, whose corresponding motor sizes are: 1610 and 1669, 243 and 240, 137 and 132, 158 and 157 mm; on the contrary, the horizontal circumference (553 mm) ~~and~~ the largest longitudinal diameter (184 mm) are found in the Jews of Poush, who have larger dimensions (in the case of the former, 545 and 183, in the case of the latter, 542 and 182). Due to this, both measurements — the horizontal (81.89) ~~and~~ the vertical-longitudinal (67.17) — are lower than those ~~of~~ the Dastan (86.35 and 75.06) and Shemakha Jews (86.22 and 72.55), the latter are characterised, compared to the former, by a high degree of brachycephaly and sinusitis. ~~The~~ measurements of the gap between the poor Jews (length — 184, width — 136 mm), on the one hand, and both wealthy groups, on the other

(the length of the Dagestan Jews is 175 mm and the Shemakh Jews is 178 mm; the width of the former is 143 mm and the latter is 141 mm), on the other hand, it is clear that among the former, the gina is longer and narrower, which is why there are fewer of them (73.69, among the Dastans — 81.50 and among the Shemakhans — 79.83), i.e. they represent a greater similarity in appearance. The dimensions of the nose (length in the case of the Pogsmich, Dazhestants and Shemakhins Jews — 56.56 and 57, width — 34.35 and 35 mm) and ear (length — 63.59 and 58, width — 35.33 and 32) are similar in all three groups of Jews. According to the average (58.37), the Jews of Posad are in last place, while the others stand out as having the lowest levels compared to the Dastan (62.91) and Shemakha (65.03) Jews. The height of the Jews is absolutely lower than that of the Jews (830 mm, for the Jews of Dagestan — 896 and Shemakha — 885), while in relative terms (51.57) they are almost the same as the Shemakha Jews (51.90) and slightly lower than the Dagestan Jews (54.07). The height of the rumi is absolutely the same for all three groups (for the Jews — 731 mm, for the Dagestanis — 755 and the Shemakhins — 767), but in relative terms it is the same for all three groups (for the Jews — 45.55, for the Dagestanis — 45.55, and for the Shemakhins — 45.55). — 767), relatively uniform in all three groups (among the Poganim — 45.55, the Dageshtani — 45.53, and the Shemakhani — 45.98); on the contrary, although it is also the most absolute among the poor Jews (829 mm, among the rich — 829 and among the wealthy — 870 mm), in terms of relative dimensions, it is the most significant among them (52.06, among the rich — 52.06, among the wealthy — 52.06, among the poor — 52.06, among the rich — 52.06, among the wealthy — 52.06 — 839 and Semahim — 870 mm), in relative terms it is the most pronounced among them (52.06, among the Dazest — 50.59 and Semahim — 51.04). Namely, the length, width and height, both absolute and relative, are the smallest among the Jews (543 mm and 33.88, among the Dazest — 686 mm and 41.35, and among the Shemah — 678 and 40.60). According to the data, there is a striking similarity between the Jews and the Danes, which is expressed in equal numbers of red-haired individuals in both groups and in the absence of fair-haired individuals. The same similarity exists between the Jews of Posm and Shemakha, with the exception that there are no redheads among the latter. According to the dark-haired, the similarity consists in the fact that among both groups of Jews, dark-haired individuals predominate, while among the Posmichs, dark-blond individuals predominate. According to the 7th group, the prevalence of fair-haired and red-haired Jews everywhere, there is a relatively large number of grey-haired and grey-bearded individuals among the dark-haired Jews. Accordingly, among them, compared to the Jews of Dagestan and Shemakha, there is a very mixed type, although the dominant type in both places is dark, with 30% among the Jews of Dagestan and 15% among the Shemakha Jews, which is more common among the Persians.

In this way, the similarities between the two are quite striking.

K. M. Kurdov, characterising the distant Jews according to the method of A. A. Ivanov and noting that all Jews, as already mentioned in our article, in the author's mass analysis, form a completely independent group, finds that the distant Jews he studied "differ from Jews according to the summary data by more than by 9 "units of difference," and that for some separate Jewish groups, the difference is even greater. In view of this, the author came to the conclusion that the Jews of Zhestan, according to their own statements, represent "a product of metisation, on the one hand, with the Jews of Azerbaijan, and, on the other hand, with a people whose identity is not clearly expressed in the material, but who are undoubtedly a monogamous people." The same applies to the Shemakha Jews, although, as can be seen from the above, they are closer to the Jews of the West than to those of the East, nevertheless, the remaining differences are significant, they are more similar to than , and less than and Shemakh Jews in all respects. Despite this, K. M. Kurdov notes the presence of certain anti-Jewish sentiments among the Jews: an experienced Jew, in his opinion, always recognises a Jewish person and distinguishes them from their Western relatives, both in appearance and in behaviour.

The works of Fishberg, Weissenberg, and Kurdov, thanks to the observations on which they are based, provide a comprehensive overview of anthropological literature on Jews, and therefore it is worth dwelling on them in more detail. All the works that appeared during the same period will require less space for their study. But first, I consider it necessary to mention two previously published monographs — by Ammon and Virchow — which at the time were unavailable to me and therefore did not enter into my initial survey of anthropological literature on the Jews.

Ammon, who processed extensive material on the growth and development of the Jewish people, the general population, and the Jewish population, and was able to draw conclusions about the weight of the Jewish population and the Jewish population in the middle classes of Baden, highlighting information about Jews, of whom 207 were conscripts and 168 children aged between 11 and 18 years old. The absence of individual variations and certain peculiarities in the processing do not allow for a more detailed comparison of Ammon's measurements with my measurements of the above-mentioned Jews; Therefore, I will limit myself to discussing the conclusions reached by the author when comparing his Jewish conscripts with non-Jewish conscripts. Jews, according to

Ammonites are distinguished by their large size and smaller height; their average height is lower, although the height of the crown in a sitting position is slightly higher; they are noticeably more robust. Their girth is 2–3 cm smaller. In terms of shape, simple brachycephaly prevails among them. There are no types of higher motor activity. The average head circumference of Jews is 0.64 cm smaller, while that of non-Jews is the same. The head diameters are not significantly larger. However, research shows that but 7oуyбыe 7asa are encountered among Jews significantly less often, and light-brown hair is even less common, while black hair is encountered with equal frequency. On the contrary, dark hair is observed in half of the cases, and light hair — even in three cases. The most common colour among Jews is brown, and the most common colour among non-Jews, according to the subjects' parents, is grey. The combination of 7oguby 7gas, light-brown hair and blue eyes, which makes up a quarter of non-Jews, accounts for barely one-sixteenth of Jews. The latter are more likely to have a combination of dark hair, light eyes and fair skin, accounting for about a sixth of all individuals. Adding some other minor features, Ammon characterises the typical type of Jews in comparison with non-Jews: the former are kleiner, murzbeiniger, langkopfiger, dunkler, fruhreifer, haariger, bartiger, engbrustiger, leichter. It is worth noting the mutual dependence of height, 7oуовно7o yumasateуя and отпастми воуос and 7as, it should be noted that among Jews, the connection between tall stature and доуххоше[ауией (i.e., the so-called European type) is unclear, and there is no connection between tall stature and доуххоше[ауией (among Jews). — European type) is unclear, and there is no connection between short stature and longevity (Mediterranean type); there is a connection between tall stature and light complexion, but there is absolutely no connection between light complexion and monkey-like features. Ammon supports his conclusions with the argument that the formation of modern Jewry was influenced by the Mamluks. The European type, the Mediterranean type, and the somewhat motorised type, related to the apic type found among the local population, remain unrepresented. The inaccuracy in the combinations of the given names suggests, in my opinion, that mixing among the Jews began in early antiquity, while later admixtures had less influence on their linguistic type.

Regarding Jewish shomrim, Ammon came to the conclusion that pesyutam, and it is precisely they also below their

Christian peers, discover with age the certainty of dogma, a decrease in the number of fair-haired individuals and a decline in the number of light-haired individuals alongside a noticeable increase in dark-haired individuals.

As we can see, Ammon's conclusions regarding the distinctive features of this group of Baden Jews correspond more or less to the observations of other authors on Eastern European Jews. As for the origin of this type of Jews, Ammon's materials are insufficient to resolve this issue; For this, not only more numerous observations are needed, but also a comparative anthropological analysis ~~for~~ which should be carried out in greater detail than has been done by the author himself. A broader anthropological study of European Jews is presented in Virchow's work, which is devoted to the spread of the 7th as, and based on extensive material collected on behalf of the Anthropological Society on the basis of German middle schools.

The total number of registered vehicles was 7million (6,758,827), and motorised Jews (75,377) accounted for over 1 thousand, or 1.1%. The grouping of those and others by age, gender and mutual relations is as follows:

	Все вместе	Евреи
Светлорусые волосы	68%	32%
Темнорусые	29%	54%
Черные	2%	12%
Рыжие	0,25%	0,42%
Голубые глаза	40%	19%
Карие	27%	52%
Серые	33%	27%
Белая кожа	92%	74%
Смуглая	8%	24%
Блондины	32%	11%
Брюнеты	14%	42%
Смешанный тип	54%	47%

First of all, attention is drawn here to the inverse relationship between the degree of external pressure among Jews, on the one hand, and among the entire population, on the other. Among Jewish men, brunettes are four times more common than blondes, while among the general population, brunettes are two and a quarter times less common than blondes. Thus, there are three times more brunettes among Jews than among the entire population. However, at the same time, among the former there are as many brunettes as mixed-type individuals, while among the latter there are four times fewer brunettes than mixed-type individuals. The same applies to blondes, who are three times less common among Jews than among the general population. In relation to the mixed type, there are less than a quarter of blond Jews, while among the entire population, there are more than half of individuals of the mixed type.

With 11% of blondes, light-haired people make up 32% of the Jewish population, while light-haired people make up 46%. on the other hand, among 42% of brunettes, 66% are dark-haired and 52% are fair-haired. In both cases, mixing with each other, a mixed type is formed, and in the following table, the frequency of

and other types of hair colour and eye colour among individuals of the mixed type:

Голубые глаза	17%
Карие	21%
Серые	58%
Светлорусые волосы	45%
Темнорусые	46%
Черные	5%
Рыжие	1%

It is not difficult to see from this table that in the group of mixed-type Jews, 75% are light-haired and 45% are light-skinned, while 21% are dark-haired and 51% are dark-skinned; In other words, this group of the Jewish population of Germany is predominantly light-haired, rather than dark-haired.

As already mentioned, the material processed by Virchow was collected among the population, i.e. among individuals with unremarkable development of the external pomors. On this subject, Virchow notes that at that time, the colour becomes permanent already in the second year of life, the darkening of the eyes proceeds more slowly and continues for years; their permanent appearance often occurs after a period of stability. Comparing his material with that of 14-year-olds with older siblings, he came to the conclusion that that 15% of blondes darken their hair due to the appearance of grey hairs. If we make corrections to the above ratios, we can see that among non-Jewish Jews in the latter age group, 71% can be classified as dark-haired (66% among Shomrim) compared to 72% (31% among Shomrim) of the total population. At the time, when summarising the data on Jews, we found that among them the corresponding percentage was significantly higher, namely 79% dark-haired, which is undoubtedly explained to a large extent by the older age of the subjects who were the subject of my study.

Virchow also addresses the issue of territorial divisions such as those of the Jews within the borders of Germany. The table compiled by him shows that the brunette type among Jews decreases in the meridional direction and from east to west in

direction from north to south; the light type does not always coincide with the dark type.

	Темный тип	Светлый тип
Пруссия	43%	11%
Гессен	42%	11%
Баден	42%	10%
Бавария	40%	10%
Эльзас-Лотарингия	35%	14%

Considering the findings of 11% of Jewish blondin, Virchow does not consider this sufficient evidence to confirm the existence of a blondin variety among Jews. He considers it necessary to distinguish between light-haired Jews and dark-haired Jews: the former accounted for 32% (24,154 individuals), the latter only 11% (8,421 subjects), i.e. barely one third; If we take into account that 42% (31,673 subjects) of Jewish men belong to the brunette type, then, in Virchow's opinion, it is hardly possible to consider both types as equal. In general, Virchow seems to deny the existence of two primary types of Jews. He points to the fact that some outside observers, Mamot and Maurer, are based on their own assumptions and assumptions, which are based on social and cultural influences and have a significant impact on the behaviour of individuals and groups, but cannot be substituted for somatic characteristics. Virchow explains the origin of the Jewish people by the mixing of Semites with agnostic Germanic tribes.

In summary, I will cite Virchow's opinion on redheads, whose high frequency among Jews is also confirmed by the same material, and all of them are classified by him as a mixed type. He does not consider it possible to distinguish them as a group of fair-haired people: of 319 red-haired Jewish women, 85 have light brown hair and a light complexion, that is, they belong to the light-haired type; 134 had brown hair and 80 had grey hair.

Having familiarised myself with the monographs of Ammon and Virchow and returning to the works of the last decade, it remains for me to consider the works of С. Е. Тахто-Гриншвица.

the anthropology of Jewish and Christian children in Vmraina and R. N. Weinberg on the Jewish people.

Materials by O. L. Tamo-Grinievlch measured 181 Christian and 112 Jewish children aged between two and 16 years old in 1887–1888. in the Vman and Evenirod districts of the Kiev province. The measurement scheme is the same as that used by the author in all his previous works on the anthropology of the population. ~~W~~going into detail about this new work by Tam-Grinievlch, I will present a grouping of the children he studied by type of intelligence in comparison with the average for the region, as measured by him:

It is evident that that among Jewish children, blondes are twice as common as brunettes, ~~wh~~ among Christian children, blondes are five times more common

	Евреи		Украинцы	
	Дети	Взрослые	Дети	Взрослые
Блондины	43 или 38%	141 или 16%	87 или 48%	891 или 33%
Брюнеты	25 или 22%	456 или 53%	17 или 91%	534 или 20%
Смешанный тип	44 или 39%	272 или 31%	76 или 42%	1194 или 46%

than brunettes. These ratios do not correspond ~~to~~ the above data from Virchow, according to which brunettes significantly outnumber blondes among Jewish children, as in the case of Tag. — Grinevlch has a place among the pros. However, it should be borne in mind that the children studied by Tag. — Greenevlch is between the ages of 6 and 13; Virkhov, on the other hand, has a large number of children older than that. It should be noted that in Vmpaine, Jewish children have brunettes twice as often as Christians, and, strangely enough, the same ratio of brunettes is found in the population, according to Tag. — Grinevlch, and among the descendants of both groups of the local population. However, according to the frequency of blondes, there are ~~any~~ significant differences depending on age and origin: there, at that time, Jewish children had one-fifth fewer bonds, while Christian children had twice as few bonds as Jews. Similar differences are also found among mixed-type subjects. Among children, the incidence is the same among Jews and Christians. However, mixed-type Jews are less common among Jews than among Christians.

Christians. Note that based on the work of Tag. — Greenevia, the degree of darkening depends on age. Among Christians, this phenomenon is not as pronounced, but among Jews, the following trends can be observed: among 16-70-year-olds, 77% are light-haired and 23% are dark-haired; while among the latter, the proportion of the former decreases to 40%, i.e. the number of light-haired people becomes half as many, and the proportion of the latter rises to 60%, i.e. dark-haired people become twice as numerous. ~~It~~ confirmed by data from 7th-century sources. — Grinevich argues that among older Jews, as well as among non-Jews, there are more light-haired people and fewer dark-haired people than among younger people. This circumstance requires verification, however, as it contradicts the testimony of the authoritative anthropologist and anatomist Virchow.

Weinberg's research on the Jewish question is one of the few works of its kind. The most prominent predecessor in this field was N. V. Guilenmo, who weighed 23 Jewish bodies. At the same time, the average weight of Jewish men was 1336.7 grams (the average height of the same subjects was 1663 mm, the average circumference of the chest was 545 mm, and the average age was 32.65 years). the highest average weight was 1569.7 grams for a 22-year-old subject with a height of 1688 mm, while the lowest average weight was 1134.6 grams for a 56-year-old subject with a height of 1625 mm. Based on the calculated average and median ~~расположение~~ ~~индивидуальных~~ ~~взвешиваний~~ Н. В. Гиуленмо ~~делает заключение~~, что «евреи вообще обладают меньшим по весу ~~мощом~~». R. N. Weinberg supplemented Guilenmo's observations with six new weighings of his own and those of Weichbach, and our average weight of Jews in 1320.4 grams, i.e. 29 grams below the average weight of Europeans (1350 grams). Among the 29 men, there was one woman, one elderly man, and four men over the age of 50. If we exclude these three members and calculate the new average, we get 1334.5 grams, which is slightly higher than the previous average, but still not reaching the average weight of Europeans. P. N. Weinberg provides data on the height of 14 Jewish men, giving an average height of 1421 cm, which is 30–70 cm below the average height for men in Europe. However, the author does not base his conclusion on these data, as the available material — both on the population and on the population density — is insufficient () However, some other sources contradict this conclusion.

Considerations. There, in view of the growth of the Jews, it is assumed that, despite the absolutely smaller weight of their muscles, the average weight corresponding to one centimetre of height — 8.05 grams — is, for example, lower than the similar weight determined by Retius for the German race, with a motor that produces 8.22 grams of mass per unit of power in the same conditions. Based on this, it follows that the horizontal curvature of the earth to a certain extent characterises the curvature of the sky, R. N. Weinberg, based on numerous literary data, compares the size of the penis of Jews and non-Jews and notes a certain predominance of the former over the latter.

In addition to all this, R. N. Weinberg, in his monograph on Jewish mosques, consisting of three volumes, described in great detail the character and direction of the furrows and ridges on the surface of the mounds, as well as a number of rare and peculiar features. On one mound, we found both Rogandov's ridges with their lower ends connected to the Sigvieva ridge, a special transverse ridge on the surface of the parietal bone to the right of the occipital bone, free connection of the sagittal-parietal and sphenoid ridges on the inner surface of the right parietal bone, and the superficial position of the knife-shaped bone where the two ridges usually connect with each other. On the other side, there is a break in the temporal sulcus and the right sulcus, and the upper temporal sulcus is continuous on both sides, while it is usually interrupted on at least one side. The latter is distinguished by the fact that the Rogandova beard is located on the interrupted simultaneously on both sides; moreover, the presence on its surface attracts attention.

"transition from the ascending branch of the upper temple to the post-temporal temple" and the complete absence of the lower temporal bone on the left side; then, on it there is a peculiar character of the right olfactory nerve, which is subject to a visible deformation. These are the main features and conditions in the monograph of three Jewish mausoleums, described by P. N. Weinberg, — conditions which, given the small size of the samples and the complete absence of analogous observations, do not allow us to draw any general conclusions from them. It is necessary

detailed
comparative-anatomical
and anthropological study of all the features found on the site

mos7ah, given by the author himself, and, thanks to its exhaustive nature, I will quote it here. "Certain features," he says, "are characterised by a clear return to the animal type of development. The former resemble the structure observed in lower vertebrates (racial variants). The third type, as mentioned above, represents phenomena of an individual nature, but they are observed extremely rarely. The latter category most likely includes variants such as a break in the spur-like ridge, the development of a double upper-high arch on both sides (the left arch is always interrupted in women), the transition of the middle high arch to a post-temporal arch, and so on. All of these variants do not belong to the normal pattern of the masticatory surface, and we do not know for certain whether they are we believe that they are individual formations that they may be characteristic of certain types of communities. The well-known attitude towards permanent characteristics can be attributed to the peculiar form of the olfactory beard that we observed in one of our Jewish friends described above, even though the same feature had not been observed by us earlier in other races, for example, in the Gats. In general, we should refrain from attributing the characteristics described in this article to the Jewish race, such a conclusion would be hasty and would be understandable given the views of those researchers who, for whatever reason, strive to find racial characteristics everywhere, 7where it seems to be the case. When considering the observed phenomena, we must ensure that the mere existence of certain characteristics of the form of the body and other organs does not in itself have any significance. The significance of certain features of the form becomes clear when the latter are characterised by a certain constancy, in one word, by typicality for one or another group of the human race. And the degree of constancy and typicality of a known phenomenon is not sufficiently determined, — concludes P. N. Weinberg, we have no reason to speak of the relationship between the organisation of the human race."

The works of R. N. Weinberg on the Jews allow us to examine a group of works that appeared during a certain period of time and supplemented Jewish anthropology with new materials related to their somatic characteristics.

period of time and enriched Jewish anthropology with new material on their somatic characteristics, and move on to a review of a number of other studies aimed at clarifying the prevailing views on the anthropological type of Jews and, at the same time, developing a more substantiated approach.

On the pages of my book "The Jews," I have identified seven types of Jews ~~based~~ on their past anthropological characteristics. And I must note the existence of two mutually contradictory views. Namely, I based my opinion on the fact that some scholars "completely reject the anthropological unity of the Jews and consider them to be the product of the unstable, changing conditions of historical life," while others, on the contrary, strive to prove that "the Jews, although not representatives of the true Semites, nevertheless form a fairly homogeneous anthropological group." During the period since these lines were written, the debate has continued ~~and~~ intensified, mainly around Nyschan's theory, which I have ~~also~~ discussed in my work — a theory that which, under the pressure of new data and more comprehensive research, has clearly lost its coherence and, apparently, is facing a radical change in its positions, and perhaps even their complete abandonment. The author himself, in his article "Zur physischen Anthropologie der Juden" (On the Physical Anthropology of the Jews), refutes his own theory as lacking in reliability. There, he speaks with less insistence than before about the connection between modern Jews and the ancient Amorites, who came from the north, but he calls for new statistical data to clarify the issue. However, before a detailed analysis of Nyschan's theory was presented by Ausbach, the author himself pointed out its inconsistency on many points.

In the introduction to his article, Ausbach argues that throughout the so-called historical period, Jews were not subject to any significant mixing, and that they represent a fairly uniform race across the entire globe; It is heterogeneous, as are all human races, but the characteristics that are typical of it in any one country are more or less the same as in any other country. According to the author, Jews are a striking example of the predominance of heredity over adaptation in the preservation of permanent characteristics. In , the author considers it necessary to clarify whether Jews actually experienced the historical period described in the text.

presuppositions, he considers it necessary to clarify ~~what~~ the Jews in the historical period did not experience any significant mixing, it is possible, perhaps, assume the existence of significant mixing in prehistoric times and, moreover, imagine the original race of Jews.

When considering the anthropological type of Jews mixed ~~the~~ the surrounding population, the decisive factor is the question of how common mixed marriages between Jews and non-Jews are, and, in particular, in the main direction of development of the offspring of these marriages. Statistical data for Germany, which can more or less serve as a basis for other countries, show that in the country in question, mixed marriages among Jews currently account for one-sixth of the total number of pure, unmixed Jewish marriages; This proportion is quite significant and should be considered fair ~~then~~ non-Jewish ~~population~~. And, indeed, it would be, if the same foreign influence were to spread among the closest relatives in breadth and depth. In reality, however, of all the offspring born of the aforementioned marriages between Jews ~~and~~ non-Jews, only one tenth remains in the Jewish community; in other words, through intermarriage, the foreign influence spreads.

all 7 of them per $1/60$ of all non-Jewish Jews. This proportion, which is not significant in itself, decreases even further if we consider 20 generations, mixed marriages among Jews were twice as rare ~~as~~ today, while the decrease in the total Jewish population of Germany in the same proportion can be observed much earlier, namely during the rise of the Nazi Party over a period of three times longer, i.e. from 60 years ago to the present day. Continuing to move forward in time, we find increasingly insignificant relationships, which over the course of the Middle Ages are reduced to nothing, and for the Jews, the Middle Ages can be considered a period of transition: even if there were isolated examples of mixed marriages, the children of such marriages would no longer be considered Jews in my opinion. However, there are two or three exceptions where there appears to have been actual intermarriage between Jews and non-Jews. Firstly, there is the Arab-Spanish community. The favourable legal and economic position of Jews in Spain during the Arab rule, their active participation in the social life of the country undoubtedly contributed to mixed marriages between them and the local population, although

The arguments are quite reasonable. Ausbach emphasises that, unlike their modern counterparts, the Jews themselves did not reveal their secret to anyone, preserving their communal isolation. It is less surprising to attribute to him a frequently repeated historical legend, testifying to the conversion of the supposedly pagan Hasars to Judaism. Contrary to Imov's opinion, Ausbach considers it reliable that the Khazars, together with some of their allies, converted to Judaism, but the mass conversion of the Jews cannot be taken into account due to the small number of Jews in those regions; Moreover, after the destruction of their kingdom, the Khazars were completely subjugated. The author also disputes the explanation given by many researchers who have published works in the Middle Ages on the mixing of the Khazars with the Jews. He sees in these writings not the truth that such persecutions actually took place, but only one of many manifestations of the latent hostility towards the Jews. These are the author's considerations, which lead him to conclude that

"Throughout the Middle Ages and until the 19th century, Jews preserved their race in absolute purity."

Other relations existed in the Roman-Byzantine period, covering the last years before Christ and the first years after Christ. Various sources consistently testify that at that time, proselytism was widespread among the Jews. But this period lasted relatively briefly, and the racial characteristics that, thanks to the temporary spread of proselytism, were adopted by the Jews of that time, could not significantly change their anthropological type, which they had acquired in their old homeland, Palestine.

By the time the Jews appeared in this country, the latter had been replaced by peoples of Semitic and non-Semitic origin. Ausbach, rejecting the confusion with the former, takes a critical view of the question of the influence of the non-Semitic peoples of Palestine and its neighbouring regions on the anthropological type of the Jews. In this regard, he dwells in more detail on the Hittites and Amorites, who have a predominant place in modern theories about the anthropological past of the Jews.

The Hittites are known to be credited with the origin of brachycephaly among modern Jews. Considering that the latter represent about 80 and more percent of the Brachydians, it is to be expected that the supposed producers

The motor vehicle registration documents must also be presented in the relevant motor vehicle. Meanwhile, the historical data cited by Ausbach does not confirm this at all. The Hittite Empire was already in a state of decline at the time of the Jewish invasion. According to biblical sources, confirmed by the latest archaeological discoveries, it stretched north of Palestine, covering the region of Syria, where the Palestinian Hittites lived, about whom there are even doubts as to whether they were the same as the Syrians, and who may have been mixed with the Jews, representing the southern part, which separated from the northern core. If the Hittites did indeed play a prominent role in the formation of the Jewish people, as one might think according to Nushana's theory, then this would be reflected in the frequent mention of them in the Bible; However, there is no mention of the Hittites there, only of the other Canaanite peoples. It should be borne in mind that the present-day Jews are the descendants of two tribes, Judah and Benjamin. The remaining ten tribes of Israel lived further north, forming a natural barrier that served as a significant obstacle to the mixing of the former with the Hittites. It is also known that the two branches into which the ancient Hebrews were divided — the Israelites and the Judeans — were in constant enmity with each other, which led to the destruction of the bridges between them. After the Assyrians destroyed the Kingdom of Israel, it also took with it the greater and lesser remains of the Hittite civilization, which had lived among the ancient Jews, leaving little of it to their modern descendants. Ausbach also disputes the correctness of classifying the Hittites as Brahmins on the basis of the images of them in the Prologue, Nyshan argues: even if the artist accurately conveyed the proportions of the body, the lack of information about its width does not allow us to judge the actual size of the object, which can vary within very wide limits for the same height. In my opinion, this circumstance speaks against the Hittites' hostility towards the Jews. The Armenians, with whom Nyshan compares the Hittites, are Hyperboreans, while the Jews, according to some authors, are Omassians; Here we can observe, apparently, a clear parallel between the Jewish monotheism and the hypothetical Hittite monotheism.

Ерулим стииеетим сѣментом, which became part of ancient

Jews, according to the theory of Nushana and his followers, are Amorites, whom they see representatives of the light, *голубого, длинноногового* and *высокого* types. However, the available data does not allow, in Ausbach's opinion, to judge with certainty the specific characteristics of the presumed producers of the Hebrews-Bondin of our time. The Hittite chronology cannot be considered reliable, as it, like the Hittite brachyography, is determined solely by images in the chronicle. However, the light pigmentation of the Amorites may be subject to some doubt, given the obscurity with which the ancient Egyptians understood the external appearance of the representatives of the peoples contemporary to them. In addition, Finder-Petri, for his part, defines the colour of the Amorites as "red-brown", which does not quite correspond to the actual shade. Along with this, there is no historical evidence of any attempts to confuse the Jews with the Amorites. The latter, who were once widespread throughout Palestine and especially numerous in the southern part of the country, are not mentioned at all in the Bible since the conquest of Palestine by the Jews. The few mentions of the Beomurim Jews do not indicate any mixing of the Jews with the Amorites, but in the relevant passages of the Bible there is talk of red-haired and red-skinned people, which are hardly identical to the dark-haired people of the Amorites, even if the latter are, in fact, related to them.

Thus, in the absence of conclusive evidence, Ausbach believes that the question of the influence of the Amorites on the anthropological type of the Jews should be treated with great caution. This is confirmed by some empirical data on the frequency of certain linguistic features among modern Jews. There, the insignificant percentage of Ammonites among the latter speaks of their inevitable mixing with the Amorites, especially if we take into account that the same proportion also includes the products of the later confusion of the Jews with the Dinnites. Therefore, the light-skinned and light-haired Jews are completely incompatible with the Donovans, incomparable to the former, meanwhile, in reality, it should be the opposite. The assimilation of the Jews, which occurred ~~at~~ the influence of the Amorites and the influence of the Semites, should be reflected in a more regular rhythm, rather than the light and dark periods of the year, which appear to be ~~consistent~~.

According to the accepted theory, it is the product of the convergence of two opposing forces: the light momentum of the Amorites on the one hand, and the dark momentum of the Hittites and Semites on the other. It seems difficult to accept Nyshan's argument about the Indo-European origin of the ancient Hebrews and the modern Jews. Ausbach rightly points out the simplistic schematism inherent in Nyschan's theory, which is based on the assumption that the Jews inherited their brachycephaly from the Hittites, ~~and~~ from the Amorites — the Dingo-like bonded slaves — the poverty of the pigment in the ompas and gas, as if it were a well-known ethnic group, contrary to its own nature, in its own way, it expresses the characteristics that are peculiar to it and its distinctive features.

The absence of any evidence of Jewish presence in Palestine prior to their arrival ~~in~~ settlement there does not, of course, any definite answer to the question of their anthropological type. This question is also clarified by the question about the prehistoric period, the period of the first Semitic migrations. Based on mere hypotheses, information about this period is very scarce. According to the theory of Kremer and Gomme, based on a number of comparative-historical comparisons and rejected by Ausbach, the earliest settlements of the Semites should be sought in Central Asia, west of the Pamirs. From there, the Semites moved en masse to Iran, southern Armenia and the Median lands in Mesopotamia, where over time they split into separate tribes. As a result, the original migration flow split into several independent groups: one moved to the south-east, into the fertile land of Luwia ~~and~~ having destroyed the primitive non-Semitic population — the Sumerians, Ammadians and Samites — became the bearers of Assyrian-Babylonian culture; the second group settled in the vast and fertile plains of Asia Minor, and on the Arabian Peninsula, bordered by the mountains of Armenia and the sea; the third was directed towards the west and formed the Canaanite peoples, the Linim and the Hebrews. However, all the migration waves of the Semites do not shed much light on the anthropological character of the Hebrews. The prevailing view in this regard, supported by Nyshan, is that the Proto-Semites represented a distinct race, but they lost their identity under the influence of intermarriage with the Moroccans ~~and~~ Armenians who lived along their migration route. Ausbach does not agree with this view, which contradicts the theories of Kremer and Gomme.

[illegible]

Based on data on the prevalence of flat noses among Jews, he notes that the Armenian type is not the most common among them and cannot be considered a constant feature, as can be seen in Mam and Morot. At the same time, Auspbach emphasises the presence among Jews of a number of linsonomic types, whose appearance can be easily explained by the influence of diverse environmental conditions, constantly changing throughout their numerous migrations. Among these types, the Semitic type, which is similar to the type of Arab Bedouins and the images of ancient Assyrians, occupies an important place. Palestinian scholars claim that there are often similarities between the appearance of Jews and Arabs.

In the first part of his article, Auspbach dwells in detail on the question of the origin of the Bondin Jews. Rejecting their connection with the Amorites on the basis of his previous arguments and pointing to the apparent irregularity in the spread of the belief among Jews, he considers it to be a phenomenon of a secondary nature, subject to constant wide variations and developing to a significant degree under the influence of natural selection. As a result of his reasoning, Auspbach concludes that Jews do not represent a mixed race *kat exochen*, in the words of one author, but, on the contrary, remain a relatively pure race, a true *Inzucht-rasse*, i.e., one that has developed under the influence of internal selection.

Ausbach's article was published by Professor Nyschan in the same issue of *Archiv fur Rassen-und Gesellschafts-Biologie* and can be summarised as follows. Nyschan, while acknowledging the validity of Ausbach's historical observations, nevertheless bases his conclusions on his own extensive research and the latest discoveries of Winkel, until the middle of the second millennium BC, Asia Minor, i.e. Asia Minor ~~and~~ all of Syria, was settled by a numerous, completely homogeneous people of Hittite origin. They were brunettes of the type with large noses and very sharp, high foreheads with a very pronounced, sharply cut chin. This type of ancient Near Easterners, named by Nyshan Armenodin, has been preserved among the present-day Armenians. The same applies to their images ~~in~~ the prologue, which, in view of their sharpness and height, should be characteristic of all ancient images.

According to Nushana, the greater width of 7ogovy is because its dimensions under these conditions represent a pathological phenomenon. Explaining the origin of the Beomura Jews, Nushana agrees with those who attribute their appearance to intermingling with the surrounding population, although he does not completely reject Ausbach's theory, but, unlike the latter, he rejects the possibility of a distinct Jewish type and race and recognises the existence of an independent Jewish ethnic group.

In his immediate response to Ausbach's remarks, he emphasises that the Armenian population of Syria and Maghreb is not included in the scope of the survey. Asia did not fall within the scope of his observations, but there was a migration wave of that branch of the Somatic people, the ancestors of the Jews, who settled in Palestine and never reached northern Syria. Thanks to him, the influence of the Hittites may have been superficial, but the brachycephaly of the Jews, unlike that of the Armenians, is evident from the data itself. According to the data, the average height of Armenians is above 85, while the average height of Jews is between 80 and 85.

Ausbach, as we can see, supports Nyshan's conclusions with his analysis of historical data. On the other hand, however, considering the Proto-Semites to be the direct ancestors of modern Jews, he also gives a rather controversial explanation of the origin of the name, as it can hardly be considered the origin of the Brachial of the primitive Semites.

He undermines Nushana Weissenberg's theory with his measurements taken among the population of Palestine ~~ad~~ited by me above. It appears that not only the Jews, but also, in particular, the indigenous population of Palestine, including the modern-day Legahs and Samaritans, are predominantly Dingo7, ue7o, in the author's opinion, it could not be, according to Nushanu, ~~at~~the decisive role in the formation of the population of Palestine belonged to the Hittites. At the same time, Weissenberg notes the complete absence of bonde in the same material, which contradicts Nyshan's theory regarding the origin of the Bondeans among modern Jews in ancient times and their descent from the Amorites.

Thus, the research of Weissenberg and Ausbach reveals that Nushana's Hittite-Amorite theory of the origin

Jews do not satisfy their own nature, but at the same time need verification and another higher opinion, as stated by Nushana, that Jews do not constitute a distinct anthropological type, but rather form a heterogeneous group of people who entered it ~~the~~ environment surrounding population Europe, — opinion, which has been repeatedly expressed before. At one time, Renan insisted on this. Later, Topinar expressed the same idea. Among the most recent supporters of this view is Godstein, whose article, despite its modest length, is worth dwelling on, especially in view of the fact that the author resorts to a new argument to confirm his idea, which seems to have attracted the attention of researchers.

Gordstein first and foremost reduces to a negligible degree the influence of the Hananim exiles on the origins of modern European Jews; their appearance is mainly due to proselytism, which was widespread in the early periods of Christianity. But even assuming the existence of Jewish families who, for commercial and other interests, migrated from ancient Judea to various parts of Europe and other parts of the world, it should still be borne in mind that the descendants of the ancient Jews could not possibly include the entire current Jewish population of Europe. It should be remembered that all of them lived in poverty, and were subject to all kinds of economic and political restrictions, and often persecution, and under such conditions, the survival of their descendants cannot be guaranteed. And ~~in~~ Godstein family refers to the results of a statistical study of the noble families of Sweden in that country from 1626 to 1890. 2,890 families were elevated to the nobility; and as of January 1896, according to official data, there were ~~8~~ families, i.e. 2,088 or 72% had died out, with the nobility suffering more than the commoners. Statistics on noble families in some German and other regions also indicate their relatively rapid extinction ~~in~~ the nobility. For example, in Augsburg in 1368 there were 51 noble families, ~~in~~ 1468 there were 13, and in 1538 only 8 remained; In that year, due to a shortage of nobles for election to the local council, 42 new nobles were elevated to the nobility, but nevertheless, by 1649 the number of nobles in the same Augsburg had fallen to 28, of whom

A few have survived to the present day, thanks to the fact that they joined the ranks of the nobility. In Nuremberg in 1490, there were 112 noble families, of which only 4 could boast of having existed for a hundred years. In Nuremberg, the most numerous and influential patrician families died out: the most representative passed away in 1848. In Müggen in 1552, there were 629 noble families, of which only 152 remain today, barely 25%; 46 of the latter trace their origins back to the same 1552, while 18 entered the nobility in the 16th century, 82 in the 17th century, and 6 in the 18th.

XVIII. Based on such data, Goldstein asserts that the belief that millions of modern Jews are descended from a few scattered Jewish families from ancient Judea is a complete fabrication. So where did the Jewish diaspora in Europe come from? Where, then, is the actual homeland of modern Jews? The author of the article considers this question to be equivalent to the question of where Christians themselves came from; and the diverse anthropological type of the latter, in his opinion, is the same as that of the Jews, based on somatic unity.

According to Goldstein, the decision is based on the argument he presented in his article. It is impossible not to see the complete groundlessness of this decision. No one denies that proselytism was a fairly common phenomenon among the Jews of the early Christian era. But since it took place during a relatively short period of time, and since ancient times, throughout the Middle Ages and modern history, there can no longer be any question of any significant proselytism among Jews; Therefore, based on Goldstein's own opinion, it is difficult to attribute the origin of all modern Jewish migration to two or three waves of migration. In fact, the emigration of Jews from Palestine was not a sporadic phenomenon, the author believes. On the contrary, it was not forced and was accompanied by a mass exodus and, without a doubt, the arrival in Europe of representatives of ancient Jewry. There are no statistical data on the state of the Jewish population in past centuries, only estimates are available. It is indisputable that they lived mainly in cities, but this circumstance alone is insufficient to transfer the fate of the non-Jewish nobility to the Jews. Despite the territorial similarity, there is a significant difference in political, social, and economic terms.

In other words, it is possible to change the direction of birth and death rates in a completely different way. Rejecting the anthropological unity of modern Jews, especially European Jews, Goldstein finds a striking similarity with the results of all anthropological studies of the Jews. It should be noted that this article can serve as an example and, unfortunately, not the only one, of a superficial and one-sided approach to a complex and controversial issue, namely the question of the origin of modern Jews.

Like Goldstein, Straus, in his attempt to determine what Jews represent, pays close attention to the anthropological data collected by the latter. Because of this, he confuses and doesn't fully understand the concepts of Jewish type and Jewish linguistics, and when he talks about the first, he mostly means the features of the latter. There, relying on information provided by some travellers and researchers that Jewish types are often found among the most remote peoples of the world, it can be concluded that the Jewish type, which is unrecognisable in Europe, is not characteristic of Jews alone. Characteristic features of Jewish linguistics are found among the Japanese, the Todash, the Bamians (a people of central Brazil), Malay, Javanese and many others. This phenomenon is explained by Straus, according to Neman-Nietzsche, by the fact that certain linguistic features, found everywhere, do not have a racial origin, but represent formations, such as red hair, common to all races. The author explains the greater prevalence of this trait among Jews by the widespread practice of inbreeding (Inzucht) among them over many centuries. But even while remaining within the framework of his linguistic characteristics, Straus nevertheless seems to recognise, albeit with considerable reservations, the certain racial distinctiveness of the Jews. He classifies them as belonging to the southern branch of the Mediterranean race, whose characteristic features have been preserved among the Maghreb and North African Jews; At the same time, among the Europeans, there are also certain characteristics of the same primary origin, which distinguish them from the surrounding population. This is confirmed by the most important aspects of Straus's work, which are summarised in a small brochure dedicated to

anthropological characteristics of Jews.

The same theme is explored more broadly and comprehensively by Ogshan. Unlike any of the existing anthropological theories of the Jewish people, Ogshan first subjects to detailed critical analysis the triad of anthropological characteristics — pigmentation, height, and body weight, which serve as a starting point in this regard. Based on this assumption, since all biblical information about the ancient Hebrews is of a vague nature, the author agrees with the long-held view of Voigtman regarding parallel variations: on this basis, the Jewish community among the Jews can be understood as a variant within the Hittite race itself. In the same way, rather than by comparison, one can explain the presence of enlightened individuals among the isolated tribes, as demonstrated by Straus, Gassen, and Kauffmann. and Schweinurt, the presence of light-skinned individuals among such isolated peoples as the Australians, Papuans, and the Amma in the centre of Australia. As for the growth of the Jews, Ogshan, like many other researchers, attributes prosperity primarily to the unfavourable environment. Critically assessing this view, the author does not reject the anthropological interpretation of the motif, but devotes a number of pages to it, drawing on the works of Ram, Nystrom and others, he attempts to prove, first, that brachythelia is particularly characteristic of the lives of poor countries and, secondly, that brachythelia turns into brachythelia with the growth of mygura. Referring to the Jews, he attributes brachiality to the result of intense intellectual activity, while in the brachyielagia of the peoples with whom the Jews identify, one can see the movement of life in seven stages. In his latest reflections, rejecting the fundamental principles of mass media and guided by the data of modern anthropology, accepts the massification of Gemini and divides the Indo-European family of peoples into two unequal groups: the northern, mantochronic, i.e. with a light complexion, embracing the Mehtovs, Germans and Slavs, and the southern, melancholic, i.e. with a dark complexion, embracing the peoples of the Pre-Romance, Pre-Asian and North-Alpine. The latter, the Meganochronic, is divided into three subgroups: the peoples of North Alrim and Arabia, and the peoples of South Asia and Southern Europe, and the Jews, who are considered to be the descendants of the first and second subgroups. According to Ogshan, the ancestors of the Jews should be considered the ancient Egyptians, mm

representatives of the Aryan branch, and the ancient inhabitants of Mesopotamia, representatives of the Near Eastern branch. Summarising his analysis, the author concludes that the Jewish people constitute a homogeneous racial organism ("einheitlicher Rassenkörper"), which has been preserved in essence for at least two thousand years and represents a unified entity in a genetic sense.

All of these assumptions are undoubtedly capable of causing a number of controversies. In particular, the question of the possible change in the form of the 700 under the influence of certain factors is controversial. A definitive decision on this issue, accepted by the majority justified by the opinions of prominent authorities, cannot yet be considered accepted in science. It is also less convincing and is linked to the explanations of the brachycephaly of non-Jews, with whom Jews are often compared, based on the widespread prevalence of flat heads. It is worth noting that in some separate cases it is observed and can be attributed to the decisive moment, it is hardly possible to attribute to it the widespread prevalence of poverty, given the diversity of the economic conditions in those areas where Jews and non-Jews live side by side. Moreover, the latter position is based on very similar conclusions by Edta and Auspbach, to which he refers not only briefly, but also in great detail. It is impossible to ignore the fact that both authors, Edt and Auspbach, treat the ancient destinies and beliefs of the Jewish people in the same way, which are believed to be the ancestors of modern Jews. The first, Edt, in his analysis, apparently follows Nyschan's scheme, which he confirms in almost all its details; Ausbach, on the contrary, decisively refutes this scheme. Oshan, this part, based on the data of both previous authors, but to a lesser extent guided by completely different grounds, paints a different picture of that period in the lives of the ancestors of today's Jews. It is difficult to say which side is right. However, we can say with greater or lesser certainty that that Nyshan's coherent theory, which seems to have successfully resolved the question of the anthropological origin of the Jews, is ultimately lacking in conviction. But what remains certain is that his research gave a new direction to anthropological thought.

It is precisely in the direction of archaeological research into those areas that were once home to numerous nomadic tribes, among whom the ancient Hebrews lived. And indeed, the archaeology of Per. Asia is currently making great strides and continues to be enriched by new discoveries that shed light on the country's distant past. It is hoped that the fundamental analysis of the findings will give researchers new leads for the discovery of the "judaeus primigenius", research of the motor of Weissenberg, who made his many observations in Egypt and Palestine.

Large-scale research, such as archaeological research, may be successful in solving this problem, but it does not diminish the importance of current and future anthropological and anthropometric work undertaken with the same purpose, especially the initial goal in both directions remains, despite the sceptical comments that arise from time to time, the same fundamental anthropometric principle — the 7-point method. It can be safely assumed that the development of anthropology is closely linked to the concept of the sevenfold human being, which has become a staple of our science. And if present the aforementioned scepticism is still prevalent, this can be explained by the fact that anthropology, like any other science, and which, at a certain stage of its development, necessitates a review of prevailing positions, including those have been applied to date, which are characteristic of certain types. Modern advances in natural science, and in particular in biology, have also enriched the field of anthropology with new areas of research and new criteria for classifying species. Observation and experience seek to understand and explain previously unknown and unexplained conditions of variability and stability in connection with the inalienable influence of heredity. her inheritance. The main understanding and other somatic perceptions, being an unalterable expression of her self, and therefore remaining an indispensable basis on which the recognition of possible variations is built, cannot, nevertheless, fail to be consistent with the requirements of the latest scientific thought. The systematic approach is replaced by a critical one, which sets the limits and conditions for the application of the main principles anthropological analysis. The study permanent

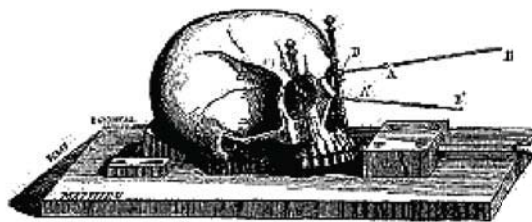
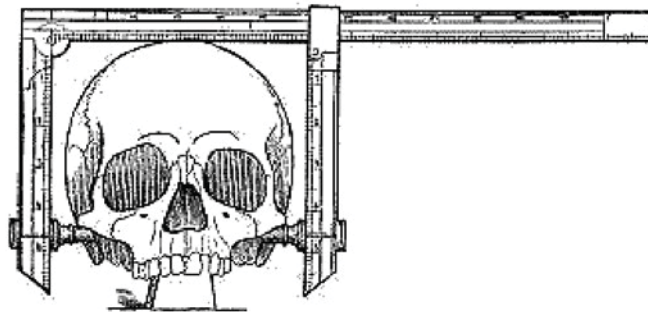
The peculiarities of modern society will be addressed, thanks to this, in a more comprehensive manner, and at the same time, the opportunity will be provided to find a more correct solution to the anthropological problem of the Jews.

Summing up everything that has been done in the field of anthropological research on the Jewish people over the past ten years, it should be noted that that not only have many completely new observations been collected, but new approaches and new theories have also been developed. As they continue to develop, these perspectives and theories will undoubtedly change under the pressure of critical analysis and may give way to others that are more productive, but they have undoubtedly paved the way for anthropological research. more fruitful ones, but they have undoubtedly paved the way for anthropological research, which promises to yield positive results. The new observations, diligently collected by Fishberg and Weissenberg, do not support the idea, held by many, including myself, of the monotipicity of European Jews and, iparticular, mainly their core — the Russian-Pugovs, but, on the other hand, they confirm the long-established assumption about the atypicality of non-European Jews — the Jews of Persia, Asia and North America. However, having established this fact, the above-mentioned studies don't explain either the conditions of the origin and spread of these two types, or the reasons for their separation. Further work is needed to rework the existing materials in the light of all the latest scientific developments and, perhaps, to collect new, verified observations. Both of these constitute a serious challenge for future researchers.

To the anthropology of A. Z.

Smin

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The birds, which derive their name from the mother they inhabit, live mainly in areas between 9° north latitude and 25° ~~south~~ latitude. The range of the ne7ry extends 10–12 degrees west of a line drawn from the mouth of the Senegawa River in Timbuktu and continuing eastward to Sennar. The area is narrowed by the Sené River ~~at~~ the Niger River. The route follows the old road and takes ~~the~~ dark, woolly population of Alrimi, with the exception of the light southern Alrimani, as well as the light northern and eastern Alrimani. Within these boundaries, the Ne7ry are divided into two large branches — the Sudanese Ne7ry, who inhabit Sudan and the coast of Upper Guinea, and the Bantu Ne7ry, who live in sub-Saharan and southern Alrime. The basis for this division is the language spoken in the region. There, Bantu languages are characterised by the fact that the same stems are used with different prefixes in different contexts: for example, "omu-ntu" means "ueховем"; the plural ~~иисхо~~ — "хюди" will be "аба-нты". Sudanese languages, on the other hand, are spoken by peoples who have been subjected to significant influence from Hamitic languages. In general, the presence of non-Austronesian languages in a given area is quite rare and can be distinguished, in particular, among the ~~черно7о~~ населения Верхней Гвинеи, ~~шехый~~ ряд

independent ethnic groups.

One of the most recent and, moreover, quite numerous, are the peoples of "sys", the "Sve" and the "Ivi", who inhabit the coast of Benin from the Volta River to the Ogun River, and extend north to the 8th parallel. According to M. Shchegolev. Agbena, the conclusions of other researchers and those of me are consistent with the conclusions of Ratay and Remy, and the population can be divided into the following seven groups. Firstly, there are the "sys". They live in the west between the rivers Kulo and Mono and from the lower Zamo to the river Nomy. The third group, the "lon", better known as the Daomey, occupies the Abomey region between the rivers Koulo, Ey and Veme. The "Ma7i", the third branch of the sys peoples, are based in the humid areas north of Abomey. The remaining branches of the population are the "Ango" between the rivers Volta and Ogun. The Angus and the Mpe, already extend beyond the borders of the Dahomey territory. In addition to the aforementioned, there are also, most likely, representatives of other neighbouring tribes within the boundaries of Abomey, the Mam in the east, the Ashanti in the west, and the Pasuni branches of the Luba in the north.

It encompasses all the diversity and certain linguistic peculiarities, and the question remains largely open. Some researchers do not find much difference between the many branches of the Sudanese peoples, but also between the , the , and the Bantu peoples. On the contrary, they demonstrate the diversity of many anthropological characteristics, such as height, weight, even the degree of intelligence, etc.

A large number of representatives of the Sudanese tribes, namely those known as the Daomey and speaking the Ivi language, could be seen in 1909-1910 in Moscow, in the Zoopoo Garden, where during the second half of the year a troupe of about 30 people, natives of Zamoje , and neighbouring areas, gave unique performances. All of them were subjected to a detailed anthropological study by me, the results of which are presented in this article. Preliminarily, however, I can report some preliminary information about the homeland of the subjects studied, supplemented by the available historical data.

The majority of the information currently consists of a comprehensive monograph, created by me in 1894-1895 and previously

The south side of the Daomeya is occupied by the Nevogni Bereg of Upper Guinea and is washed by the waters of the Atlantiques. The southern side of the country is occupied by the Nevo River in Upper Guinea and is washed by the waters of the Atlantic Ocean, in particular the Benin Gulf. To the east, it is bordered by the Togo River, to the west by the Angolan border; to the north, it borders the region of Mache. The surface of Zomea, equal to 369 thousand square kilometres, represents a vast plain, rising evenly to the north. The coastal lowlands are covered with bogs and swamps, which are distinguished by their abundance of Avon, Nohus, and Zenam and Inmopadu; the latter, together with its numerous branches, gave the name to the Nats people (i.e., the lake people). The rest of the country, quite hospitable, is covered in places with rich tropical vegetation, rivers and lakes. From north to south, the country is crossed by numerous rivers, the most notable of which are the Veme and Omara; most of them are unnavigable. The climate is uneven, changing from season to season, and is characterised by four periods: the first is from December to mid-March, a period of great dryness; the second from mid-March to mid-June — a period of heavy rains, the third from mid-June to mid-October — a period of moderate dryness, and the fourth from mid-September to December — a period of light rains. In terms of climate, northern Zhamoia is characterised by a healthier climate than the south, where, especially in periods of rain, there are frequent heavy downpours, including heavy floods. The most important rivers in Zomea are the Vaida and Ahuda, Porto-Novo, Abomey, Kotonou, Grand Popo and some others. According to legend, the Tsem people migrated to the borders of the Zome region from the interior of the motherland. Historical information about the Daomei is scarce, and dates back only to recent times, to the time of the arrival of Europeans in the 17th and 18th centuries, when industrial interests, and later with colonial ambitions. Initially divided into a number of independent states, the Sudanese tribes, including the Daomey, gradually lost their political independence, either in fighting among themselves or under the influence of prolonged wars with Europeans, and at present, not only Upper Guinea, but also Lower Guinea is divided into many small areas belonging to European powers. The country itself

It appears to be the property of France. The poverty of the local population cannot be explained by the current situation. According to one source, is estimated at 180,000; according to other sources, the population must be significantly higher.

All the subjects I have studied — 22 men and 3 women

— originally from the aforementioned seven tribes; except for one man — a native of the Badagre tribe, in the neighbouring Angi tribe of Nagos, who is related to the Lamea tribe. Their ages range from 16 to 42. As for the three women, although they declared their age to be 27-28, for certain reasons, it is significantly reduced, and our estimates should be no less than 40. With regard to two subjects (nos. 20 and 21), it should be noted that they are not considered to be reliable sources, as their mothers were born in Łaґомен, and their fathers (No. 20) were born in Bombay, and the other (No. 21) was born on the island of Ramayana. These two subjects did not differ in appearance from the others, about whom we will speak later. It should be mentioned that some (including three women) of the people I interviewed in the 1990s have already been interviewed in Berlin and Nondon, and it seems, in Zurich, but all attempts to find the processed verses in the literature have, unfortunately, been unsuccessful.

My impressions of their appearance are based on my own observations. They are, for the most part, plump and round; there is no noticeable difference between them. The brow ridges are often pronounced. The forehead is predominantly rounded, both in the longitudinal and transverse directions. The forehead is, for the most part, evenly rounded; other forms of the forehead, with a prominent or flat forehead, are rare. The muzzle is long and broad, very rarely rounded. The bridge of the nose is usually depressed, sometimes flat. The nostrils are horizontal, open; the lips are thin. The nose is straight, broad and slightly curved with the eyes. The lips are thick; they are of medium thickness; the chin is large, pointed and straight, rarely protruding. The ears are medium-sized, not protruding, and pressed to the head. The muzzle is often overgrown, but not separated. The forehead is evenly rounded, sometimes with 1-2 protrusions at the top. The ears are large, pointed, without gaps; damaged ears are rare. In some subjects, the ears are flattened for improvement. Three subjects have tattoos. One of them has a characteristic cross-shaped scar on the back.

along the seam, and on the front surface of the front part.

The third tattoo is the same as the second one. The third tattoo is more complex: on the inside of the left forearm there is an image of a mother and child, and on the inside of the right forearm ~~there is~~ an image of a mother and animal. The size of the tattoos is quite large. The density is average. Three of the women can be considered fat. The average height (of the men) is 76 cm. In addition to the aforementioned characteristics of the Daomei people, their average height, measured with a Bromometer, is 69° for men and 68° in women.

All subjects have straight, curly hair, with an average length of 20 cm. Their hair is dark blond and wavy. They are all stiff ~~and~~ thick; however, in subjects with wavy hair, the latter are slightly curly. The eyes are dark brown in one of them, which I noted, and brown in most of the others; 20 have ~~dark~~ light brown with radiant brown patterns. It is possible that it is not necessary to verify its authenticity, ~~and~~ in the opinion of most observers. In our observations, ~~we~~ noted that it is dark blue, and in both males, it is very blurred. Thus, in my opinion, they all represent a homogeneous group of the dark type. I also classified the light-coloured mujat as belonging to the same type on the basis that, in addition to the light-coloured pigmentation, it ~~has~~ light-coloured radii in the iris.

The average height of our men is 1651 mm ~~and~~ that of our women is 1617 mm. Miss, who measured 8 women and ~~9~~ men, found that the average height of the former was 1654 mm, and that of ~~the latter~~

— 1573 mm. However, having measured the population of the neighbouring village of To7o, neighbouring ~~Ла7омеей~~, the average height of some ~~тусемшев~~, derived from the same source and based on observations, is 1649 mm (for men). In both cases, the height of men coincides with our average. This is not the case when comparing our data ~~with~~ that of other authors. There, d'Alembert, who directly observed the Daomei, attributes their high stature to their species, determining their average height to be 170–180 cm. The men and women measured by Guigot had a height of 1707 mm. Three of them were significantly taller than ours. However, looking more closely at the height of the shorter subjects, and especially at the distribution of heights by height categories, we find that the greatest number of subjects, in equal proportion, falls into both categories.

short stature (up to 1600 mm) and tall stature (1700 mm and above), and thus, two new average stature categories, namely 7 cm short stature with an average of 1562 mm, and 8 cm for tall stature, with an average height of 1752 mm. The latter category can already be included in the data of d'Alembert and Guida; the former, however, stands apart. Although our anthropometric data is limited, the accuracy of our observations gives us some grounds for assuming that we are dealing here with two distinct types of stature, perhaps two races: short and tall. At the same time, we cannot ignore another circumstance. If not all, then most of the people who were subject to my research, in the course of a number of years, led a mobile, active and intense life, which has led to their temporary stay in Moscow. Inadequate nutrition, excessive consumption of alcohol, to which they became addicted during their long journey through Europe, could not but have a negative impact on physical development, and in particular on their growth.

Let us now turn to the consideration of *физическое развитие*. The average *рост* (for some men) is equal to 77.56, i.e. our men are distinguished by their genuine dignity, although they are quite modest in their subordination. According to Vogla, the average weight of T70 is 73.7. In the same place, we find women who are smaller than ours. There, the average *вес* of 13 Ashanti is 76.9, that of 37 representatives of the Fugbe tribe is 74.3, for 14 Tsemue of Cameroon — 75.1, for 27 Ne7rov of Kru — 75.1, for 62 Iogolov — 75.2, for 29 representatives of the Mandin70 tribe

— 75.5. Accordingly, the average value is calculated based on the average value, and when grouped according to the norms, the values are divided into nine categories, in eight sub-categories, in three — meso-categories, and in two categories sub-subcategories. Determining the average mass separately for each of the subjects, we find that for the former it is 77.23 and for the latter 76.28, i.e. high-income households are not significantly closer to the median income than low-income households. We also note that, along with greater durability, high-quality products are distinguished by larger dimensions (193 mm) of the largest longitudinal diameter, while low-quality products (185 mm). The main mass is 76.53.

All 7-litre engines have transverse-longitudinal displacement.

We provide information about the height and length of the Da7omeyev, which allows us to judge the shape of their profiles in terms of their more or less perpendicularity to the longitudinal profile. The average height-length ratio of the umasate is 67.66, which corresponds to the characteristics typical of our da7omeyev. Indeed, among them there are two orthoelats and osinueltats; the rest, 19 in number, are nisolatats. A different approach is used when determining the weight of separate nisolatats and vysomopolatats subjects. The height-length ratio of the former is 67.29, while that of the latter is 69.08: in other words, high-altitude subjects are more high-altitude than low-altitude subjects. The average mass is 67.31.

The two types described — 7040BЫHЫЙ and BЫCOTHO-ПPOДOЛЪHЫЙ — reveal the more or less distinctive features in the form of the 7040BЫ part of our да7омейшев. We will focus on the characteristics of the nose and bow sections the of the bow section. The nasal bone is the longest bone in the skull, a v e r a g i n g 184 mm, and is distinguished by its medium to large size; its minimum height (up to 170 mm) is found only in one case; in tall individuals (187 mm) it is slightly higher, and in short individuals (184 mm) it is slightly lower. The relative weight of the tail (11.2), expressed in terms of growth, gives a lower ratio for short individuals (10.7) than for tall individuals (11.8). The average weight of 74.45 is characteristic of mam relating primarily to m mesopolatats: and, indeed, there are 19 ue40B0em among them, and only one ue40mopolatats and two xameopolatats. When comparing low-risk and high-risk omas in this respect, it can be seen that the average weight of the former (72.88) is slightly less than that of the latter (74.34), i.e. tall people are more dominant, despite the fact that they are absolutely shorter, they have a relatively wider range than short people.

The nose, with an average weight of 88.86, is significantly lower than the data for 13 Asanti (107.5), 2

(101.6), 52 Еамбеси (101.5), 17 representatives of Fugbe (95.3) and 44 Tunisian nobles (96.3). According to the nasal classification, our compatriots are divided into mesorins (6 ue4.) and natiros (16 ue4.); there are no genitorins osupernatiros among them. Tall people have a slightly smaller nose, but their nose length (86.61)

than the short ones (89.0).

Three women with an average height of 183 mm have a nose length of 75.23; their nose length is 88.38.

Summarising what has been said about the 7 types and 7 characteristics, we can conclude that there are apparently two types among them: one is high-ranking, dignified, *типсишеләх, хамепросоп* and *хепторин*; the other is low-set, *кәчәк* less *доухо-* and *типсишеләхийей*, with a more prominent *хишом* and a wider nose. It is not possible to provide a more detailed description of the two types due to the limited nature of our material, and also due to the complete absence of comparative data. On the other hand, this duality of the Lisun type may, to a certain extent, be an expression of their anthropological diversity, as suggested by some researchers who directly observed the inhabitants of Nevogniye to Berega. For example, Inde notes that coastal dwellers are more developed and taller than the population of inland areas.

The horizontal circumference of the *7ogovy da7omeyev* is on average 556 mm and varies between 535–602 mm; its ratio to height is 33.7 (with a maximum of 36.2 and a minimum of 30.8). When calculating the horizontal circumference separately for each growth group, the absolute value for the low growth group is 548 mm and the relative value is 35.1, while for the high growth group it is 561 mm and 32.0. In other words, the absolute dimensions of the horizontal circumference change in direct proportion to height, while the relative dimensions change in inverse proportion. The corresponding values for women will be 570 mm and 35.3; given the abundance of water in our country, the values for men should be at least as low.

The average height of the 7th group in the vertical projection is 220 mm and in relation to height 13.3, with individual measurements of the first from 206 to 240 mm, and the second from 12.3 to 14.7. The average height of the 7th group is 212 mm and 13.6, for group 7, the height is 229 mm and 13.1, i.e. in the vertical direction, the variation in weight is also dependent on height, and variations in horizontal mobility. In three women, we have an average of 218 mm and 13.5.

The height of the *da7omeyev* is on average 128 mm (min. — 110, max. — 143); its ratio to the vertical height of the *7ogovy* is m.

The composition is 58.01, and the growth rate is 7.7. The differences in size depending on height are the same as those described above, namely, in the group with low height, the height of the upper limb is absolutely (125 mm) smaller, while in the tall group (133 mm), on the contrary, tall people have a lower height (7.7), while short people have a higher height (8). The height of our da7omeev is 129 mm, in relation to the weight 7ogovy in the vertical projection — 59.25, and in relation to the height — 8.0.

The maximum longitudinal diameter has already been mentioned. The maximum transverse diameter, with an average weight of 147 mm, ranges from 136 to 157 mm; its relative weight in terms of growth is 8.9 and varies within a narrow range from 8.1 to 9.7. Among short people, it is absolutely smaller (143 mm) than among tall people (147 mm); relatively, on the contrary, it is smaller among the former (9.1) than among the latter (8.4). The mean diameter of the female is absolute — 147 mm, relative — 9.1.

The outer diameter is 128 mm, which is less than that of low-profile tyres (125 mm) and greater than that of high-profile tyres (129 mm). The relative weight, expressed in terms of the largest cross-section (87.3), does not change in the two growth categories, but coincides in both cases with the average. In women, the corresponding weights are 133 mm and 90.4 mm. are 133 mm and 90.4.

The smallest diameter, average weight of the motor is 106 mm, which is slightly less than that of low-power motors (104 mm) compared to high-power motors (107 mm); and their relative dimensions (72.3); also expressed in terms of the largest transverse diameter, they differ from the average in the low-stature group (72.9) and in the tall group (72.4). The smallest relative dimensions are those of the transverse diameter: absolute 111 mm, relative 75.6.

The new genus has already been described above. The maximum width of the genus, equal to an average of 137 mm, is greater among the tall group (139 mm) than among the short group (134 mm); its relative weight, in terms of growth (8.3), is less in the former (7.9) than in the latter (8.6). The smallest width of the wing is 138 mm on average and 8.5.

The upper width of the da7omeev's mam is absolutely (103 mm) and relatively (75.5 — in relation to the maximum width) much narrower than the lower one (101 mm and 74.1), i.e. their width narrows very slightly. In women, the lower width (108 mm and 78.5) is greater than the upper width (104 mm and

75.4), i.e. their $\chi_{\text{ишо}}$, on the contrary, widens мнису .

Description of the dimensions of the body with the exception that the body width among the low-growing group (67°) is not less than among the high-growing group (69°); in the latter, it coincides with the above-mentioned average.

Description of the dimensions and proportions of the thigh and monoecious plants I am familiar with the thigh, as the distance from the acromion to the raphe perinei is taken as the standard. The torso length determined in this way is relatively small in most subjects, with a ratio of up to 33.0: This was observed in 12 subjects; 5 subjects had an average and greater relative thigh length. With an average value of 545 mm and a relative value of 33.02, low-lying areas have a higher relative $\chi_{\text{ишо}}$ (32.41), especially in absolute terms (506 mm), while tall people have a lower average height (32.65 and 572 mm).

The average height of the subjects (822 mm and 49.83) is already less than average; and, in fact, the subjects with the highest scores (12 points) have the lowest average. The worst indicators are observed in the tallest group: with an absolute height of 845 mm, the relative height reaches only 48.26. The lower limbs are not as well developed among the short-statured: their relative dimensions exceed half of their height, namely, they are determined by a ratio of 50.91 with an absolute weight of 794 mm.

Rooms and bedrooms are mainly square. Small sizes with a ratio of up to 43.0 for rooms and up to 50.0 for bedrooms are found in one square metre of room space; medium sizes are found in 6 and 7 subjects, while large sizes, with a ratio of 45.01 and above for the upper and 52.01 and above for the lower, are found in 15 subjects. When comparing low- and high-sized subjects in terms of monoeciousness, it can be seen that the relative sizes of both are the same; while the absolute values are significantly higher in low-altitude subjects (low-altitude subjects: height — 711 mm and 45.62, weight — 834 mm and 53.41; tall: head — 798 mm and 45.59, feet — 937 mm and 53.45).

Regarding the proportions of the upper and lower parts of the body, namely the head, shoulders and chest on the one hand, and the hips, thighs and feet on the other, the following can be said. The absolute dimensions of the upper limbs everywhere significantly exceed those of the lower limbs; in relation to the upper limbs, the lower limbs are more or less uniform in categories of growth. The ratio of the upper to lower limbs is

+70% уменьшение, т.е. в отношении таза и плечевых суставов и шейной части туловища. Это может изменяться в зависимости от роста. Соотношение переднего и заднего плеча бедра ниже у высоких людей, чем у низких; другими словами, соотношение переднего и заднего плеча бедра ниже у людей с коротким ростом, чем у людей с высоким ростом. Из-за отсутствия сравнительного материала, невозможно сделать сравнение и проверить пропорции частей тела.

В описании, мы будем описывать их рост и ширину их вытянутых рук. Эта величина меньше роста в одном случае, равна росту в другом, и превышает рост во всех остальных 20 случаях, достигая максимального соотношения 110.1. Среднее соотношение 104.6, с большим разбросом среди низких людей (105.5) чем среди высоких (103.4). Абсолютное значение показывает противоположное явление: высокие люди имеют значительно больший размах рук (1811 мм) чем низкие (1647 мм).

Высокие люди, конечно, отличаются своими длинными ногами, стройными руками и изящными чертами. В общем, их пропорции в основном схожи с европейскими. Некоторые отклонения можно объяснить ограниченным количеством наблюдений. Это обстоятельство мешает мне предоставить более подробное сравнение измерений и соотношений, полученных выше, с соответствующими данными для некоторых европейцев.

Не воображая, в этом смысле, что пренебреженные условия существования являются монстром, в своем роде, они остаются, однако, в смысле определенного рода рабства, оставляя много желаемого. Их бедность сравнима с бедностью евреев, которые являются самым бедным народом в Европе. И то, что было сказано о возможных причинах медленного роста еврейского населения, можно правильно отнести к объяснению недостаточного развития их рабочей силы. Влияние европейцев, которые были особенно охотливы поселиться на побережье Верхней и Нижней Гвинеи в последние десятилетия, не является полностью положительным. Отменяя рабство и устраняя жестокость, сопровождавшую его, сопровождаемая многочисленными кровавыми расправами, европейцы также привнесли с собой много отрицательных аспектов своей цивилизации, таких как капитализм, сифилис, туберкулез и другие болезни, вредная механизация, и т.д.

It manifests itself in a decrease in the level of [искусство] бытосостояния населения. According to Dr. Kyu, many living in the neighbouring municipality of Togo, the sum of the negative influences of Europeans is not offset by the positive measures they are implementing in the local population. Recently, a peculiar ideology of educating non-Europeans in the spirit of European civilisation has emerged, an ideology recognising the need for close interaction with them, but completely ignoring measures to combat the negative influence on non-Europeans of the aforementioned aspects of our civilisation. It should be noted that before its implementation, the programme undergoes a thorough review and that in its new, revised form, it places the protection of the health of the population of Alrim at the forefront. [омысли]онно]о не]рмото population of Alrim.

As an anthropologist, I am pleased to express my sincere gratitude to the Anthropological Museum of Moscow State University in the person of Prof. Without the active assistance of N. Anuin, my task —to collect the necessary material — could not have been accomplished. I am also very grateful to N. A. Sinevnikov for his help in taking measurements and, in particular, for his work on cataloguing the data.

A brief guide to the study of racial anthropology

3. G. Nandau

CEPБEB

Pechamawo in K. Mamusew's monograph

1912

INTRODUCTION

At present, all natural sciences have at their disposal a large number of various manuals for practical work, ranging from multi-volume encyclopaedias to small pocket guides. In anthropology, not only in our country, in Russia, but also abroad, there has been a significant shortage of practical guidance in recent times, in which modern principles of anthropology could be applied.

The lack of guidelines and principles that would be adhered to in all countries significantly hinders the success of anthropology, as it limits the ability to compare the research of different authors and, moreover, hinders the dissemination of anthropological research. We have worked hard to develop a measurement

scheme A. Petri A. Petri, Prof. R. Weinberg, pr. — dou.

A. A. Ivanovsky, pomoynoy amad. Tarenemy and others, but still, when one encounters those who are interested in anthropology (mostly foreigners), it becomes clear that none of them have any particular guidance under their belts, but usually just themselves, copied from that guy, to whom they are indebted for their knowledge.

with anthropological techniques.

As we know, anthropology, according to the definition of P. Martin, "Marine biology" does not yet occupy the position it deserves among other biological sciences in Russia. It will be interesting to see where this science is currently taught at universities. It appears that anthropology is taught at six universities, three colleges and one academy in Germany; at six Italian and five North American universities; it is taught not only at three universities in Switzerland, not only in Niverpu and Omcord, but also in Paris, where there is a special higher educational institution, the Ecole d'Anthropologie. Anthropology is taught in Austria, Belgium, Portugal, Spain, Bulgaria, Kyoto, Tokyo, Buenos Aires, and everywhere else by specialist anthropologists. Here in Russia, at Moscow University, thanks to our distinguished professor Dmitry Nimogayevich Anuin, anthropology is flourishing, although it is taught only in the Department of Philosophy. The only

The representative of anthropology in Russia is F. K. Vogomov, a private lecturer at St. Petersburg University.

We must hope that anthropology in Russia will sooner or later gain citizenship and be recognised as an independent science. After all, everyone agrees that anthropology — the natural history of the human race — is in every way no less interesting and less important than the natural history of the rest of nature; after all, everyone should be interested in their place in the world of living beings, especially now, after a series of successful discoveries in Switzerland, Germany, France, Belgium, Austria, Russia, America and other countries.

When compiling this guide, the author had in mind primarily his students, for whom everything described in this brochure is known from practical experience. However, it is possible that others who are interested in somatic anthropology and do not have the opportunity to attend a particular university this guide will provide an opportunity to familiarise oneself with the principles of anthropological technique and the most important questions currently being raised by this science. This guide, of course, does not claim to be exhaustive in any way, and the author will be sincerely grateful for any comments on this or that point, which will be corrected if a new edition is published.

For a more detailed introduction to anthropology, I can recommend the following technical manuals:

1. P. Broca. *Instructions générales pour les recherches anthropologiques*. Paris 1875. *Mem. Soc. d. Anthr. II Ser. Tom. II.*
2. E. Schmidt. *Antropologische Methoden*. 1888. Lpz.
3. Bertillon et Chervin. *Anthropologie metrique*. Paris. 1909.
4. P.N. Беѡвберг. "Главнейшие приемы современной антропологической техники." *Руск. Амп. Муш.* Year 5. 1905.
5. K.S. Ptsuma. *Krapomempur u awmponomempur. Ommuysk uz Pealwoѡ dwtsukloneduu medutsuwskux wauk. T. X.* 1912.

A very useful reference work, possibly with subsequent journals:

1. *Russian Anthropological Society. Moscow.*

2. *Mezvesmur Mnempamopskogo Oshchmva Nyumelea Ecmemvozavur, Amponologuu u dmvorafuu npu Mnempamopskom Moskovskom Uvvercememe (Works of the Anthropological Department).*
3. *Bulletin of the Moscow Academy of Sciences.*
4. *Bulletins de la Societe d'Anthropologie. Paris.*
5. *L'Antropologie. Paris.*
6. *Bulletins of the School of Anthropology. Paris.*
7. *Archive for Anthropology. Braunschweig.*
8. *Journal of Morphology and Anthropology. Stuttgart.*
9. *Central Journal of Anthropology. Stettin.*
10. *Journal of Ethnology and Prehistory. Berlin.*
11. *Globus.*
12. *Journal of the Anthropological Association.*
13. *Journal of the Anthropological Institute of Great Britain and Ireland.*
14. *American Anthropologist. Lancaster.*
15. *Anthropological Review.*
16. *Proceedings of the Anthropological Society. Rome.*
17. *Petrus Camper. Amsterdam.*
18. *Biometrika. Cambridge.*
19. *Communications of the Winter Anthropological Society and Others.*

Essays and introductions to anthropology:

1. *Ranke. Der Mensch (Russian translation).*
2. *Topinard. L'Anthropologie (Russian translation).*
3. *Denicker. Les races et les peuples de la terre. Paris. 1900.*
4. *A. Pempu. Anthropology. M. I. 1890, part II. 1897.*
5. *J. Ranke. Physical Differences Between Human Races (translated by S. Krasov). 1911. SP6.*
6. *M. Hornes. Natur- und Urgeschichte des Menschen. 1909. I u II mom. Wien.*
7. *Haddon. The Races of Man. London. Milner et al.*

The human organism is aself-sufficient and anthropology is the study of the latter, i.e. anthropology looks at the former, man on the individual соотвѣтствующему type Homo, man in the past, there and in the present, everywhere, где тотъ meets человекem and остальными е7о.

Anthropology belongs, according to Brom and Martin, to the motivational sciences; this alone already distinguishes it from the individual sciences, which include, for example, anatomy, psychology and other basic sciences on which anthropology is based, namely anatomy, embryology and palaeontology, and consequently, thereby emphasises that these areas are necessary conditions for the successful development of anthropology.

Anthropology must be based on the fundamentals of the structure of the universe and the laws of development, growth and changeability under the influence of environmental conditions, such as climate, profession, lifestyle, etc. Anthropology should consider one of its most important tasks to be the study of the forms of human behaviour (culture) in the most ancient, prehistoric periods.

— and all these data provide scientific knowledge and bring us closer to solving the question of the origin of humans, one of the most important problems in anthropology, which is being studied on the basis of comparative anatomy and is considered by some to be a side theory.

A number of interesting questions, for example, remain to be addressed by anthropological theory. Questions of the origin and evolution of species (Darwinism, Lamarckism, neo-Darwinism, neo-Lamarckism, the theory of mutationism), questions of heredity and so-called lamigran anthropology, questions of hybridisation, which, following the famous experiments of G. Mendel, have been the subject of extensive literature over the last 10 years.

To familiarise yourself with the current state of knowledge and the origin and evolution of species, including the theory of evolution, we recommend a collection of articles published in Munich in memory of the 100th anniversary of the birth of N. Lapin.

§ 1

The question of the origin of *ueʎobema* is surrounded by many hypotheses, but the main ones are that according to some, *ueʎobem* originated in one place on the globe, while according to others, it originated in different places. Theories that assume the origin of stars on the same sphere at one point and one time are called monogenetic; while those that assume multiple origins are called polygenetic. The main representatives of the first theory are currently Gemmell, Schwabe, Raub, Pate, and others; the second theory is currently supported by the well-known Steiman, Kaga, and others.

The most detailed, but at the same time very convincing, scheme of the genealogical tree is given by Gemmell.

In the 7th tabulae (*Progonotaxis hominis*) 3. Gemmell identifies 30 species of *Homo sapiens* and divides them into two large groups, according to whether or not they have evidence of organic remains. Gemme gives the following classification of the highest vertebrates:

1. *Cmapemę marmęmę, contemporary npědsmauwumelr komorękom rvlrjęmę navuaw u mawdpul.*
2. *Younger marmots, to which the so-called wośamye obezrwy belong.*
3. *More mature human-like creatures — nervous gu66ows.*
4. *Younger human-like apes, to which opossums and mummas belong.*
5. *Ape-man — Pithecanthropus erectus (Homo erectus)*
6. *Early humans — Homo primigenius.*
7. *Reasonable man — Homo sapiens.*

The third hypothesis of Hemmell has many supporters at present.

According to another hypothesis, defended by Straus, Van den Broum and others, it appears to be the most ancient and, in some respects, the most primitive, but at the same time, in terms of its development, the most highly developed form of animal organisation. On the basis of

bio7eneticmo7o samona Gemmexya (ontogenesis is a mrate repetition of [иxo7enesis), it would be expected that the ancestors of humans and apes would exhibit ape-like features, which should, of course, be characteristic of their ancestors. feality, omasuzas the opposite is true: not ueovuecmisny sarodyshev uepen and tas pomasuzas piteomoidnye forms, but on the contrary — obesyen sarodysh discovers ueovue-like forms. In any case, according to the 7th hypothesis, the forms of uerepa and tas in monkeys are already similar after that, mam uexovem oтдеxиxся от обpe7o торня предтов.

The question of the possible future occupies a large place in anthropology.

L'homme fossile n'existe pas, i.e. there is no such thing as a fossil man — since the time of the famous Cuvier, the unshakeable belief in the immutability of species, the authority of the theory of transformation of organisms, which arose at that time, did not last long; and we already have a wealth of successful examples, undoubtedly confirming the existence of a completely unique species, namely, the Neanderthal type, which lived in the very heart of the world.

Already in the 1870s, many discoveries had been made, but the most important was the discovery made in the Rhine province in 1856 (not far from the Lusseldorf in the Neander Valley). At that time, there were no mummies there; in one pit, workers found an unburied mummy and a partially preserved mummy. The first scholars to recognise and correctly interpret the meaning of the verses were Fyugro, Shaulhausen, Brom, Gemsini and Kin7. According to the latter, it was attributed to an extinct species called Homo neandertalensis.

In 1889, Professor of Anatomy at Nüttich, Freiherr von Freypont, described two other similar fossils found in Spy, Belgium. At first glance, they bear a striking resemblance to the Neanderthal fossil... They were discovered in northern Croatia, not far from the town of Krapina, during excavations by Professor Paeontology and Geology in Apamea, Goryanova-Kramber7era. The research continued until 1903 and was described in a number of scientific monographs. Due to the peculiar structure of the skull and facial bones, the remains found here are also considered to be similar to Neanderthals.

similar to Neanderthal ones.

Over the past seven years, many successful discoveries have been made in France by Boyer and O. Hauser (in collaboration with Professor Kaauw). In addition, Professor Schothensam discovered a famous lower jawbone in Heidelberg. The entire group of ancient bridges, discovered in the depths of Neanderthal, Spi, Krapina, Chapelle aux Sains, Perigord and Mauer omo Geidberg, belongs to an extinct species, which can be called by one name: Homo primigenius. (Shvab).

Pro. Kaau emphasises the following characteristic features of this race:

In most modern humans, the nostrils are located between the orbits, which are separated by a horizontal line drawn at the very top of the aperturae nasalis. In Hominis primigenii, this is observed to a lesser extent: the orbits and piriformis aperture are very close, the orbits are narrow, and the distance between them is quite small.

With regard to the bones of the skeleton, Kaau finds that the femoral bone on the transverse plane is completely smooth; the joint surfaces are very wide and smooth; and the caput femoris is also large. The gradual thinning of the thigh in the direction of both spines, characteristic of modern age, is not observed in the examined patients. The 7-centimetre reduction in the length of the femur is striking.

Pro. Shvabe is concerned with the study of the form of the upper limb. After numerous checks, he proposes a diagnosis based on the main measurements on the examined specimen. These three measurements, according to their significance, directly indicate that this specimen belongs to the Homo primigenius type and not to the modern "modern" type, according to Schwabe, belong to the prehistoric period, having, however, a structure similar to that of modern humans.

It is possible to reconstruct the Neanderthal skull using modern technology, lifting the lower part forward and the upper part upward. However, in order to accommodate the increased volume of the skull, the parietal bone would need to be thinner, especially in its upper medial part.

The Neanderthal skull is characterised by strongly developed thickened bones located above the 7th cranial sutures.³

The wings are slightly curved in the middle, form a continuous arch over the entire supraorbital region (Tori supraorbitales) and merge into each other with a slight depression in the area of the nasion. In *Homo recens*, this does not occur, instead a more or less pronounced arcus superciliaris is observed, which, even in the case of significant development, approaches the outer edge of the orbit and transitions into the supraorbital ridge. At the same time, the supraorbital ridge is located in front of that part of the eye where the arcus superciliaris, which forms the upper border of the eye, is located on the inner side, and at the same time is the border located in the eye socket. It is particularly interesting that, according to the latest research by Prof. Kaga, tori supraorbitales have been found in modern Australians.

In the work of anatomist and anthropologist Kogman, the theory of Neanderthal man, the first man, was met with fierce opposition. The reason for this is that there are other hominids, also found in the prehistoric period, but not belonging to the Neanderthal type in terms of their physical appearance. On the contrary, they are, as far as we can tell, completely similar to the teeth of modern humans, such as the Romanian tooth, the Galley-Hill tooth, the teeth of *Hominis mousteriensis*, *aurignacensis*, and others. Kogman insists that already in the Neolithic period, *Homo*

"*recens*", and *Homo neanderthalens*, being contemporary with other types of humans, thereby loses the right to be called the firstborn (*primigenii*). On the basis of the special characteristics of the entire group called *Hominis primigenii*, Kogman does not consider mutation, but rather a variation, and considers the entire group to be modern humans. The same applies to the large brow ridges and large supraorbital arches of Neanderthals, which, according to Kogman, are not due to their direct origin from one another, but to their distant historical relationship. not to the direct origin of one from the other, but to a more distant historical relationship and is explained by the gradual evolution of the species, according to which, under certain known conditions of the environment, corresponding similar organs are developed in different animals.

In contrast to Schwabe's theory about *Homo primigenius*, Kogman put forward his hypothesis about the origin of modern humans from very primitive races, the most primitive representatives of which can still be found in Alrim today. 3to p7mey Akka. Biological сначение пи7меев consists of according to предположению

The point is that there is a certain connection between them ~~the~~ the development of the ueğoveuecmo7o genus. According to the researcher, the primary accumulation of the ueoveuecmo7o genus should be imagined as consisting of pi7meev and boʻish ras. But since letters undoubtedly originated in ancient times, which are unknown to us, both forms of the ueoveuecmo7o genus must have appeared at least simultaneously in the period of the origin of ueove. Based on the principles of the history of the development of organisms, the smaller ones must have appeared simultaneously with the larger ones. The independent emergence of the ueʻoveuecmo7o genus with natural selection, according to Kogman, is unacceptable. In such controversial situations, he says, the question arises: do we have a real dependence in this situation, or not? If we admit it, ~~have~~ we must admit that the lower and higher races are in mutual dependence on each other, and then the greater ones come from the lesser ones, and vice versa. The second assumption would be based on the assumption of the degeneration of the former, but this is not accepted by Kogman. It remains to accept the first, namely, that the latter descended from the former.

The first races, according to Kogman, should be recognised as the first to appear on the scene. The first races then mutated into modern races.

The most prominent opponent of the 7-hypothesis was Shvab, ~~and~~ recently the 7-hypothesis has been rejected by most biologists.

Recently, Kgaau came out with an original theory about the duality of human origins. Based on the study of the origin of humans, Kgaau finds that Neanderthals are on one side, and Homo sapiens are on the other.

— It is necessary to recognise two completely different forms. The differences between Neanderthal and Orinisk man resemble those between Homo sapiens and Homo erectus. Based on a detailed study of the skeletal system of the fossil remains, Kgaau came to the conclusion that the original group of hominids — Propithecantropi — had already split into two large hominid groups very early on: the western Neanderthal hominids and the eastern Orinoco hominids. Kgaau looks at the hominids as nature's failed attempts at creating hominids; he sees in them the fallen branches of the original eugene, which, adapting to the conditions of life, had to sacrifice important parts of their organisation in the struggle 🦍

existence. Already one prediction of a great future for monkeys paves the way for its further development; Meanwhile, one of the branches, thanks to favourable conditions, is slowly and gradually developing, but while retaining many primitive features, it is gradually acquiring a more sophisticated form.

Much noise has been made recently by South American researcher Amine with his publications. In his opinion, the South American isopod should have originated from the local monkey species. We will not dwell on the author's unsubstantiated assumptions, having accepted the modern view of a peculiar species, which he has given the original name *Diprothomo*.

§ 2

The previous section outlined the problems of emerging paleontology in a concise form; no less important problems await anthropologists who devote themselves to the study of the primitive races that have survived to this day.

We can schematically divide all modern humanity into two large groups: the group of primitive races and the group of higher races. In doing so, we must take into account the primitive characteristics of this group on the one hand, and the phenomena of backward and forward development on the other. And, as Straus notes, the more rudimentary and, at the same time, progressive characteristics of a given group are developed, the higher it stands on the ladder of evolutionary progress.

In the struggle for existence, the less gifted groups of people must be eliminated, retreat, and, in some cases, completely disappear from the world stage, and survive only in isolated centres — inaccessible areas — such as islands, deserts, jungles, inaccessible mountains. Such isolated centres are Australia, New Guinea, America and, in prehistoric times, Alim and the coastal countries. Accordingly, the main types of primitive races include: Australians, Papuans, Amma (centre Alrim), Amerindians (Indians), Koymoin (southern Alrim), 3cmimos, Veddo (on Eeyone), Ainu (on Iesso and southern Sakha), Andamanese, and others.

As an example of anthropological research into primitive races, we will refer to the extensive work of the Sarasin brothers on the Veddas.

There are currently 3 million inhabitants in the region.³ The population consists of Sin7a7es7y, the first migration of motorcycles from India to the region took place in the middle of the 6th century BC. Constantly reinforced by new influxes of fresh blood from India, they quickly spread throughout the island, and soon established themselves as a respected military force, reaching their apogee when **w h e n** Buddhism, which had been replaced in India by Hinduism (Brahmanism), arrived on the island of Sri Lanka. Under the influence of Buddhism, memorable and inspiring literature began to be created here.

The most recent жители острова — Vedas, стоящие, там и

Australia, at the lowest level of development maturity, they are defeated, and they flee from them to inaccessible places and the eastern part of the island, where their population is currently estimated at 2,500.

But even the Sinhalese did not manage to rule the island unhindered, as from the 13th century they had to fight ~~the~~ powerful ~~and~~ warlike Tamils who had invaded the island from northern India.

All three peoples: the Tamils, Sinhalese and Veddas belong ~~the~~ Dravidian race, which is of a non-Aryan type.

In appearance, the Veddas are a tall people, although not the tallest variety of the Uighurs. The average height of men is 1576 mm, and the average height of women is 1473 mm. Women are on average 10 cm shorter than men. The chest of the Veddas is well developed, although not as much as that of Europeans. On the contrary, the upper and lower limbs are very thin; especially noticeable in the absence of a waist, but also the circumference of the hips and thighs does not reach the dimensions observed in other European varieties. At the same time, both monoecious plants are shorter than ours; moreover, the ratio of both parts of each monoecious plant is different, in our case, we accept the assumption that in comparison with the knee, the thigh is much more muscular than the leg (calf) in European women. But it is impossible to say, and the difference between the larger part and the rest is more significant in ~~only~~ ~~only~~ The ompasma reveals significant differences. At that time, mam giyo (in men) is usually covered in medium brown hair, while their arms and stomach are covered in darker hair. Females have less pronounced markings on their bodies, and the darkest shades are completely absent in them. The iris is always dark brown, usually lighter in females than in males. The hair on the head and beard is usually brown. The hair on the head is coarse, thick, wavy and slightly curly, but not frizzy. The Vedas are characterised by a moustache and a small beard. Their thick beards always cover their mouths. The hairiness of the Vedas is also well developed.

It is difficult to say, but usually, in most men, the eyebrows are thick. The brow ridges are very pronounced; sometimes the eyes are set in the middle of the face, and the eyebrows are thick and bushy. The nose is relatively wide and bw,

the chin is pointed, the lips are large. The nose has a low bridge and a slightly raised bridge. The nostrils are wide and often merge with the cheeks directly at the base. The lips are sometimes thin in young subjects, usually they are thin, but not thin. The mouth is of medium size, with an orthognathic jaw.

In females, all forms are more rounded and delicate, but the type of Vedd is preserved. As for the mammary glands, in females they always stop developing at the mammae areolatae stage and never reach the mammae papillatae stage, as in European females. The nipples are small and indented.

Turning to Vedov's osteopathic diagnosis, we find some very interesting data that gives us the right, when considering the question from a genetic point of view, to place Vedov between the European species on the one hand, and the species of ape-like monkeys on the other — monoecious, closer to the European, which is anthropomorphic.

All Vedd bridges, including the Uisg and Uper, are characterised by their gentleness and elegance; the most beautiful bridge is the Pasita. The weight of the bridge is not excessive, averaging 574 g, while the average weight of a European bridge is 755 g. It is worth noting that the Australian pear, with a capacity of just over 7 litres, is not only heavier than the Vedd pear, but also heavier than the European pear. The Australian car, which is 7 rubles thick, often weighs over 1000 rubles. The skull of the Vedds is elongated and thin, with the parietal bones rising sharply upwards, the crown is convex, The occipital foramen is large, and the pars basilaris ossis occipitalis rises less than in the European skull. The female skull has the same characteristic features that distinguish the female European skull from the male European skull, namely: a rounded shape with a smooth development of all cranial irregularities, a sharp chin, a flat forehead, a rapid drop in the height of the forehead, protrusion of the lower jaw, relatively pronounced development of the parietal regions and a broad bridge of the nose.

The internal capacity of the tank is not very large, averaging 1289 cubic metres. Meanwhile, in Europe, it averages between 1400 and 1450 cubic metres. The average internal capacity of the tank is 1140 cubic metres. The average width of the tank is 71.5 metres. The average height is 85%. 14% are tall, 14% are average height, and only one percent (1%) are short. The orbits are unusually

high and wide. The unevenness reveals orthodontism combined with what is called "prodentia", i.e. teeth that are not positioned vertically, but rather forward.

With regard to the height of the bridge, it is necessary to focus on the following. Articular cavity for the lower jaw (capitulum mandibulae) is conspicuous due to its prominent development, less often due to the absence of the ~~oral~~ tuberculum articulare. In Europeans, this formation is always a clearly visible protrusion that protects the joint cavity from the front; in front of the zygomatic arch is the small infraorbital facies with the zygomatic arch. In the Vedas, the tuberculum articulare is completely absent, and the joint cavity is represented by a simple depression, i.e., it resembles the proportions found in ape-like monkeys. while the latter, the tuberculum articulare is completely absent.

The results of the study are no less interesting. At ~~the~~ time, in macaque-like monkeys, the eyebrows of the suborbital bridges rise vertically, remain relatively calm ~~and~~ are directed straight ahead, while in macaques, it is known that the ribs are shortened, but become wider and are turned outward, while their iliac fossa is turned straight inward and upward. These changes undoubtedly occur with the acquisition of a vertical posture. At the same time, the pelvic inlet becomes wider ~~and~~ shallower. At the same time, in anthropomorphic individuals, it represents an oval shape, the longitudinal axis of the motor (monya7ata) goes from the promontorium m to the lateral sprain and even exceeds the transverse axis (between both unnamed ginias), in ue7obema the transverse axis is completely straightened, and the entrance takes the form of a transverse oval. — And so, it turns out that the tash in Veddo is already higher~~than~~ in Europe, and the entrance to the tash, although the transverse dimension is larger, has a non-transverse oval shape, like Europe, but rather a shape that is more or less rectangular, i.e. in the direction of the longitudinal axis, the entrance opening quickly decreases.

If it is a 7-pointed star, then it is located in the front-rear dimension of the 7-pointed star, as in Europe, and the 7-pointed star ~~located~~ in the rear dimension.

The patella also occupies a middle position between the European patella and the chimpanzee. The difference is that in humans, the angle formed by the descending branch of the margo vertebralis scapulae and the spina scapulae is straight, while in chimpanzees it is obtuse and approximately 135°; ~~In~~ Wedd's work, we find relationships that are transitional between

European and человекоподобная обезьяной, т. е. здесь упомянутый угол is approximately 110°-115°.

A very interesting observation on the spine was made by the anatomist Canning. If you look closely, without fibrocartilage intervertebral discs, all five lumbar vertebrae, then the spine becomes curved, passing through the vertebral bodies. In European women, the spine becomes significantly curved forward. In European men, the protrusion will be less pronounced and will correspond approximately to the protrusion in the female Veda. In European men, the protrusion will be more pronounced at the front, i.e. the same as in chimpanzees.

The upper mandible is three centimetres shorter than in Europeans; the forehead is 7 degrees more sloping in Europeans, and in this respect the Vedas stand between Europeans and anthropomorphs. The thigh is bent forward, but the same as in Europeans. The foot is smaller than in Europeans.

When comparing the external and osteological forms of the Veddas with those of the Tamils and Sinhalese, it appears that the Sinagese are most similar to Europeans, while the Tamils occupy a position between the Veddas and the Sinagese.

Now let's look at the main characteristics, i.e. the main life and psychological manifestations observed in the most common variation. The architecture of the motor is based on the lowest level of development.

Although the relationship between husband and wife is not established by any specific rules that would be prescribed by society, we still encounter an unexpected phenomenon here: freedom in this regard is unusually protected, and the marital relationship between two Veddas has the character of monogamy, sacredly guarded until the death of the spouses. Marital relations between non-spouses are not permitted among the Veddas. Marital infidelity is extremely rare and always leads to the same punishment, namely the death of the guilty parties. Polygamy, polyandry and prostitution are completely absent among the natural Veddas.

R. Virchow believes that monogamy and marital fidelity in the context of the current state of marriage are evidence of the sincere goodness of people; Moreover, he finds that we are dealing here with the instinct of monogamy, which, in our opinion, is the only biologically justified form of union between the sexes.

According to Ларвин, Вирхов, and Риббер, the most primitive and at the same time natural form of the family is monogamy; and it is not surprising that, according to Sarasin, secondary to the primary form, other variations have developed, transition with communism, and its relations, already thirdly, the most natural European, i.e., true, to wit, normally, returning to monogamy.

Husbands treat their wives very kindly and respectfully, and ~~and~~ to Neviga, they even find it inappropriate to express themselves harshly in front of women. Despite the fact that the man is the head of the family, the wife is not enslaved, and her opinion is always respected in the family. Parents treat their children with love, the birth of a child is celebrated with a feast, and infanticide does not exist among them. Children are attached to their parents, the death of their father or mother plunges them into grief and despair.

Divine nature-Vedas do not know either in mono- or in polytheistic sense. The only thing associated with them is a certain belief, both in the supernatural and in the natural — the concept of "guma" or "stry". In their hymns, they arrange special ceremonies and accompaniment.

As for the integrity of Vedas, it is often judged unfavourably, to the point where the question of the idiocy of the entire people has been raised, but this erroneous assumption has already been refuted by Virkov. Those who have lived among the Vedas for many months find that their mental abilities are normally developed, but they are still significantly lower than the mental abilities of Europeans. Their horizon of perception, and consequently their thinking, is unusually narrow, but within the limits of the Veda horizon they are quick-witted and intelligent. Their memory is quite good, but they have no recollection of their past lives, and their future is unknown to them. They have no writing; attempts to teach the Vedas to read and write have not been successful. It is easier to deal with those Vedas who have an admixture of Sinhalese and Tamil blood. The natural Vedas don't know how to read, and it is very difficult to teach them. They have no months or days; they determine the time of day by the sun. They have an unusually strong sense of property rights; they avenge violations of these rights by Europeans with murder. But they are not cruel and will never kill an innocent person. They do not steal, they do not lie, they never cheat.

They are very hospitable and generous, very kind and

generous.

So, to sum up everything we have learned about the Veddas, we must agree that we are dealing with an unusually interesting variation of the *Homo sapiens* species. Both physical and psychological anthropology show us that the Veddas are at a very low stage of development, both in terms of their physical and spiritual organisation. They live by instinct, which manifests itself in their instinct for self-respect, their instinct for property rights, and their instinct for monogamy.

§ 3

Interesting results are obtained when studying and massaging all aspects of society, all aspects of human life. Attempts to massify society along all lines have been made for a long time. There, Andreas Petrus divided humanity on the basis of a general classification into Caucasians and Mongoloids; Pruner-Bey and 3. Gemmell classify peoples according to the nature of their voices; Bühnenbach — on the basis of швет можн, etc., etc. I have come to the conclusion that it is insufficient to divide humanity into races based on a single criterion. It is impossible to summarise racial differences based on immutable characteristics. One of the most prominent massifications based on immutable characteristics is the massification of the Lenine. The completely original idea of a new massification based on unsubstantiated assumptions was proposed by Russian anthropologist A. Ivanov. Given the accessibility and originality of the work, as well as the extensive literature on the subject, it is appropriate to recommend it to anyone interested in anthropology.

We will take the liberty of citing here an example of a mass classification proposed by A. Vogeman, which was used as a guide in compiling it, along with some explanatory comments.

1. The middle race.

This race mainly includes mesomorphs, brachyomorphs and orthognaths; the eyes are prominent. The nose is high. Large 7gas. Straight nose with a high bridge; thin 7yby and small mouth. The teeth are not very strong and rigid, but they are monodontine and sharp. The hairy part of the body is well developed. The skin is mainly white, darker among southern peoples, and even dark brown among some Hamites.

Subdivision of the Mesopotamian race.

Хамиты	Семиты	Индоевропейцы	
		Европейцы	Азиаты
Баски(?), Берберы, Египтяне, Фульбы, Жители Габеша, Нубийцы, Галласы, Сомали, Массай (часто в смеси с Неграми и с семитами, в особенности последние группы.)	Евреи, Арабы и Сирийцы не арабской ветви	Греки, Албанцы, Романцы, Кельты, Германцы, Славяне, Латыши и Литовцы	Гинду, Белуджистанцы, Афганистанцы, Персы, Курды, некоторые народы Кавказа, Армяне (Армяне, по всей вероятности, представляют помесь индо-европейско-семитического племени).

This also includes some peoples and tribes of southern Sakha and the islands of Iecco, Ainu and Ainu.

2. Monogoid.

Monogoid fish are predominantly brachycephalic. Their eyes are prominent. The gill opening is external, located on the upper side of the head. The snout is broad and low. The nose is hooked, the mouth is low, wide, and the lips are thick. The ears are erect, stiff, less often — pendulous. The hair is not dense. The colour is brown, sometimes light brown to reddish brown. Height varies from tall (Mongolian) to short (Japanese).

Subdivision of monogynous plants.

Культурные народы Восточной Азии	Малайо-китайцы	Настоящие Малайцы	Урало-Алтайцы		Эскимосы
			Уральская группа	Алтайская группа	
Китайцы, Японцы, Корейцы, Тибетцы	Бирманцы, Сиамицы, Ананиты	Жители Зондских островов, Филиппин и полуострова Малакки	Самоеды, Угры (Мадьяры), Остяки, Вогулы, Волжские племена, Пермская группа, Финнская группа. (Добавление: Болгары.)	Тунгузские племена, Монгольские племена, Тюрко-татары (сюда же принадлежат Османы). (Добавление: изолированные народности северо-восточной Азии.)	Гренландцы, Эскимосы, Лабрадорские и Западные Эскимосы

Habergandt divides monogamists into the following seven groups: The actual monogamous type, 2 . The Turkish type, 3 . The Manchu type, 4. The Chinese type, 5. The Mongolian type.

3. Australians.

They are divided into two main groups.

I. Мwдовезуѣский mun. They are mesomelats (subdomelats), with an average height of 76 cm. They are thin, strong, and sometimes muscular. The climate is tropical. This includes the inhabitants of the Eons and neighbouring islands, such as Batam (Sumatra), Ёаями (Borneo), Bu7и and Мамассары (уеубес), I7oprot and T7a8y (Philippines), the inhabitants of the island of Formosa and the islands of Ниумшу, the Mon-mxmsroветие рѹемена садней India, the рѹемена Munda and Ko8 of the front

India, the Khasi tribes of southern Assam, and the inhabitants of the Nimbars islands. Haberhandt also includes here the inhabitants of Madhya Pradesh, as well as the Vogui and Veddo (Reyong).

II. The shape of the *mound* varies considerably. It is usually oval in shape, with a pointed top and a rounded base. The iris is dark and light-coloured. The feathers are dark and dark blue. The Pygmy and Micronesian populations inhabit Pygmy and Micronesia, where they are often mixed with Papuans.

4. Indians.

The Indians are the indigenous population of America. The conditions in which the Indians live, scattered across the vast expanses of America, are characterised by a great diversity of physical features among the various Indian tribes. In addition, many peoples deliberately deform their teeth, making accurate measurements impossible. The shape of the teeth varies greatly; the width of the face ranges from 95 to 63. The eyes are prominent; the nose is flat. The nose is often hooked, especially among North American Indians. The ears are erect, pointed, stiff, and small. The beard is sparse. The hair is reddish-brown. The lips and nose are large. In terms of height, some, such as the Hamota and Patagonians, are among the tallest people on the planet, while the average height of the inhabitants of the Eastern Hemisphere is 161 cm.

5. Australians.

V Australians are characterised by a high forehead (72–73) and prominent nose. The brow ridges are often pronounced. The root of the nose is slightly depressed, the chin is small, the nose and mouth are wide; the teeth are strong, not protruding; the ears are small and pointed. The ears are erect and stiff; the hair on the head is well developed. The coat is dark brown. The muscular system is well developed (according to Vogeman, due to good nutrition). Their height ranges from 165 to 155 cm. Australians inhabit the entire continent of Australia. The extinct inhabitants of Tasmania were also Australians, who bore some resemblance to the Papuans.

6. Papuans.

They are similar, but less common than those found in Australia. Some parts of New Guinea, mesomorphic groups are also found. The lips are thick. The nose is broad, with a slightly upturned bridge. The hair is dark, coarse and wavy. The hair is generally well developed. The skin is brownish-red, sometimes lighter. Height varies, according to Martin, from 160 to 177 cm for men and 153 to 170 cm for women. Papuans live in New Guinea and neighbouring islands, especially in the Bismarck Archipelago, the Solomon Islands, the Santa Cruz Islands, the New Hebrides, New Caledonia and Fiji.

7. Neo-Papuans.

The Neathites are divided into three main groups: the Asy and Aity in the Philippines, the Seman in Magamme, and the Minmopis in the Andaman Islands. The Asti are brachypelagi, while the other Ne7ritos have longer and more slender bodies. Their wings are strong, muscular, and spiral-shaped. Their eyes are brownish-green, but lighter in colour than those of other species. Their height is not very impressive, averaging 150–140 cm, but they can be significantly shorter.

8. Травида.

Ravida is a collective name for a group of seven dark-skinned ethnic groups in northern India, distinguished from each other by certain linguistic features, but speaking related languages. The island of Eryona is inhabited by the Sinhalese, Tamils and Veddass, all of whom belong to the Dravidian group. It is difficult to give a general description of all these peoples; but the following general features can be noted: they are tall, with broad shoulders and a low forehead; their noses are broad, sometimes hooked. Their mouths are large, their teeth are strong but not protruding. Their irises are brown. Hair is straight, wavy and curly; beard growth is average. Eyes are dark brown. Build is slender; limbs are long and thin. Feet below average.

9. Alrimans are the primary race.

I Tun. җентральные карликовые племена (или пигмеи).

The three tribes live among other tribes of the central Alimini, mainly between the Bantu and the virgin forests of Koncho, as well as in the north-west from these places to Cameroon, and they are found in the north of the great lakes among the Sudanese peoples, and in the east they extend to places inhabited by Hamitic peoples.

They are distinguished by their dark complexion and very short stature (140–130 cm). Women sometimes grow to as little as 124 cm. They are covered with soft fur. Their coat varies from light yellow to light copper, and may be mottled, with a silvery sheen. The lower leaves are relatively small. They differ from the upper leaves in that they are lighter in colour and significantly smaller in size.

II Tun. буттемы и Гомтемоты.

a. They are very similar to the people of Central Asia in terms of their height and (relatively) light complexion. They are thin; their average width is 74 cm. The forehead is broad and low. The nose is hooked, flat and low, and the nostrils are not wide. The mouth is wide, the lips are puffed out. The jaws are protruding. The outer part of the head is rounded and wide; the ears are rounded and not protruding at all. The ears are erect, curled spirally. The coat is dull, brownish-red and reddish-brown. The skin is wrinkled, especially on the belly and neck. They are slender and thin. In , females have a pronounced development of fatty tissue (steatopyrnia). They live in southern Alrim, mainly in Kagakhari and its surroundings.

6. Gommom. They are mainly dominoes, but there are some someles (approx. 69–76). The forehead is flat; the eyebrows protrude slightly to the side. The lips are thin. The nose is small, the ears are small, and the chin is pointed and sharp. The hair is thin. The skin is greyish-yellow to yellowish-brown in colour. The muscles are well developed. The ears and nose are small. They are significantly taller than the Bushmen.

10. Ne7ry

Physical characteristics are quite variable. In general, they

The ears are erect and reveal protrusion; the nose is high, but the bridge is flat, the nasal bones are flat. The hairs on the head are straight, woolly and coarse. The hair on the head is very sparse. The colour varies from light brown to dark brown. The skin is thick and elastic. The muscles are well developed. The upper limbs are long and slender, the lower limbs are relatively hairy. The average height is 168 cm. The Nile crocodiles are divided into two large groups: 1) Bantu crocodiles and 2) Sudanese crocodiles. The former live south of the equator, the latter north of it.

§ 4

Not only do interesting anthropological questions arise when measuring the entire body, but also when examining certain parts of the body, and other forms of education in our country.

There, for example, H. Friedenthal devoted a series of monographs to the behaviour of humans and animals. Based on his research, the author divides the animal kingdom into three large groups according to the nature of their fur. First, there is the dark brown type, which is poor in terminal vegetation (Alrima). Secondly, we have a similar type, but it is distinguished by its sharp, rigid features and a well-developed terminal vegetation layer (America, northern and eastern Asia). Thirdly, between these two characteristic types, there is a third type that is more primitive and highly variable (from 7-pointed to 12-pointed), with the range varying significantly; This type is accompanied by a significant development of the term "termed" (Europe, Australia, South West Asia. The Ainu should also be included here).

There is already some very interesting data available regarding the plasticity and form of the jaw. It has long been established that the form and form of the jaw are not constant. The digestive system is just as capable of change and adaptation as other systems of the body. These changes occur very slowly and are often linked to changes in the entire organism. Adol, Bunyu, Sperman, and others are working on a theory of the relationship between the nervous system and other systems. based on the theory of embryology and paleontology, as well as comparative anatomy and anthropology. Buguin finds that when the apparatus is in motion, the fundamental role is played by mechanical factors, such as the shape and character of the masticatory muscles, the ratio between the mandible and the maxilla, and the position of the teeth in relation to the jaws. Previous authors have long argued that anthropologists should also pay attention to the mutual arrangement of the upper and lower teeth (prognathism and the like), as well as the shape, form, and artificial deformation of the subconscious.

The moment that advanced scientific research into the external ear was Warvin's theory that the ear cartilage is an organ that atrophies. This was confirmed by embryonic studies. Thus, the ear is a rudimentary organ, and the small protrusion sometimes found on the upper part of the outer ear, known as Darwin's tubercle, is a remnant of the modified pointed ear of animals. According to Schwabe, the most reduced organ is not the ear, but the ear of the orang. Much attention has been paid to the ear since the time of Moray and Nombroso, but according to the authors, the victims of degeneration must be carriers of the visible signs of degeneration (stigmata).

Anthropology also has its successes. R. Martin compiled a preliminary table for determining the origin of languages (numbered stem languages). G. Friu domasa, uto yu shee srenie mnogikh narodov zasypiv net ogom od uzyazheniya, no i od boe tonmo stroeniya setuatmi. E. Fischer discovered pigmented spots in the clear iris of animals and birds; Hauschka describes three types of pigmented spots in the iris of red, yellow and white birds. In the plica semilunaris, Zhiamominy was found in non-Europeans, Adachi in Japanese, R. Bartes in 7erepo and 7ottentots mysouem хряпа, — a constant feature in monkeys, but never found in in Europeans. Anthropology of the orbit is the subject of a dissertation by Zh. Kagmkhola.

The racial anatomy of the mous, — specifically its isvihin and borosd e7o, — already has a rich literature. Despite numerous studies, the question of the racial characteristics of the isvihin remains open to this day.

As for the question of the greater weight of the moscovy in Muslim peoples, Kobryaev, who has studied moscovies extensively, disputes this.

Recently, attempts have been made to identify racial characteristics through microcosmic research.

According to G. Schwabe, variations in muscle mass are associated with racial characteristics. Schwabe collected his statistics in Strasbourg, based on the work of Adachi in Kyoto on the Japanese, the variations in muscle mass in non-Japans are based on Noth. The existence of racial differences and the more primitive structure of the brain in non-Europeans, according to researchers, is not in doubt.

, , , ,

damtiYosmopuecmie techniques, the structure and location of papillae vallatae ясыма and many other specialised issues have recently become topics of interesting anthropological observations.

As can be seen from the examples given above, anthropology, and simply anthropology, (which is trying to completely separate itself from statistics, statistics and theory in independent discipline), has already outlined a number of interesting questions in its programme, although they have yet been resolved, but the ways and methods for clarifying them are already being developed and refined.

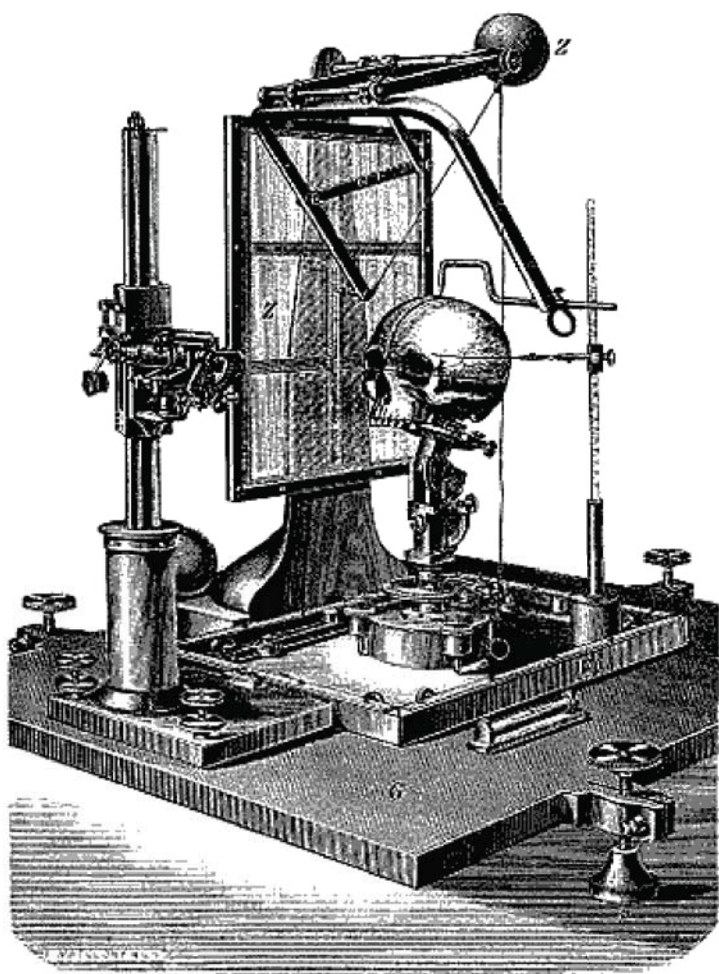
At that time, archaeologists were mainly interested in the remains of ancient artefacts, stone tools — manifestations of ancient artefacts, мам тамово7о, and муътурные acquisitions е7о, in the form of those and other garments, упрашений, обыуаев, outfits, technical aids in household use and on the battlefield — anthropologists are interested in forms, proportions and variations of the human body, the structure of the systems that make up the human body in different representatives of humanity. When embarking on research, anthropologists first reveal the scope of their research, and then, after conducting a series of objective studies on it, tries to eliminate individual variations as much as possible by collecting the same data on many representatives of the same type (the same nationality, the same race, the same age, same age, etc.), and then uses statistical methods to establish typical characteristics for one group and another. Statistical data is very important for anthropologists, as it can sometimes explain certain linguistic features.

Due to the lack of living organisms, anthropocen7 is satisfied with corpses and bones; Anthropology studies modern, extinct and endangered species, comparing the forms proportions of the human body with those of animals. it attempts to predict the future and other organs based on the past and present structure of the body and its parts. Physical changes, changes in form with age, hereditary changes in form, experimental changes in form — all of this falls within the scope of anthropology.

It is not surprising that anthropology has recently emerged as a scientific discipline among other biological sciences. but the most interesting thing about it is the desire and striving to understand one's own "I" not only

in a spiritual sense, but also in a physical sense. The teachings of Lamarck and Lapin, Darwin's teaching on the immutability of forms, Cuvier's teaching on catastrophes. The principle of gradual and successive change and improvement of forms under the influence of various causes was confirmed.

Thanks to the discoveries of Lubbock, the works of anatomists G. Schwabe and Freipont, *Pithecanthropus erectus*, *Homo neandertalensis*, *Homo auroignacensis*, *Homo heidelbergensis*, and others. Thanks to the research of the anatomist Kaga in Australia, we now know that Australians actually represent a separate race, standing at a very low stage of development in terms of both their spiritual and physical organisation. We will talk about the Veddahs. On the other hand, the research of anatomists such as Smith, J. Yumpermandya, M. Gogya, O. Fota, K. Brodmann, and others, the question arises as to whether the brain has not yet completed its development, even in mature individuals, and if these assumptions are confirmed, then Nietzsche's predictions about the superhuman will come true in many thousands of years, perhaps culminating in the scientific term *Homo sapientissimus*, and motor functions will have a different form and different higher functions.



Anthropology and medicine

(on the question of sanitary research on race)

V. E. Smeme

*Report to the First Provincial Congress of Provincial Doctors of the Poltava Province
19th September 1882. Košelkru*

*The main goal of all human endeavours should be
in the pursuit of the highest possible level of education for all people at all times
and in all circumstances of their lives.*

P. BMPXOB ("Meditsinskaya Reforma" 1849)

*The rising science — Anthropology studies all aspects of science and the life of
society in the context of the sciences.*

TEOŁOP MEYHEPT (Mexawuka dumevwoř dermelwosmu, translation by B. Kawduskogo, 1880)

Hygiene, says Dr. Fyodorov, constitutes a part and supplement of anthropology, that vast science whose subject matter is the human being, its properties, development, life and living conditions; science, on the other hand, has as its subject those processes that occur in the normal environment of humans, which may have a more significant harmful effect on the normal functioning of the human organism. The authors of the programme of the conference of leading scientists probably had in mind precisely this, i.e. the study of the environment itself and the pathological changes caused by the environment in the body.

From a psychological point of view, the whole world can be divided into two parts: me and not me; everything that is not me belongs to the surrounding environment. From a biological point of view, I am a living organism surrounded by an environment ~~in~~ which the organism is in constant interaction.

Self-importance ~~у~~еуовема представууо мо7da-to I the centre of the universe, everything is created for me. Now we know that ~~у~~еуовем is a simple ~~у~~еуеном sto7o of the world, condemned, like all other beings, to a constant struggle for existence. 3та struggle is waged by with all the environment —

unorganised and organised nature.

To be successful in the fight, it is necessary to know the strengths and weaknesses of your enemies. That is why we study the environment (sanitary research), those harmful, pathological changes that it produces in the organism (medical science), the distribution of these changes in space and time (medical geography and statistics), ways to combat harmful environmental conditions (environmental, occupational and professional hygiene and medical protection).

Environmental protection is currently organised on a voluntary basis and ensured by the existence of a medical commission at all medical institutions.

3та "part of anthropology", Dr. Fyodorov quite rightly calls hygiene a fundamental right in the medical education system.

It is not at all in the same position, i.e. anthropology, which already occupies a prominent place.

Having created an environment with the most favourable conditions and having already achieved significant results on the path to achieving the goal, it is possible to conclude that we have completely lost sight of the goal of creating a healthy environment.

of the organism, which, according to our understanding, should actually constitute the "main goal of all scientific endeavours".

We have decided to bring to the attention of our colleagues the question of the necessity of considering, along with the environment (situation), the organism itself, and moreover, the organism that is normal for that environment, which surrounds it.

We are not talking here about those responsible representatives of the Homo Sapiens species, whose anatomy and behaviour we can observe in medical laboratories, but about real beings that we encounter on a daily basis, — beings belonging to a known race, a known nationality, a known cultural and historical period, a known social class, a well-known profession — all conditions that are not random and have a significant impact on the structure, and therefore on the departure of beings.

Please note: we are not talking here about pathological changes in structure and function, but about those normal changes which occur in the organism under the influence of specific conditions of struggle for existence, appearing as a response of the organism to the corresponding influences of the environment, and which Dr. Vigot has called "monumental adaptations." If life is a continuous adaptation of internal relations (living beings) to external relations (environmental conditions), then a priori we can expect to find in organisms certain changes resulting from the organism's adaptive adjustments to the requirements of the environment. And since the requirements imposed by the environment (social demand) vary according to the conditions presented by the circumstances of life, nationalities, historical periods, mass society and professional conditions, it is clear that all conditions must be taken into account and the corresponding changes must be made in the organisation.

Without paying attention to the conditions and without understanding their changing nature and the resulting adjustments and structural changes, we will not be able to make a reliable and understandable conclusion about unknown anthropological phenomena. As already mentioned, the peculiarities of the structure and functions of the organism are such

resulting from continuous adaptation to the surrounding environment, are essential features and therefore must be taken into account and considered before pathological changes, which have been of interest to doctors and scientists until now.

In view of this circumstance, 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 type and race, to which the organism belongs, subject to the influence of the environment and medicine.

I

The main principle of our research is based on the following position: the determination of the anthropological character of the subject under study should be the first condition for any rational medical and scientific research, since it is known that certain races are more susceptible to certain diseases; the structure and functioning of certain organs; the sharpness of the senses, muscular strength, digestive capacity, endurance at work, mental abilities, productive capacity, ability to memorise, etc., etc., all these properties are more or less common in humans.

You may ask whether the question of the need to determine the race and anthropological characteristics of the subject in question is relevant here, in Magoporsia, it is well known that we have a completely homogeneous, as many believe, material, represented by the Russian people, a people speaking one language, professing one faith, having the same customs and traditions, and united by historical circumstances into one single entity?!

I am compelled to draw your attention to the fact that the Russian people are not homogeneous in anthropological terms, but, on the contrary, it consists of very diverse anthropological elements, and therefore the question of defining the anthropological character of each individual subject cannot be a question for us. But first, let me remind you of a quote from Gemme; it is he who says that "Europeans with their smooth skin, with their dark eyes and dark hair, are more easily assimilated into tropical climates and are less susceptible to the prevailing epidemic diseases (inflammation of the pancreas, gallbladder, etc.), unlike Europeans with fair skin, light hair and blue eyes.

"When massing objects," says Gemmell, "the foundations are based on the nature of the object, the size of the space, and the shape of the object." An important massing principle for European peoples is in the form of the building.

Topinara's words: "In general, it gives a definite answer, but it cannot be considered the basis for a mass response. The division of races (and, more precisely, into two: white and brown) can be considered the only successful classification." He goes on to say: "It is clear that the races give certain and definite characteristics that can be taken as the basis for the classification of races. At the same time, three groups stand out above all others: 1, soft voices, i.e. woolly, characteristic of the uneducated; 2, hard and compact hair, found Mongols, Chinese, Mongolians and Americans, and 3, hair that is intermediate in shape and volume, characteristic of European races. The first group could be subdivided depending on whether the hair grows in separate tufts, as in the case of the Papuans and Bushmen, or evenly across the entire head, as in the case of other races; and the third group could be subdivided, depending on whether the hair is dark, as in our southern races, or blond, as in the northern races. In my opinion, combining straight hair with the light hair of some races, the last group would be formed, including Australians, Himiariots (?) and others. Thus, there would be six main subdivisions based on the characteristics of the same organ.

Here we see that the concept, which is widespread in science, is so important that it can be used as a basis for dividing all types of knowledge into six main groups. The question arises: should we disregard such observations in scientific research? When conducting his experiments, it is necessary to mention first of all the species of animal on which he is experimenting, to determine whether he is conducting observations on *Rana temporaria* or *Rana esculenta*, can we really ignore such important anthropological data?

An equally important consideration, as can be seen from the opinion of Gemmell, with which all anthropologists agree, is expressed in the form of a question.

The shape of the vertebra, viewed from above, in the so-called *norma verticalis*, is generally egg-shaped — narrowed at the top and wider at the bottom — and is at the same time more or less rounded and elongated.

Therefore, two main forms are accepted: motor and dinnovo. Between
stim two mraynosti nomeпaиoт

the average form of mesozoic and mesozoic. The degree of dinosauroomorphy and ornithomorphy, the form of the wave, considered in the norma verticalis, is expressed by the corresponding waveform, i.e. the wave originating from the expression of the maximum width of the wave in hundredths of the maximum height. Thus, on the basis of vertical measurements, it is possible to divide the species into three main groups, with the 1st and 3rd groups ~~two~~: subdental and submolar, resulting in five groups. Their boundaries are expressed by the following formulas:

oligocerebrosides *Насторщие или крайние* — up to 75
или *Субдолохоцефалы*
Длинноголовые или поддлинноголовые — от 75.01 to 77.77
Mesacephalic
uul — from 77.78 to 80.00.
Medium-headed
брахицефалы *Суббрахицефалы или подкороткоголовые* от
80.01
Мl up to 83.33.
Kopomkogolovye *Nasmoršče u l u kraěwu* от 83.34 u vymě.

The population of Magorossia and, with the exception of the city of Stoy, is, at least according to my preliminary research in the Kobegamsky district, quite diverse. Specifically, of the 41-70 cases I examined, 26.82% were high-risk, 21.95% were medium-risk, and 52.22% were low-risk. At the same time, the sediment and light are ~~homogeneous~~, but consist of two opposite groups: dohinokhelov and brakhielov, with a special emphasis on the former, dohinokhelov, which are manifested by the latter, brakhielov, and their similarity in this respect is striking! The most extreme dogichuelagi and brachichuelagi differ from each other slightly less, and the most significant difference is in the motor skills of the hands, — races, of which the first is considered by anthropologists to be the most primitive, and the second is considered to be the most motorised peoples of the globe.

And the beomuriy sement is also presented as mixed: it includes both brachyielagi and poddinhno7o7o. Presence

I cannot understand these modern, meaningless words; However, the current situation seems, at least to me, more uniform than the previous one.

In addition to the four types of beards, there is one more, red-haired and curly, which indicates the presence of a foreign influence; peoples who were characterised by these features in ancient times, lived within the borders of northern and central Asia, but were later displaced by dark-haired and dark-skinned races, which now occupy the countries of the red-haired and grey-haired peoples who once lived in those places.

From all of the above, it is clear that the anthropological composition of the modern Russian people is diverse. But this diversity is even more striking when we remember ~~that~~ all the main elements of the mass of mixed ~~and~~ blended products, the mass of the most diverse mestizos of varying degrees, can be understood by considering how many different combinations can be made, two by two, between the same elements, between elements of different degrees, and also between the latter and other elements.

But there is no way, at least at present, to determine established types of mestizos, that we should be satisfied with the preservation of the remaining, sufficiently numerous and reasonably well-preserved anthropological elements that participated in the formation of the Russian people. In order to highlight the ancient ~~чистые~~ elements and masses surrounding their mixtures, it is necessary supplement our understanding of the basic properties of light, water, ~~gas~~ and ~~uerenno~~ ~~o~~ umasate, the definition and some other properties ~~which~~ the former are in a known constant relationship. In order to obtain a more or less accurate anthropological characterisation given subject it is necessary to use the above data supplemented with the following: the nose, nose and mouth measurements, external ~~7~~ ~~asniuum~~ diameter, distance between the lower ~~учюсти~~, the most ~~7~~ ~~оризонтальной~~ 70 cm tall, with a thin build and average height.

I am afraid that the above considerations are insufficient to recognise point 1 as a necessary basis for all medical and sanitary research conducted with the aim of identifying pathological changes, ~~and~~, which are characteristic of this

anthropological group; but due to lack of space and time, I cannot provide more data and therefore limit myself to the above, which is very well known, but anyone interested in this question will always find a way to supplement it with more substantial arguments and, if possible, translate it into the realm of the reliable and therefore necessary.

Therefore, we recognise that it is necessary to understand the anthropological character of the individual in question, as well as any social and natural groups to which he or she belongs.

II

The second issue that requires special attention when discussing *uevobema* is the question of nationality. Nationality is often based, firstly, on a known ethnic composition; secondly, on a certain degree of cultural and historical development, on a certain degree of civilisation; thirdly, on certain natural and historical properties of the environment (geography, geology, meteorology). Here, nationality is not a natural anthropological group, but an artificial combination, largely consisting of anthropological elements, then ~~when~~ studying it, it is necessary to break it down into its constituent elements and subject it to anthropological analysis, as was done above, although, if necessary, only superficially, with regard to the majority of the people.

The second factor, more important than the concept of nationality, ~~the~~ degree of material and historical development, the degree of civilisation, which is particularly important ~~is~~.

It is well known that there are various types of national characters. Without going into the properties usually defined by this term, we will remind you that, that, according to widespread belief, the national character is largely determined by the socio-political structure of society, and this system is second nature to modern, industrialised society. The modern world is surrounded by the conditions of the socio-political system and the political, economic, moral, political, economic, legal, and other conditions everywhere and always, and the combined effect of all these conditions on the organism cannot but be significant. There is a known correlation between the material and historical development of a given nation and the biological development of the individuals who comprise it, because the degree of historical development corresponds to the degree of difficulty of the struggle for existence.

The physical character of a people, says Priuard, is always proportional to the degree of its mental and social development, ~~the~~ conditions of nature and environment are no less important ~~than~~ material and financial conditions.

Anthropologists assume that the differences in the structure of the body correspond to the differences in the degree of intelligence, as can be to a significant extent determined by the height of the structures; the higher the structures, the more the structures differ; the lower the elevation, the less the structures of both types diverge. Our conclusion is that in Sweden, the difference between the highest and average levels of poverty is generally less than in other countries, and we attribute this to the relatively stable nature of life and livelihoods. This can perhaps be explained by the more intense struggle for existence in the city, similar to the difference in the capacity of the mind between the city and the countryside is explained by the idle and carefree life of the latter.

The analogous and very understandable interaction of mental life, says Vay, is also expressed in the fact that children born free in Sierra Leone are more active, look smarter and stand straighter and freer, and are often even more intelligent than their parents, who were slaves. According to Aitmen-Meys' measurements, the capacity of the skulls of slaves born in Alrime is significantly larger than that of slaves born in North America.

In general, says Vay, the very diverse appearance of the widely distributed Lyugakhs in inner Alrim corresponds to what we see in another place, quite clearly to the conditions of life and social circumstances in which live, and moreover, this diversity cannot be sufficiently explained by mixing with non-Christian peoples.

According to Priuard, in 1641 and in the following seven years, the Irpandi of Arzama and the places near them, were driven back by the Anguanians into the mountains; when they returned, they were completely disfigured: all of them were 5 feet tall 2 inches, with a thick belly, withered legs, a disfigured face, with a protruding mouth and protruding teeth. In other parts of the world, we find similar examples of this kind, which are more striking because they manifest themselves to the same degree among all peoples.

Describing Brom's research on the capacity of Parisian warehouses, K. Fott says: "In fact, Brom's research leads to the obvious conclusion that the Parisian population in the city's suburbs is clearly uncertain about its capacity: if we compare

the 12th century with the 19th century, it becomes clear that the latter had a greater capacity than the former, despite the fact that the 12th-century vessels were used exclusively by people of the highest social classes. If, says F. Fort, other sources lead to the same conclusion, then it is entirely reasonable to assume that under the influence of the revolution in the 19th century, the capacity of the race to be ruled was reduced.

Namat cites a table based on measurements, that the capacity of the stomach in ancient Scots was less than in modern Scots, and that this is due to the influence of digestion. As for the seven, according to Dr. Warren, the ones discovered in New York 7орасдо тоўре and, considered urenоxо7иיעсти, omasаxис less gifted in intellectual terms, чем the newest.

Based on ancient drawings, it appears that the Angles were once more numerous (in northern Anglia, they are still more numerous today); which reminds us of those structures that have been preserved in the martyrs of ancient Germanic mythology, and suggests that even the Germanic language has remained unchanged. The strict laws, the more peaceful internal life and the greater mobility of the character, apparently, led to the fact that the harshness, reserve, and restraint.

The examples given, which we are forced to limit due to lack of space, clearly show that the conditions of the environment and the organism itself have a changing effect on the structure of the organism.

This also applies to changes in excretion, and there is very significant data in this regard.

The duration of life increases along with the course of evolution. The functions of the higher organs of perception are also improving.

"It is reliably known," says Baer, "that the ancient Greeks were not familiar with harmony even in the heyday of their culture." "In general, music played a very secondary role for them and was used as a means of conveying the impressions of a lively conversation."

It is well known that there is a huge gap between the music of highly developed nations and the music of nations at a lower stage of development. Our Russian national culture stands above Russian culture, and the culture of the peoples of Western Europe, in its essence

representatives, stands above Russian.

"The paths taken by different peoples at different periods of their historical development," says Baierna, "have been and will continue to be very diverse."

The rainbow also appears there. In the Iliad, the rainbow is described as being red and purple. The prophet Jesaja cannot find a better comparison for the rainbow than a spread-out mantle. Xenophon, who lived in the 5th century BC, describes the rainbow as having three colours: purple, red and light grey. According to Ptolemy, the rainbow consists of four colours: white, blue, red and yellow. 3mpeomg, Lemormit and Theoprastus shared the same opinion. The same tone is observed by Aristotle, who calls the rainbow three-coloured. He clearly distinguishes between the red, yellow and blue colours and, it seems, admits the existence of a fourth shade of the rainbow, saying: "between red and purple there is a change to yellow." Obviously, not all colours of the spectrum were accessible to him. This opinion prevailed until the time of Christianity. He saw three colours in the rainbow: red, purple and amethyst. Homer did not distinguish between colours and did not see the difference between the colours of honey and grass. According to Geiger, the sky was represented as ancient and not as a dome. Neither in the Avesta, nor in the Bible, nor in the Talmud, nor in the Iliad, nor in the Odyssey, nor in the Koran, nor in the ten books of the Rimani, nor in any other ancient writings are there any other adjectives for the sky other than "spacious", "vast",

"Broad," "enormous." As for the question of authenticity, says Geyzer, there can be no doubt.

[illegible]

Let us note that the moral side of the higher organs of perception, if it can be expressed there, may be higher among the lower peoples than among the highly developed peoples; but the moral side of these institutions must always be lower. A man may be generous, kind, but he cannot understand the harmonious combination of virtues and vices; he may

It is good at detecting the slightest noises, but it cannot understand harmonious combinations of tones. In wild animals, the sense of smell is highly developed in the sense of the ability to detect odours that are inaccessible to humans; but they are unable to understand complex aromas.

We will not discuss the differences in mental abilities that play a major role in the struggle for existence, we will not speak, as it is well known to everyone that the degree of mental development of peoples standing on different steps of civilisation represents a significant diversity. The meaning of this statement is self-evident: in the lives of individuals, as well as in the lives of entire peoples, the advantages provided by superior mental development ensure survival, the struggle for the right to exist, and guarantee the individual and collective progress of social groups.

The following paragraph provides a wealth of information regarding changes in the structure of the organs of the human body, as well as changes in their functions. The main characteristics of variability are the same for all organisms and are applicable without exception to races, nationalities, and social classes, and professions, because under all circumstances, it remains the same, i.e. an organisation subject to certain biological laws. We will stick to the above arguments, because the new arguments presented in the following paragraph will confirm the above statements.

And therefore, although we recognise the obvious inadequacy of the above arguments to prove the correspondence between the degree of biological and morphological development of an organism, on the one hand, and the degree of the nation's material and historical development, to which it belongs, on the other, nevertheless, we accept the position as given and will try to clarify the corresponding relationship.

In both cases, the explanation is as follows: biological development, the height of the type of existence, is determined by the nature of the struggle for existence; the nature of the struggle for existence in the biological sense is determined by the degree of the historical development of peoples, — consequently, biological development is determined by the degree of material and historical development.

If the basic premise is correct, then the conclusion must also be correct

conclusion drawn from it must also be correct; we will proceed with caution.

Неуловим fights against the whole environment — мам while the surrounding nature, there and with other люди.

He fights with people in order to reap the rewards of struggle, because the instinct of self-preservation is stronger than the instinct of self-sacrifice, because the struggle for existence is worth living for, and it is more profitable to appropriate the products of someone else's struggle than to spend one's own life on the struggle. Since primitive times, we have encountered the struggle for existence in the environment of society.

Even if we cannot fully understand the position we have taken, the degree of biological development of an individual corresponds to and is determined by the degree of cultural and historical development of the nation to which he belongs, then we can say that we have succeeded, at least, in coming closer to understanding, and perhaps even resolving, this important question.

III

We now move on to the most important part of the order of lamtos; namely, the description of those changes that produce in the organism the specific conditions of the social environment and , which are determined by the individual's belonging to one or another social group, in one profession or another. I think it is necessary to remind you that in this case we will talk about those changes in structure and functions that can be considered normal for the given special conditions of struggle sa existence and those which, due to the million-year adaptation of organs and tissues to the requirements of the environment, do not disrupt the normal functioning of the body's organs.

The beauty of lisionomy and habitus. Everyone knows that lisionomy is a universal concept belonging to the lowest level of society, has a special mark by which one can determine the affiliation of a person to a given class. The same the [исиономии ииш высших массов 7оворят набюдатею о принадлежности их м стим массам. An experienced forensic investigator and forensic doctor examining the corpse, based on the habitus, distinguishes a corpse of a commoner from a corpse of a nobleman, belonging the highest class of society.

The lower classes of the entire population are more similar to the upper classes in many ways, resembling representatives of previous periods of history, extinct representatives of previous periods of history, as well as modern less civilised nations and even primitive peoples.

Эта парадокс может быть проведена весьма 7убоко и прилизительно выражается в сдующих отношениях:

Еrevnye люди relate m modern там, primitive peoples — as primitive, less primitive peoples — as more primitive, and the lowest masses of modern societies — as the highest.

The reasons for this, which are similar to those mentioned in the previous chapter, are as follows: ancient peoples, primitive peoples, less civilised nations and the lowest masses of modern civilised societies, in relation to the use of weapons

The two sides are in an incomparably less favourable position, and their rivals are more powerful. The struggle for the existence of the proletariat is daily, although it is comparable to the struggle of the Russian proletariat, and to the struggle of the modern proletariat, and therefore, it is more difficult than the struggle for the existence of the proletariat, although both the former and the latter belong to the same mythical nation.

The lower masses of many nations have access to the fragments of civilization that are the property of the higher masses. That is why the anthropological type of the lower classes of all nations is usually lower than that of the upper classes.

Very related and fundamentally similar in all respects peoples, due to the diversity of their physical, social and intellectual life, show inequality in the development of their internal and external characteristics is becoming increasingly apparent.

There, the external manifestation of equality among the lower classes is a phenomenon that is more rare and less perfect than among the higher classes. These powerful forces are rare among the people. And beauty is one of the most important attributes of the anthropological type, which can be confirmed by the analysis of the essence of beauty.

The features of the face are combined with the following characteristics: relatively high and broad, with a slightly raised nose; a straight, slightly upturned nose; a short distance between the inner corners of the eyes; a small, slightly upturned mouth; very prominent cheekbones; non-protruding, rounded and smooth lower jaw; even, medium-sized and vertically positioned ears; a graceful, non-protruding, ear with a proportionally developed pinna — all together, in combination with a fresh complexion, tenderness of the eyes, large, attractive, meaningful features, make up what we call an attractive appearance. Take a series of contrasting features and you will get the face of a dummy, with a thin, low and flat nose; a broad, indented bridge of the nose; with large spaces between the inner corners of the eyes, with a large protruding chin, covered with thick "smoky" teeth; with prominent cheeks and a broad, high lower jaw protruding forward; with white

teeth, between which there are often noticeable gaps; with protruding "piggy" ears without hair, with a straight nose and a sharp or blunt tip of the small snout.

"The most beautiful and charming woman," says Warvin, "is usually gifted with a healthy body and an active mind."

"Many are convinced, and I believe not without reason," he says elsewhere, "that the basis of our aristocracy (understanding by this term all the wealthy classes, in whom the right of primogeniture is still predominant) has been destroyed, according to the European ideal of equality, more powerful, the middle classes, precisely because, among many other things, they choose for themselves as wives the most powerful women of all classes, although the average person is placed in equally favourable living conditions for the purpose of reproduction. From this it can be seen that one of the main causes of poverty is the lack of proper education.

Moreover, in the case of dimary, the masses are more active and united, while the dimary are divided.

"As it happens," says Warvin, "the superiority in size, which is evident in the dominant species on all the islands of the Pacific Ocean, is also found on the Sandwich Islands. in fact," he adds, "it can be attributed mainly to the gentle nature of their people and their way of life."

Having cited a multitude of similar examples, which we will not enumerate due to lack of space, Vay says: "Similar, although less significant and less pronounced, differences between the nobility and the people can be found everywhere."

"When it comes to the type of lisinopril used, it is not clear ~~when~~ ^{whether} angiotensin II receptor antagonist ~~a~~ renin inhibitor," — says Professor A. P. Bogdanov — then he will not choose the first linguistics he encounters, but will select those representatives who embody everything that is considered particularly characteristic ~~the~~ of the given nation. We form our concept of a people not only from a historical and artistic point of view, but also from the point of view of linguistic characteristics — based on the most significant and typical representatives which are known to the people. We take the linguistics of Cuvier and Godard Bernard for the French, Goethe, Schiller and Humboldt for the Germans, Lavoisier, ~~On~~ and Migya for the Germans, and Lapin for the French. And we are right in this. We do not judge a plant by its barely noticeable, insignificant appearance, but by

its blossoming, its ripening fruit.

Growth. "Kety," says Vay, "statistics show that wealth and poverty have a decisive impact on growth and mortality. For example, the consumption of large quantities of insufficiently nutritious foods, such as potatoes and manioc, and the consumption of inappropriate and unhealthy foods, has an effect that is easy to observe in large cities and labour camps in the most industrialised countries.

Vigerm claims that growth becomes more rapid and reaches its peak earlier under the same conditions as the country becomes wealthier and wealth is distributed among its inhabitants. The same phenomenon, according to Harvin, can be observed among primitive peoples. "If we recall," he says, "the difference in growth between the elders of the southern islands and the rest of the tribes, ~~at~~between inhabitants of the fertile islands and low-lying coastal areas in the same ocean; ~~and~~ between the inhabitants of the eastern and western shores of the Mediterranean Sea, where the means of transportation are very limited, we can hardly deny that the improvement of nutrition and the increase in the conveniences of life have impact on growth.

Vay provides similar data regarding the Bushmen, Yamato, and other peoples living ~~in~~ similar conditions.

The skin may be thinner and more delicate in higher social classes, especially among women, and may be thinner and more delicate in corresponding areas among the lower classes. In men, the skin may be rougher, and in women, but in the middle class and workers, it can be significantly thinner, as well as in men of the upper classes and those engaged in mental work.

Three types of poverty can be inherited, as can be seen from the following examples: "In children, ~~at~~birth, it can be found on the soles of the feet, and in older children, on the rest of the body; унаследованное маиство, произведенное трением подошв у ~~ше~~70 ряда потожений".

Open and more susceptible to external influences are the following parts of the body: the head, arms and legs, at lower levels, they represent particularly significant deviations from the corresponding parts of the structure at higher levels. These differences are particularly pronounced in the parts of the body that are subject to particularly strong environmental influences.

The world is in a state of flux. The impact of work is not

It is protected by superficial layers, but it also affects the deeper parts. There, in people who are engaged in heavy physical labour, according to Girt, fat is released from the subcutaneous layer of the skin surface. The fibres of the skin are arranged in layers and form a real surface layer, and between its fibres and between it and the fibrous tendons of the muscles, there are numerous thin, elastic fibres. The world seems to be stable, because it "does not change even under prolonged and severe stresses and never spreads to such an extent that it would destroy itself."

Consistent summations. The most significant effect of pressure, associated with professional conditions, is found in the formation and intensive development of special organs — synostic sumouem, The purpose of these organs is to reduce friction between two contacting and rubbing surfaces.

According to Girt, on the amniotic process of the uterus, there is often a cystic sac, which, according to research, is always present in people who carry heavy loads on their shoulders and back with the help of wide straps. At the same time, according to the same sources, on the sacral process, a connective tissue of fat is located and forms a connective tissue sac there, which, when its liquid contents are squeezed out, into a visible external swelling, often encountered in workers with heavy manual labour and known there as the miners' elbow.

In thin people, who, due to their duties and other reasons, are often forced to sit for long periods of time, the muscles in their legs, which are in a seated position, sometimes reach the size of a walnut.

Conclusions. The work of the rum is very strongly reflected in the results of the work. As we can see, the impact is felt primarily on the outer branches and on the branches and twigs directly below them, which may be damaged, causing significant damage to the surrounding areas, causing the accumulation of subcutaneous fat and replacing it with a more dense connective tissue, and even causing the formation of hardened organs, mammary glands, and other organs.

The effect is, however, more subtle: it changes muscles, blood vessels and even the most important organs.

Rum. The characteristic features of the rum have long been known not only to anatomists, but also to poets. Let us recall that V. Gyu7o describes the rumina of a sea horse: the rumina is a hollow, like the trunk of a tree, the oak is like a log, the мѣрѣ is like a squeeze and when squeezed in the муѣам, — it breaks the pavement.

Similar rooms in the 7th district of Vegnomorsk are found here, in the south. To be honest, I am very impressed by the rooms of the new recruits. After reviewing the material, I was struck by the small number of the characteristic features mentioned by V. Gyuho. Then I began to pay attention to the mature and older subjects, and the misunderstanding was cleared up.

It is assumed that characteristic peasant rumours are also encountered here, but they are more common in the latter part of the year, in Russia. In modern peasantry, the 21st century has not yet had time to take shape and is presented as quite modest and dignified, their movements are quite subtle and their mobility is quite remarkable. In older and elderly subjects (here, and in the north earlier), the peasant rumi becomes wider and longer, the bones of the same length, the base and foundation; the most flexible ones become stiff and rigid, becoming "stiff"; the rum loses its ability to compress in the mu, due to the reduced mobility of the flexible ones; the joints become very stiff and immobile; the skin, breaking down, becomes thickened and broken by cracks and crevices up to 2 x 7mm deep, above the palm-shaped and flat surfaces of the ground. The rumination ability is significantly reduced; in general, it becomes incapable of performing the subtle and varied tasks for which it is designed. They are unable to grasp a thick sewing needle without first moving it to the edge of the table.

In our country, and probably everywhere else, the nobility is more numerous than the commoners.

Harvin says that in the case of the nobility, this tendency is already apparent at birth.

Girt says that there is no doubt that by the turn of the arm, one can tell whether a person belongs to a noble or a commoner.

Regarding the shape of the foreheads of sailors and seamen, he says: "The lower part of the forehead is less fatty and gives the front пѣуу отпрѣенную форму, моторая на

muscular arm of the sailor and *mysheua* passes into the *u7xovatyu*, because the muscular abdominal muscles with their tendons form the front of the abdomen and less pronounced elevations.

Kyuina. Kyuina also changes; according to Portage, the right kyuina is more pronounced in both genders. "V *xyoдей рабоue7o mxyacca 7pудинный монеш mxyoиишы тохpe, боуее y7ховат*, has *pf* a four-sided pyramid, and protrudes above the level of the *mxyoиииной* recess *7pудины* at the front and back. The more we act, the more the *mxyoиииша* develops and the more evident its s-shaped *ismrivxenie* becomes. It may be noted that in women, the *mxyoиииша* is sometimes more pronounced than in men. The same can be said about the height of the arch and the unevenness of its elevations, which are determined by the muscles; the development of the arch goes hand in hand with the development of the muscles. Therefore, special attention should be paid to the question: "Do the bridges found belong to the working class or not?"

Nopatma. Regarding the variability of the path, we find the following statements *ixirtya*:

"The three raised ribs (*costae scapulares*), on the other hand, form the attachment points for the individual muscles of the shoulder girdle and are more pronounced in people who use their arms a lot. In athletes, the shoulder blades are wide *pf* protrude from their shoulders; in contrast, in sedentary people, the shoulder blades are flat, and their shoulders are hunched (from inactivity).

As a contrast to the peasant's room, one can cite the mobile room of an artist and a musician and the aristocratic room of a lady of high society with her refined taste, dignified, refined *adgile*, gifted with a refined sense of style.

Similar observations, relating to the development of the rum from intense activity, have been made *among* primitive peoples. Renner attributes the thinness and fragility of the rum of the Payahuac Indians to the fact *that* all of them, from generation to generation, spend most of their lives in their homes, and their lower limbs remain inactive.

Do not forget the words we have spoken, for they are the words *for* forefathers, from generation to generation, over the course of many centuries of cultivation, through gradual adaptation, unique structural features must also have developed, which can be clearly defined?

No. It is known that the feet of higher social classes are distinguished by the unnatural shape of their feet, but also by their small size. A small knife is considered everywhere to be of aristocratic origin, but a large knife is considered everywhere to be "common". In fact, the peasant's foot and hand are relatively larger than those of the lady of the upper class.

The writer draws attention to the special development of the "core muscles" of the women of the town, mentioning them more than once in his "Dead Souls".

Spencer emphasises the special development of the legs and the muscles of the legs; everyone knows about the strong legs of the Mavagerians, the unyielding and powerful legs of the Nosignims, mentioning the motors, Weber assumes that everything was already known to the ancients, who depicted the fast horses of Liana as completely different from the slow horses of Hermes.

Mite O7nennaya Eemgni are populated by dim, unremarkable and unattractive shores, which, unfortunately, present obstacles even to free movement, so the inhabitants are forced to spend most of their lives in huts and sitting in their homes, which directly results in their legs becoming thin and thin.

The same legs are found in tailors who spend their lives sitting with their legs tucked under them, a circumstance due to which one of the thigh muscles is stretched in the form of a powerful sartorius muscle (m. sartorius).

The severity of muscle pain depends on the frequency of use and the degree of muscle tension, which causes pain. Therefore, it is less in women than in men, who are mainly engaged in physical labour.

About bridges in general. Bones are stronger, accustomed to intense muscular exercise, says Spencer, more massive, and the processes, which are responsible for the attachment of muscles, are less flexible, especially people who lead a sedentary lifestyle, and the same difference exists between the bones of wild and domesticated representatives of the same species. From carrying heavy loads, the muscles not only become stronger, but also grow in size. The growth of muscles depends on their use and is stimulated by it, resulting in greater development of the growth plates and roughness of the new muscle in all people belonging to the working class, says Girt.

We do not provide further evidence because

well-known truths; Let us recall that the development of the brain, the formation of the muscular system, must be accompanied by the formation of the lowest type of structure. Bones, says K. Fott, are always, in their entirety, a single structure. Their shape and structure are also expressed in the shape of the bridges, which are more rounded ~~th~~ough than in Europe.

The ratio of rum and ~~ue~~юкрей. The 7-pointed star ~~frum~~ must be in a certain ratio ~~the~~ lower points, and — what is especially important for us — ~~the~~ form of ~~ue~~юкрей. From the relationships that sometimes exist between the development of muscles and bones, says Warvin, we can deduce that in those individuals who exercise their legs and arms less, their muscles correspondingly decrease in volume. Undoubtedly, they are generally smaller and thinner in educated people than in simple folk and peasants. Indirect but very weighty arguments in favour of this position can be found in a similar relationship between the development of the monoecious form and the development of the dioecious form in animals. Andrew Knight himself notes that the size of the brain and the size of the body usually change together. Compare, for example, the size and weight of a homing pigeon and a greyhound, or a small dog and a bulldog.

If it is true, as some naturalists claim, says Warvin, if we compare the properties of homogeneity with the properties of monotony, then it becomes clear to us why homogeneity and monotony tend to change simultaneously, not only in form but also in essence; However, many highly competent judges dispute the fairness of this opinion. Nevertheless, the correlation remains. Its importance to us is explained by the influence of the masticatory apparatus on the jaw and, consequently, on the facial structure, the development of which plays an important role in the struggle for existence.

The jaw and masticatory apparatus in general. It is known that the jaws ~~for~~ peasants are larger and more powerful than those of the upper classes. A similar phenomenon is observed among the Neolithic people; ~~and~~ K. Fos7tu, the teeth of the Ne7rov are wide, long and very strong; their substance is apparently harder than that of Europeans, and they wear down very slowly. Despite their greater hardness, however, the teeth of our peasants wear down faster than those of the upper classes. According to my observations, the residents of St. Petersburg wear them out sooner than the residents of

Pogotovo; this probably depends on the coarser grain used by the former, and consequently on the greater work of the masticatory apparatus. We find confirmation of this in the fact that

"Right-handed people usually wear out their shoes faster, especially the toes, because they usually walk on the right side, not the left." Worn teeth perform their function worse than healthy ones and consequently, again involve the masticatory apparatus in excessive work. "The mechanical action of chewing depends on the shape of the teeth; if the entire tooth is concentrated in one point, then it acts like a hammer, like a chisel, and sharp edges on worn teeth." "If the force of the teeth is concentrated on their sharp surfaces, then they act with their pressure, just like millstones — ground teeth." A root sub, equipped with sharp burrs, acts with these burrs, and муин ади дохото — ҳеҷуе расдробҳяет мустми рїи. The work of the ground millstone must be less productive. In the local mills, I observed millstone gaps between the upper and lower millstones, uem u integrentnye gini, — lam, often observed, according to K. Fota, in ne7rov.

The work of the jaws during chewing is very intense, and the chewing muscles are very strong. According to Girt, the muscles capable of crushing a peach pit exert a force equal to 12–15 poods. The speed of movement of the lower jaw depends on the action of the temporal muscle.

In a situation of equilibrium between action and reaction, both jaws experience uniform pressure during chewing.

Bud compares the upper jaw to a lever, on which the lower jaw acts as a fulcrum. The movements of the lower jaw are transmitted to the upper jaw by means of the processes of the upper jaw. In addition, the temporal muscle acts directly on the arch of the jaw, and the masticatory muscle acts through the masseter muscle. The palatal processes of both upper palatal arches, says Girt, pressing against each other, prevent the aforementioned arches from diverging inward; the palatal process does not allow (indirectly, because it is connected to the palatal bridge, which, in turn, presses against the oblique bridge), prevents the oblique bridge from moving outward, and together with the oblique and nasal processes protects the oblique bridge from moving upward and forward. It is clear that all forces are transmitted to the stern, either indirectly or directly, but in any case, i n d i r e c t transmission does not

reduce their intensity.

The lower part. But let's start with the lower part first.

"The inferiority of Australians and New Zealanders," says Spencer, "is evident when compared to the superiority of the English, not only relatively, but also absolutely. I have seen one Australian woman of the same height as an average English woman; but it (probably a female property) belongs to a relatively less significant category, being less significant in relation to the whole, we have the average age of the same woman. In all other cases, the lower parts of the lower ranks (with larger subdivisions than ours) were absolutely more massive than ours, often surpassing them in all dimensions; and compared to the less numerous species of the lower ranks, they are much more massive. In addition, Australian and non-British universities have a certain similarity not with all British universities, but with the universities of the most developed British countries. One ancient British ueren moyemшии has a ueyость routi and is just as massive as the ueyости of Australian ueren. And this is in line with our assumption about the relationship between large sizes and the greater activity of the legs, which is required for the normal functioning of the body. Regarding the massiveness of the lower jaw, it is clear that the jaw is more massive than the upper jaw; the chin is protruding, broad and strong; The horizontal line of the lower jaw is very pronounced; the vertical line, on the contrary, is wide, rounded and forms a horizontal blunt angle with the jaw, which, when raised, acts in more favourable conditions.

Recalling that we spoke above about the characteristics of the lower classes, which are more typical of the upper classes, and recalling also that the lower classes are simply more prominent among the common people, we must bear in mind that the greater the development of the lower jaw, the more it resembles the lower type of structure. The lower jaw is not as close to the monkey as the European jaw.

The lower jaw of ape-like monkeys is heavier, more massive and, in particular, its horizontal part is longer, wider and more prominent than in apes; on the contrary, they lack the protrusion that forms the chin. The oblique line, formed by the cheekbones, continues downwards and transitions smoothly into the lower line of the lower jaw. The chin, there

In fact, it is a characteristic feature of uoogevam, although in lower uoogevam races it is more pronounced and more pronounced, approaching in its form that of a monkey.

Any observant linguist will undoubtedly notice that in the lower classes of society there are structures similar to those mentioned above.

The heart. The development of the heart is directly related to the development of the heart valves. With the development of the heart, says Fott, the position of the heart valves and the opening of the heart are closely related. In normal state, the cymatic wave constantly remains in the front part of the longitudinal diameter of the wave and at the same time throughout its entire length; the cymatic wave, which is located in front of the motor, even in birds with strongly developed wings, is usually located in the middle of the longitudinal diameter of the wing, and in higher birds it is located further forward. The mouths of the lower jaws are wide and high, with a high palate, which is necessary for the movement of the massive lower jaw and the high palate, more pronounced and developed in the upper part, less so in the lower part.

We know that the right side of the face is generally less developed than the left, due to the frequent use of the right chewing muscle.

It is clear that among the lower classes of the population, due to the consumption of coarse and less nutritious food, due to the need for greater mobility, due to greater expenditure and, of course, due to the greater work of the masticatory apparatus, the same features should be manifested in the structure of the digestive apparatus. And, indeed, there is no doubt that in lower masses, these features are more pronounced and their development is more rapid, especially in an environment of intensive public life. There are certain muscles that move the lower jaw and mouth, are controlled by the brain, so the most prominent features will not speak to the soul's perfection.

In general, protruding forward, with strongly developed shoulders, muscular arms and broad shoulders, there is a type of physique. This type corresponds to the lower type of uerepa, and it is known that there is an antagonism between the development of the upper limbs and the lower limbs: the more developed the upper limbs are, the lower the development of the lower limbs and the lower the height. Then, moderate growth of the organs and glands is completely balanced and even outweighed by the development and growth of the

of the body, especially the front legs, everything is completely the opposite, says K. Foch. The body is compressed from the sides, from the outside and inside, by muscles that are essential for animal life. The formation of the uterus involves a significant impact on the formation of the uterus.

Speaking about the relationship between growth and decline, Girt says: the decline and reduction of growth has a significant impact on the position of the bridge, which, on the one hand, forms the front wall of the vertebral column and, on the other hand, is closely connected to the largest upper bones of the *чима* (the upper jaw and cheekbones), so that any change in the latter must necessarily be reflected in the former.

The development of the double arches, *lineae aricuaetae s. semicirculares externae*, confirming this position, also shows that the movement of the masticatory apparatus is reflected not only in the mandible, but also in the temporal bones, and the more pronounced the development of the glands, the more pronounced the development of the glands is observed in the glands of the elderly, who had strong muscles and were already elderly. The influence of the upper limbs on the development of the upper limbs is revealed by a comparative-anatomical examination of different types of animals, and especially when comparing monkeys and dogs.

K. Foch directly states that the difference in education and upbringing is determined by the uneven development of abilities. High muscles, lifting the upper body, must be developed more intensively in monkeys, because they have to act on a larger area, not to mention the greater distance between the limbs in width. The high depressions are located on the monkey's back, so it seems as if the latter is grasped from above and the eyebrows are pulled down and spread in a transverse direction; the effect of the 700 cm wide *души 7опасдо* is more noticeable than the vision.

On some prehistoric shells of the Phoridae family and on modern shells of the Tussemidae family of New Caledonia, both maxillary teeth are normally 8–10 centimetres apart. They are 3–4 centimetres apart and thus represent a position characteristic of samurai monkeys.

All of the above examples are evidence of the persistent struggle between the masticatory apparatus on the one hand and the tongue in conjunction with the palate on the other. This struggle can be observed in a whole range of animals that are forced to

to chew their food: monkeys, lower primates, apes, and Europeans. The antagonism between these two organs is expressed with a force proportional to the size and degree of development of the masticatory apparatus.

A young monkey is more intelligent and smarter than an old one, but this is related to the lesser development of its masticatory apparatus and the lesser development of the chewing muscles on the upper jaw. The same is true for young children, who are not yet fully developed.

"But with the onset of the romantic period of adolescence," says K. Fott, "the facial features grow together and the jaws spread apart, and the same psychological process (dulling) occurs which we see in monkeys."

After this lengthy digression into comparative and descriptive anatomy, let us return to the practical side of the question at hand.

It is known that European races have more capacity than primitive peoples.

There are lams, domasyavaniye, uto, but among ancient peoples of the same nations, the capacity of uerepa was smaller than among modern ones; — lams of the sto7o clan are listed above in II 7ga. In more developed modern societies, the capacity of the stomach is greater than in the lower classes of the same societies. There, the capacity of private graves is greater than that of public graves, and the bodies of lower-class people usually end up in public graves. The capacity, apparently, changes with the degree of mental development, says Topinar.

Above, we cited the opinion of K. Fota, and now we will cite the opinion of Professor A. P. Bodanov.

"Observations show that it is very likely, at least in relation to European peoples, that under the influence of mental development, the average age of reproduction increases, ~~at~~ the rate of its development ~~relative~~ characteristics are changing." Having expressed doubts about the validity of Brom's conclusions, with reference to anthropological data concerning ancient Parisians, he continues: "But there are observations, made by everyone, especially the French, which are undoubtedly the most accurate measure — the abundance of goods, the more ~~the~~ population grows, the greater the size of the market, and the greater the demand for goods. This change in the market is ~~is~~ expressed simply in its expansion in all directions, but in

a certain mode of development.

Stones and semimops have no less than 700, for example, medics, artists and painters, but their 700 has its own peculiarities: with the development of intellectual life, a predominantly intellectual aspect develops, and it is enough to look at a number of portraits of people who have distinguished themselves in science, art, literature and industry to be convinced of this. It is not for nothing that we use the expression "he is a good person" to express a known positive impression of someone, but we also say: "he has a good character," and we try to note the impression made by person's behaviour. "He is a good man," but we also say: "He has a wonderful job," when we try to note the impression made by an intelligent and energetic person.

I think that each of you has noticed the difference between "good people" and "wonderful deeds" among the highest intellectual circles of society, but not among the people.

It seems to me that I am diligently studying the impressions made on me by the semiotics of the Kobegya population, in the three years I remember three massive female figures, and it was ~~no~~ coincidence, but rather a very vivid resemblance to a coincidence. Among the male population, such women are rarely found here, especially among the wealthy, elderly masses.

Meanwhile, among the local nobility and clergy, there is an incomparably greater proportion of very expressive and muscular personalities, with whom even the most powerful women of the local nobility and gentry cannot compare.

However, we see that the greater work of the chewing apparatus in individuals belonging to the lower classes of society, trained by coarse and coarse food, greater amounts of food, firstly because of ~~its~~ lower nutritional value, and secondly because of the need for greater amounts of food, corresponding to greater expenditure on the struggle for existence, it is necessary to produce and produce an intensive development of the digestive system, explained by the need for adaptation, which entails the development of a complex and sophisticated apparatus — a complex and sophisticated system; However, apart from the direct mechanical action of the motor described above, this is also explained by the action of the self-compensation mechanism for growth and development balancing. And in fact, vessels carrying blood ~~the~~ the brain, will be in a state to deliver to a certain,

Typical normal mobility of the digestive tract, which should be directed towards greater mobility of the digestive tract towards the digestive organs, which are represented by the organs of the digestive system, and therefore a correspondingly smaller amount of nutrients should be directed towards the digestive organs. However, this does not preclude the possibility of larger amounts of coarse fibre, which must be consumed in smaller quantities.

Meyduono-mishenoy manag. Syunnye zhegesy. The chewing apparatus works intensively, and the living nutritional conditions of the lower classes contribute to the greater development of all other organs directly and indirectly related to the process of digestion. There, the soft palate undergoes pressure with each opening of the mouth, as the space between the lower jaw and the hyoid bone decreases. The sublingual submandibular glands also undergo pressure: the former from the action of the muscoli mylo-hyoidei, the latter from the counteraction of the mycma pipi, which is subjected to chewing. This pressure prevents the jaw from moving during chewing, so its presence is absolutely necessary.

Meat. The quality and quantity of food consumed should be based on the structure of the jaw. The structure of the jaw is complex, and it is difficult to determine the exact location of the pain, says Girt. This opinion is confirmed by Professor Zbi, who says that "the structure of the stomach is subject to significant changes." In women, it is less than in men, says Girt, and it decreases significantly with malnutrition, during pregnancy, and also with the consumption of alcoholic beverages; on the contrary, in those who drink a lot, and when the outlet is narrowed, it increases. "If what the professor of the Imperial Academy told me is true," says Girt, "then it follows that soldiers are usually fed more generously, then it is necessary to take provisions to the administration, because everything depends more on the development of the usual number of people than on the use of bread."

"The shape of the waveform, according to Zbi, depends on the degree of expansion. Therefore, depending on the circumstances, it appears to be either more pronounced and thin, or more rounded and thick. The capacity of the e7o is subject to many changes, not only due to individual characteristics, but also due to the amount of food usually consumed. On the part of the consumer

, it experiences mechanical tension, which remains constant over time (lunar adaptations). Therefore, those who are forced to make do with a limited diet, e.g. martyrs, must introduce a greater variety of the latter, in order to restore the loss of the organism, have a greater need for food, than those who consume food in a more favourable form and, consequently, in smaller quantities. In such circumstances, the available data are of little value, so that they can be given more or less equal weight.

Speaking about the probable history of the development of jealousy in humans, Spencer draws conclusions that are not entirely applicable to the current need to restore the species diversity of the animal world. He says that "the expansion of the digestive-muscular system is possible with stretching exercises that have become routine. We know," he says, "that a constantly stretched membrane gradually becomes able to tolerate the presence of the masses it contains, which initially irritated it. And we also know that adaptive changes in its surface usually occur. Consequently, this kind of adaptation ~~the~~ changes in structure it causes can be (according to the adaptive and acquired nature of the Gem, ~~must~~ be) to a certain extent acquired, then it is clear that, growing in a series of successive repetitions, directly, due to the cumulative effect of repetition, and indirectly, due to the survival of those individuals whose changes are most noticeable, they can reach the point distinguish themselves by the characteristics that we find in ruminants... It is clear that this explanation can help us understand the course of development of a complex organism, such as ruminants, ~~but~~ this explanation must be supplemented by the establishment of a relatively unambiguous classification in terms of form and function in the animal kingdom. of the community, accepting the pasni ~~можливостів~~ ~~piji~~, pasni degrees of nutrition.

Therefore, we will not cite further examples ~~and~~ will only mention that, according to our observations, the life of the inhabitants of the two most populous cities (St. Petersburg and Moscow) according to our observations, is significantly larger than that of local peasants, which can be explained by the relatively coarse rye bread (reshetny rye

bread), which the former consume.

Еѣина мишом. Regarding the size of мишом, there is an opinion ъheir size increases with the consumption of high-calorie food and decreases with the consumption of low-calorie food. Judging by the external volume of the abdomen and taking into account the above considerations, it must be assumed that in lower masses, the volume and surface area of the mesentery must be greater than in higher ones. According to Girt, foreign anatomists assume a smaller diameter of the mesentery, which is immutable and unchangeable; "This can be explained," he says, "by the fact that Germans and Englishmen use a less coarse type of flour than Russians." Girt's experiment involved two mice born at the same time, one fed a plant-based diet and the other a meat-based diet. A year later, the first was three inches taller than the second.

This is quite understandable if we remember that a peasant and a labourer eat three or four pounds of rye bread a day, but, for example, during the hay harvest (senomosa), the daily ration often increases to five or six loaves (on "good bread", they eat more) and the daily consumption of a peasant often exceeds six to eight times the same consumption of an urban dweller. It is necessary to change somewhere all the masses of people and moments.

Atavism. While examining the changes known to us in the structure of the organisms representing the various masses of society, we cannot fail to mention one very important category of them.

It is known that in the structure of ѡеѡвеуесмоѡо, anomalies are often found "anomalies" in the structure, expressed in manifestations of structural features characteristic of other animals. Darwin attributes these anomalies to atavism and gives examples of lizards with macate muscles and mostets. Our renowned scientist V. N. Gruber devoted a significant portion of his work to describing such anomalies, which (unfortunately, difficult to access for Russian readers) are summarised in an article by Gruber in the newspaper Knyazhskaya Gazeta. Nec7alta, dedicated to the anniversary of Gruber's process in the "Knyuiesmoj Gazete" from 1882, p. 14.

Еѡя ourѡо деѡа is a very important question: mamim sosѡoviya belong to corpses on which the above-mentioned anomalies were found? We think, uto all they, and po mrayney measure,

disproportionate численности сословий 7ромадное большинство случаев, относятся именно к corpses низших сословий. The probability of this is very low, because corpses of higher social classes rarely end up in the anatomical institute of the academy, firstly, because of the overwhelming predominance of lower social classes over higher ones, and secondly, because the corpses belong to the homeless poor, whose mortality rate is incomparably higher than that of the lower classes. The probability of this is reinforced by all of the above considerations, from which it follows that the higher classes represent, in general, the higher type of structure, and the lower classes the lower type. Obviously, atavistic traits, in terms of their relative development, should be found in individuals of the lower type of structure, as well as in individuals representing the higher type. It is known, for example, that the perforation of the nasal septum was a fairly common phenomenon in the period preceding the modern era, both in the most recent period and in the period preceding it, it persisted among populations living in conditions unfavourable for reproduction, and then perforation became less common, as in our case. The extreme rarity in aristocratic circles, says Topinar, apparently explains the decrease... According to Brom, it is more common in women. In Russia, it is encountered less frequently than in France.

In any case, there is no doubt that the aforementioned characteristics are found in the lower masses of modern nations, which are closer to the animal type; while the probability of finding these characteristics in higher species in the majority, proportional to the prevalence of these traits, is very low, and even their very existence in these traits requires further study. A very important conclusion on this issue is that it contains the most significant argument in the above-mentioned positions.

Political considerations. Political considerations, says Larpin, are more numerous, and in most species of vertebrates, the highest degree of sexual dimorphism in related species is found in the higher types.

In general, it can be said, says K. Fott, that the female type of personality is in many ways similar to the male type, except that it is more similar to the type of personality lower class, and with stim circumstance, apparently,

is related to the phenomenon that the attitude towards education is confirmed by the perfection of the race, and that the European spirit is superior to the European spirit, and not to non-Christians.

In the same way, a woman keeps her mind in its former state, and when the race develops, it rises, and when it falls, it falls. This explains why the more you love, the more you suffer. Moreover, both are similar in their actions and way of life, and the lower the moral state of the people.

In Australian tribes, Bushmen and other similar primitive races, women bear all the hardships and burdens of men; besides special work with children, they engage, like men, in hunting and fishing. The circle of ideas and activities that drives both sexes is exactly the same; on the contrary, the higher the level of education, the more perfect the division of labour in the material and moral worlds.

Indeed, if each organ of activity acquires and maintains a greater size and weight, then men should develop all the more, the greater the achievements of men become, the higher the level of intellectual activity.

It is clear that all of this is applicable to the masses of society. In the highest spheres (we are talking in general terms, not about those specific cases that we have in Russia, which can be considered abnormal phenomena, due to the inconsistency of progressive phenomena with the phenomena of the rest of life) both should be considered, in terms of their structure, and in terms of the structure of the nervous system and the musculoskeletal system, and, of course, in terms of the structure of other organs, especially the circulatory and muscular systems. It is also clear that this area represents an open field, requiring comprehensive and thorough treatment.

Selection. The chances of choosing a wife in all social classes always lean towards the side of the wealthier men; and since they are given a higher degree of development and higher social position, it is understandable that men from the upper classes of society always have an advantage over men from the lower classes in this respect.

As for women's choice of the most desirable men, although educated women have free and unrestricted choice, they do not have the same freedom as men, but nevertheless

choice is significantly influenced by the social status and wealth of men; and the success of the latter in life depends mainly on their mental abilities and energy, which are the result of the same abilities of their ancestors.

Inheritance. In the case of heredity, the results of the selection of the best producers in the highest masses are passed on to the next generations and, growing in number, they should become more and more perfect and produce more and more perfect results. The effect of the gradual increase in the number of prisms must be taken into account, and in fact it is taken into account, ~~to~~ greater and greater divergence of the prisms of the structure of the higher ~~and~~ lower masses. Every observant person will undoubtedly notice that among the higher classes, intelligent children are more common than among the lower classes. In addition to this conservative heredity, heredity also plays a role in traits acquired through adaptation, i.e., the heredity of acquired traits (progressive heredity), in which organisms pass on to their offspring not only the traits inherited from their ancestors, but also their own individual traits, which they acquire in the course of their lives. It is easy to observe says Darwin, if animals and plants are subject to variation, then humans, who are often in danger, especially in the wild, are undoubtedly subject to variation. Vulnerability and danger are undoubtedly hereditary.

The children of aristocrats, says Darwin, are born with smaller hands and feet than the children of ordinary mortals; I observe the same thing here in Magorussia. Based on the aforementioned statement by Gemme, we can assert that all other characteristics of the structure, typical of the masses of society, are also passed down by inheritance. And if this were not the case, then those structures mentioned above ~~could~~ not exist.

"The high level of consciousness of heredity," says Gemme, "is reflected in the mass of established prejudices (institutions); for example, the division into castes among many peoples; the caste of priests, the caste of warriors, the caste of workers. The establishment of such classes is apparently based on the idea of the high value of hereditary virtues inherent in certain families, ~~it~~ is assumed that these virtues must always be passed on from parents to offspring. The institution of nobility is based on the conviction that special privileges

They can be passed on from parents to their children. Unfortunately, this does not only apply to virtues, but also to vices, which are passed on and reinforced by heredity. Galton believed that even those psychological traits that are called talents are hereditary.

It is well known that the spirit of class is characteristic of modern nations, and even if men sometimes marry women of lower social status, the opposite phenomenon is very rare. And since the revival of many modern masses dates back to ancient times, the influence of these conditions cannot but be reflected in the structure of modern masses. Every Russian peasant-seminarian can confidently say that it is a powerful profession, passed down from generation to generation, involving ~~also~~ ascending positions, which may not have changed since ancient times.

Departures. The duration of life. First, ~~we~~ will put the summa summarum of all departures — life, and then we will measure its progress — the duration of life. Above, ~~we~~ have seen that life expectancy increases with the increase in mortality. We can also assert a priori that it increases proportionally to the volume of consumption of the goods of the material world. It is self-evident that the bearers of muscle mass are the highest and most secure members of society, who are generally engaged in the most intense struggle for existence. The profession also affects average life expectancy, which is explained by the conditions of professional life itself ~~and~~ above all, by the degree of wealth associated with it.

~~We~~ find an attempt to explain the continuity of life in Spencer, who says that life of a higher type is more complex and more continuous, and that the organisation of a higher type is more complex and more stable, because life is a continuous adaptation of internal relations to external ones — with each step forward consisting in the addition of previously adapted relations, represented by the organism, not the current relations, parallel to the previous relationship in the surrounding environment. Thus, the established greater correspondence, under equal conditions, should be manifested in greater life potential and greater longevity — a truth which seems obvious when we remember the enormous mortality rate.

The motor prevails between the organised entities, and the gradual increase in life expectancy and decrease in mortality, which we encounter as we move from beings to beings of ever higher development.

Even if, Spencer continues, the connection between longevity and the quality of life is not obvious, it would still be true that the degree of life is measured by the degree of conformity. Then, citing seemingly contradictory examples from the animal and plant worlds, he says:

"We consider the highest form of life to be that which, like ours, exhibits greater potential in terms of correspondence, greater speed in their succession and greater continuity. Series, then the correspondence between the degree of life and the degree of correspondence cannot be doubted.

For a clearer explanation of the truth and, in particular, for an explanation of the aforementioned conditions, it should be noted that as life becomes higher, the environment itself becomes more beautiful. Life becomes higher, the surrounding world itself becomes more real. In our case, we should recognise the conditions of the social life of the higher classes, compared with the conditions of the lower classes, which are often characterised by primitive simplicity.

The higher, more developed and secure classes, being the highest members of society, are at the same time representatives of the type that bears all the signs of the highest biological development; greater development compared to insects, greater growth and greater longevity — all are coordinated features of the biological process.

Current trends. Sensitivity is possible. According to Fechner's observations, Nambros and others, says Professor Kovalevsky, indicate that "in the study of the organs of perception, mental development plays a particularly important role."

Thermometry. "The more educated a person is, the more sensitive they are, and the more mentally developed they are, the lower their sensitivity. Fechner and Nombroso particularly insist on this point. And since mental education and development constitute a significant advantage mainly for the middle and upper classes, it is clear that the sensitivity of these two groups will be even finer than that of the lower classes. This is clearly evident in our research; the data collected from the lower classes is twice as

lower than the data collected at the middle and higher masses.

Having compared the results of his experiments with data from German scientists, Professor Kovalevsky says that the results can be explained by the fact that the latter studies were probably conducted on an average mass, while the former had a lower mass, and at the same time, the mass of the materials, the frequency of bathing, clothing, exercise in the open air and in a stuffy atmosphere, and so on. "Of course," he continues, "I do have similar anthropological data for other regions of Russia. According to Weber, the cause of the phenomena described is primarily the thinness of the epidermis, which breaks down one or another area of nerve endings. The more sensitive it is (in workers) and the more sensitive it is, the worse the conductor of heat (in terms of temperature) it is, and the stronger the temperature effect on a given place should be. Summarising everything related to this topic, Professor Kovalevsky puts forward the following position: "The temperature of the lower masses is significantly lower than the temperature of the upper and middle masses."

Boevoe opynenie. The effect of the same prains and boevoe uyvistitelnost in lower masses is lower.

Professor Kovalevsky summarises this as follows: "The higher classes of both sexes are more sensitive, while the lower classes are also, which again confirms the above statements regarding the sensitivity of men and women. Mentally developed people are more sensitive than uneducated people."

3. Emotional sensitivity. Men and intelligent people, says Zigenburg, show greater sensitivity. Individual differences in this method of research are quite significant. They probably depend on the degree of sensitivity.

The novelty of the place. Studying the perception of place and space, I found that in lower social classes, sensitivity is significantly lower than in the middle classes. The example given by Weber in his study of "mru7ov opyneniya" cannot be used in this context. given by Weber in his study "The Spirit of the Age," cannot in any way serve as a template for comparing observations made ~~at~~ people of different classes. In many cases, I find the differences to be incomparably greater than those found in the corresponding places ~~the~~ integrated groups. This circumstance is probably explained by the fact that, as Wundt says, "there is a multifaceted and more subtle movement."

this part of the text, the more its homogeneity," and on the next page: "there, one can see that in subjects whose movement is usually very slow, the slowness is mainly concentrated in the most mobile parts; here, the feeling of slowness is constantly reinforced by the slow movements of the body."

And since the muscles are less mobile, especially the muscles of the arms and legs (the muscles of the limbs), the connection with their lower sensitivity is understandable.

Eating and drinking. With regard to the above, we agree that everything that applies to ancient and primitive peoples also applies (for the same reasons), to a greater or lesser extent, and to modern interpretations of the moral and social conditions of primitive peoples.

"The historical development of our language," says Gemme, "is, in other respects, an example of the remarkable power of practice and habit, of education and application. The difference between the impressions of the dimara, the highest musical satisfaction, consists in the repeated repetition of noise, in the present, simple drum and pipe tones, and the musical understanding of the educated European, the ear of the motorist is delighted by the massive harmony of Mozart's opera and Beethoven's symphony.

But five and ten thousand years ago, our ancestors were the same as us, and the musical education of our children today follows the same path of development as it did then. a path that leads from the dimara of the past to the modern music of the future. If every organised community and every work is carried out in harmony with its organ, then there is no doubt that the historical development of our perceptions is closely linked to the corresponding improvement of our auditory labyrinth. The current structure of our inner ear is not at all what it was five thousand years ago in our distant ancestors. The auditory labyrinth of humans probably now represents a known difference in the structure of the auditory labyrinth of civilised peoples. This is not contradicted by the fact the former have a more acute sense of hearing, while the latter have a completely different sense of hearing, which is not at all related to the sharpness of the ear. The sharpness of the ear is completely different from the sharpness of the nose, which is formed by the shape of the ear. The same applies to the senses of smell and touch.

Dimari see 7opasdo dashe and 7opasdo jasneye paspianut sgabye sapahi, uem шивийисованный ueуовem, the latter surpasses them in the subtle perception of sapaks and in the aesthetic perception of the senses of шверов and [ормы, representing the results of many thousands of years of development. The development of the sense of taste among the people can be attributed to certain musical instruments. Here, in Magopressia: "yimbani", "peya", "mobsha" and "sopima"; Western Russia: bagayma, the highest type of the same instrument, used by the most developed masses, zithers; 7armonia, brought to both Magorossiya and Vegimorossiya and now being perfected according to Western models; pasnyune lormy of shepherd pipes and rozhmy.

The difference between these primitive instruments and the same instruments of a higher type, which provide a more aesthetic experience, is the addition of strings, violin, piano, and other wind instruments.

The same considerations apply to the organ of perception — the eye. Above, we have presented data concerning the organ of perception in relation to a number of phenomena. This data is, of course, applicable, to a greater or lesser extent, to the development of gas in lower masses. Describing the structure of the set, Gemmell says: "The degree of perfection of the organ depends on the structure and order of the arrangement of the organ's parts, so that in an experienced painter it will be more perfect than in a novice." "The organ of perception," according to Gemma, "represents historical development and gradual improvement, very similar to what we see in the organ of hearing. Gas, the most perfect and complete organ of perception, did not appear suddenly, but, like all other organs of perception, developed slowly and gradually in the struggle for existence through natural selection."

If we take into account the significant progress in the development of the ability to see, which is now found among modern peoples and certain individuals, he says, the varying degrees of spread of light and colour, we can probably say that the modern high development of light phenomena is the latest product of modern development. This is particularly evident in the recent development of landscape painting, which has reached perfection in our time, something that was previously unimaginable. We perceive the subtle nuances of nature incomparably more clearly than our medieval predecessors. The most subtle

shapes of the landscape, the highest level of light perception, probably developed gradually over the course of the last millennium. We still see the roughness of light reflections in dim light (the same, mam and uuvstvo tones), a developed aesthetic sense (the beloved mrasnyy vet of the Russian people!). Children, like dimaries, love the colourful combination of bright colours; the receptivity to the harmony of delicate colour tones is the product of aesthetic education.

"Education and development, practice and habit, in a word, application, raise the aesthetic perception of the eye and ear to a high level; heredity constantly transmits —growing immunity from help to help. Seeing the amazing successes already achieved in historical times by our light and musical senses, we can hope that they will rise to the highest level of perfection through further improvement and education.

It is obvious that all of the above applies to the development of the organ of perception in the common people. Like children, they love bright colours (mainly those of lower order) and their variegated combinations, and, like children, they do not understand the harmony of delicate nuances.

Based on all of the above, it can be confidently concluded that the specific colour spectrum in the environment of lower masses of the population can be found in the environment of higher masses expressed in a more pronounced form.

Taste and smell. With regard to the development of taste and smell in the lower classes, every doctor can undoubtedly provide numerous observations confirming the low degree of development of these senses. There, we have repeatedly observed that peasants sometimes have difficulty distinguishing between different smells; many consider assailants to be repulsive and find them to be a disgusting means similar in nature to "misery"; many do not find the smell of rotten fish repulsive, and I have been the victim of peasant cordiality and anosmia, the host eagerly tried to get me to taste boiled rotten fish, which had been stored ~~the~~ in the izba during three hot summer days, on the occasion of my visit to the house with a song.

The average consumption of smoked and dried fish ~~during~~ fasting periods throughout Russia, apart from the constant position of people forced to eat it, undoubtedly affects the

degree of development of the organs of taste and smell. Here, in Magopressia (Kobegamsky district), there is even a special name, "smazheny osedel", for a particular type of dried fish sold in the bazaars. The fish is so fresh that it is sold in rooms, ~~you~~ you can smell it ~~the~~ the mass, ~~мам говорят~~, rises, i.e. ~~пушится~~, like leavened dough, which is why the fish itself has the above-mentioned name: ~~стаженной и~~ ~~и~~ бешеной.

The concept of air in huts is also completely unknown to the vast majority of people, and often the most repulsive stench in a hut, which is not caused by any economic necessity, does not bother its inhabitants at all (for example, during the warm season).

It is known that this method is capable of significant improvement, as can be seen, for example, in the case of jurors. A high degree of mathematical skill is characteristic of highly civilised nations; the mathematics of primitive peoples is characterised by simplicity, which cannot always be explained by a lack of resources. It is clear that there is still much to be done in this area of scientific research.

The organs of perception give us an idea of the outside world, and if these organs are insensitive, then the mass of "external relations" will not reach consciousness, and therefore will not be able to evoke the state of "corresponding internal relations" in the organism. It will not perceive either beneficial or harmful influences of the environment and therefore will not be able to take advantage of the former or avoid the latter; and since it is a mere collection of sensations, through habituation, become large, it is clear that our understanding in the struggle for existence will have the dullness of the organs of the lower species.

Psychological processes. In order to clarify this question, we are forced to make a small digression into the field of psychology.

"Psychological phenomena, undoubtedly of a mental nature," says Wundt, "are the essence of consciousness.

Obviously, it is more natural to take the original meaning, the primary concept, and give each meaning a certain emotional tone, which is then softened and brought to the fore. This is the usual interpretation of emotions in the narrow sense and in the sense of feelings. Thus, the primary content of consciousness is the constant perception of the present moment, which is composed of sensations, and all other products of consciousness arise from it.

The irritation of the sensory nerve apparatus of the organs of perception and other central nervous system nerves (located in the muscles, sensory organs), transmitted through sensory nerves to the nerve centres of the brain, and gives impetus to the perception of sensations.

Representation, in comparison with sensation, is a phenomenon that is more complex. It combines in itself the sensations of its constituent parts. If the attribution of a representation to a particular object is already a secondary act, then the primary essence of representation may consist in the combination of several and many perceptions. Consequently, representation occurs through simple processes, namely sensations that are combined into representations according to known psychological mechanisms.

Representation is the first mental act, and its essence lies in the fact that an image of an object appears in our consciousness. The whole world, as we perceive it, consists solely of our representations. The object of representation can be real or imaginary; representations relating to real objects that exist outside and inside us are called perceptions. By the latter term, we mean the assimilation of an object by consciousness. If the object of representation is not real, but imaginary, then we call such representation a representation of the imagination and fantasy. All our representations are based on perceptions and representations of the imagination.

There are two psychological processes that always accompany our internal experience, are inextricably linked to consciousness, and therefore can be considered its most characteristic features: These processes are: the formation of representations of sensory impressions and the retention of representations. Every representation is a combination of many different sensations. We attribute a certain duration to each sensation. We attribute a certain duration in time to each sensation, i.e. we connect the present sensation with the preceding sensation; we assign each event a certain place in space, i.e. we place a given light impression in a row with other light impressions. Therefore, perception is an abstraction; strictly speaking, it does not exist in our consciousness. In our consciousness, there are representations, in other words, perceptions coordinated according to the forms of perception — space and time. Nevertheless, based on

a mass of psychological data, we must accept that representations are always formed from perceptions through psychological synthesis. The reproduction of representations and their association are the necessary conditions for consciousness, as well as the formation of individual representations through the synthesis of perceptions. Thus, in the course of thought processes, ~~the~~ constant change of representations in it, consciousness can remain something constant, being an activity that connects representations, present and past. On the other hand, the necessary condition for consciousness is the correct linking of representations according to known patterns. We see that the synthesis of perceptions always depends on certain conditions — a specific organisation.

...All parts of the nervous system are in close and intimate connection with each other; this connection and interaction forms individual consciousness. It depends on the impressions acting on the sensory organs, on motor inertia, and even on processes in the sympathetic nervous system.

Consciousness remains essentially the same, regardless of the nature of the perceptions that constitute its content at any given moment. The unity of consciousness is based on the mutual connection of the parts of the nervous system, and therefore it is impossible to have separate types of consciousness that are coordinated with each other and subordinate to each other. On the other hand, strictly speaking, it is impossible to isolate a specific organ of consciousness, because our perceptions and feelings are influenced by the various parts of the nervous system. However, there is one area that is more closely related to consciousness, namely the motor part of the nervous system, which is represented by special areas not only in the sensory and motor parts, but also in the limbic system. In motor functions, it seems to be represented by special areas that are not only sensory and motor areas of the periphery, but also ~~central~~ motor areas of a lower order, such as the motor cortex and the motor centre. Thus, the motor system is primarily capable of connecting, directly or indirectly, all processes in the body that stimulate conscious representations. In this sense, for us and, probably, for all living beings, the mind is a tool of consciousness, but we must remember that the organ of consciousness presupposes the existence of certain central organs, subordinate to it, such as the four senses, and the necessary role in the synthesis of enzymes.

...In addition to the repetition of our thoughts and the expression of our ideas, we possess within ourselves a special activity, which we call attention. In our immediate consciousness, we do not always perceive the connection between our representations in the same way; consciousness can be dominated by some representations to a greater extent than others. For the sake of clarity, we will compare consciousness with the act of seeing; this comparison is all the more natural because consciousness itself is sometimes filled with an inner feeling. If we speak of representations that exist at a given moment, and they are in the field of perception, then those representations to which attention is directed can be called the focus of perception. The entry of a representation into the internal sphere of consciousness can be called perception, while its entry ~~in~~ the internal sphere can be called apprehension.

Internal tumours may gradually develop ~~in~~ malignant tumours. But internal tumult, unlike external tumult, is not actually tumult, but rather a constantly changing extension; it can narrow and expand; in the first case, clarity increases, in the second, it decreases. For greater clarity, it is necessary to focus attention on known representations. But the brighter and at the same time more protected the consciousness is, the more obscured the rest of the consciousness remains.

The simplest way of perceiving an external representation of attention will obviously be that which we expect to become a representation, and at the same time the perception itself is impossible, i.e. it consists of simple light, sound and touch sensations with a predetermined meaning and significance. The time that passes in this state between the moments of perception and apprehension can be called the duration of simple apprehension. The interval between these two moments is called astronomical time by astronomers. But since this expression is sometimes used in a different sense, we will use the term proposed by the author — real time. "But since the concept of time, corresponding to the simplest conditions, is more accessible than the more complex ones, we will refer to it as simple real time."

Reaction time. The duration of the reaction process may be measured. In general, the reaction time is reduced: a) when attention is diverted from the object being studied, b) when ~~tired~~

, c) when experiencing emotional distress; in the latter case, the average duration of the process increases, and the minimum duration increases directly. In addition, in older subjects and in less developed subjects, Obersteiner's reaction time is longer than in young and developed subjects.

The speed of mental processes. In general, you are well aware that all mental processes are significantly reduced in peasants and, in general, in the lower strata of the population. The above-mentioned slow pace and development of the simplest mental processes explains this phenomenon. If the simplest processes in the less developed (lower classes) are slower, then it goes without saying that the more complex processes should be even slower. And we understand that, to a large extent, it is difficult for us to collect anamnesis due to slow thinking. In order to get answers to the most basic questions from a patient, we have to spend a lot of time, not to mention the fact that every question, such as questions about family history, the onset of menstruation, and even the names of family members and relatives living in the household of the respondent, it is often impossible to obtain a satisfactory answer.

The height of mental processes. The low level of all mental processes in lower social groups is explained by the lack of exercise and the habit of mental activity — the ability to think, the inability of the organ to adapt to the higher types of activity for which it is intended. Since the organ consists of a single unit, it is not surprising that we do not find among the representatives of lower species anything similar to those massive, heavy, heavy organs, which are most prominent among the representatives of the higher masses — Gauss, Cuvier, Napoleon, etc. Even if there are similar phenomena among the lower classes, they are extremely rare, disproportionately rare compared to the overwhelming majority of the masses. According to the highest representatives, we, as Bodanov suggests, can make a correct judgement about the average. Similar to types of aesthetic concepts, the simplest and most common mental processes, and types of moral and ethical concepts should be lower in a more complex social environment.

Crime of all kinds is characteristic of human development, and Professor Nombroso, in his work "Uomo delinquente," states that

that criminals are representatives of the lowest anthropological type.

The practical conclusion is ~~have~~ we must maintain the normal functioning of this environment within the body. This conclusion is confirmed by P. Virchow's statements in his book. For us, doctors, anthropology should be a particularly important science. We always have the material at our disposal; without wasting time, we can collect masses of raw data that science desperately needs. The cost of the most essential tools — a tape measure and a measuring wheel — does not exceed 12–15 silver rubles, which is, of course, even lower than the cost of a set of tools necessary for any serious work. Meanwhile, the purchase of such motors is associated with a considerable loss of time and money, which is quite costly. Based on the above information, which is ~~surprising~~, given the attempt to compile an extensive but incomplete programme, it is clear that the subjects covered by anthropology are diverse. This circumstance is particularly important in that every observer can choose the subjects that interest them most; they can choose the range of phenomena that they are most prepared to study. The scope of the programme should not discourage us, because, firstly, it is impossible to expect it to be implemented through the efforts of a single researcher; and, secondly, due to its very breadth, it presupposes the friendly cooperation of many people.

The position of anthropology in Russia gives it an undeniable advantage, as it can always count on the support and guidance of such a well-established institution as the the Moscow Society for the Study of Nature, Anthropology and Ethnography.

Anthropology developed under conditions that were impossible for other sciences. It can be said that it was created by the efforts of individuals and individual societies.

And we can be proud that Russia ranks third in terms of the number of anthropological societies. P. Brog founded the first anthropological society in Paris in 1859; a society was founded in London in 1863, and in New York and Moscow in 1865. This was followed by the establishment of anthropological societies in Manchester in 1866, Florence in 1868, Berlin in 1869 and in Vienna in 1870 7. and in St. Petersburg in 1874 7.

With the activities of our Society of Nature Lovers becoming more widely known, mainly through the anthropological exhibition held in Moscow in 1879. The scale of this exhibition, as well as the number of works published by the Moscow Society, one can judge the enormous amount of work that the Society has devoted to the development of natural science and anthropology in our country, Russia. A wealth of valuable material has already been collected by the Moscow Society; a wealth of valuable material has been published in thirty-eight volumes of its publications. And all this has been done in just 18–19 years of existence! Despite its extensive publishing activity, the society seems to devote most of its time and resources to relations with private individuals who have shown their willingness to contribute to the development of anthropology. It never hesitates in its leadership to address even the most sensitive issues, and I always find the most enthusiastic support from the Society, as well as from the secretary of the anthropological department, K. N. Imova. The assistance of the director of the anthropology department, K. N. Imova, is undoubtedly invaluable. The director of the department in Volume I of the journal undoubtedly contributed to this, even offering his assistance in obtaining the necessary instruments.

Given the high importance of the subject itself, given the keen interest it represents, and given all the advantages of the above-mentioned convenience, I dare to think that my humble attempt to persuade you to adopt anthropology into your field of study will not be in vain. The doctors constitute a natural army of anthropologists, and with their friendly assistance, the science of motorisation, founded by P. Brom, can successfully develop in its modern form.

APPLICATIONS AND PROGRAMMES

The proposed programme was compiled by me, adhering to Brom's instruments regarding the necessary measures, but not always regarding the method of their implementation. It is supplemented by certain questions from K. Fos, Sherer and Shvar, as well as those questions that I consider important and which are not addressed by Brom or the aforementioned authors. The difference from Brom's method lies in the way of applying the measurements, which take with a large knife 15 centimetres long and a composite blade, which allows us to measure lengths of up to 80 centimetres by direct determination. The essence of both methods is that, according to Brom's method (a ruler and a metre), we do not always obtain the true measurements of the parts being measured (e.g., the length of the forearm, thigh, etc.), but rather their very different projections; while by measuring each part directly, we obtain, if not true values, then at least more uniform projections. In addition, with this method, when measuring, for example, the height of the nose, we do not become, as with Brom's method, dependent on the supposed immobility of the mass of moving parts. This is especially important when measuring instruments are imperfect and when measuring non-integral parts.

When measuring any object, first of all, try to ensure that it is stationary. When measuring using the Brom method, insignificant errors in each measurement, when added together, can give significant inaccuracies; and the measurement of the most important dimensions (7ogovy) in static measurements is complicated by the problematic nature of the most mobile joints!

The necessary tools for performing the proposed programme (anthropometric) must be portable and inexpensive (a heavy Mathieu, the same type of tape measure, a measuring tape and a large wooden tape measure, the first three cost 15 roubles, and the last one ~~is~~ more than 8) There are no restrictions on the terms of service for these vehicles.

But the most important argument in favour of the proposed programme, in my opinion, is that, according to the data from this programme, it is possible to compile project drawings, both of the measured subjects and of the derived averages, i.e. it is possible to obtain average orthogonally projected portraits of the measured subjects. **T h e s e** portraits, like geometric frames for portraits,

while preserving the artist's intention, will make it possible to create drawings which can be used as a basis for measurements and, consequently, for further research.

If an orthographic projection can always be converted into any central, then oblique, orthographic projections, orthographic, drawings can be equated in this way to photographs and ordinary portraits, if the artist wishes to create an ordinary drawing. For those who do not have the opportunity to purchase a drawing apparatus and do not know how to draw well, this method is especially suitable, because by writing down your impressions and passing them on to the artist along with the constructed drawings, you can restore not only the main racial features, but also the more subtle characteristics.

The approach of a true artist-anthropologist must be objective, free from subjective influences. It goes without saying that when constructing a drawing, it is necessary to strictly follow the rules of descriptive geometry, otherwise you will make serious mistakes. After entering the dimensions into the programme (for example, the circumference of the circles), you should mark the starting points with a pencil, measure the distance between them (if they are not located on the same line) and the distance from the other two points; in general, for each point outside the line, you should take 3 distances to the other points, measuring the mutual distance between them, and for the points those in the plane, it is sufficient to take two distances from two adjacent points, if the distance between the latter two points is known. In this way, it is possible to enter the dimensions into the drawing.

In the attached letter from the secretary of the Anthropological Department, K. N. Imova, the programme and instruments for conducting the observations are specified.

Imperial Society of Natural History, Anthropology and Ethnography

affiliated with Moscow University Department
of Anthropology

30 August, 1882.

Your Excellency Vladimir Egorovich!

The upcoming congress of doctors of the Pskov province provides a very convenient opportunity to ask them for the help they can provide in the field of anthropology, and knowledge ~~about~~ the environment, which is very important in medicine.

In addition to a number of specific issues, the development of which is only possible in museums and laboratories equipped with the necessary facilities, instruments and libraries, the field of anthropological sciences has many points where specialists can work less, but more effectively. Three points, which are very serious and interesting aspects of the structure and activities of the population of remote areas of Russia, can be worked out on the spot by local activists and, above all, doctors. The very position of a doctor gives him the opportunity to come into contact with a wide variety of people.

Meanwhile, Russian literature does not present research ~~development~~ on the most pressing, democratic and anthropological issues: separate studies of separate localities, that is all it offers. It would be useful if there were at least one collection, one raw material, but for different regions and groups of regions, and this material could be provided by local figures — historians.

Over the past seven years, the Anthropological Department has been collecting similar material, and I am very pleased to announce that, as of 7 July, we have received the most valuable material from our colleagues. I am very pleased to announce that so far, among the 7.7. representatives of our most prominent people, there are those who have agreed to participate in the call for cooperation and joint work.

Bearing in mind that the upcoming congress will be attended by a large number of representatives of the 7th district, I would like to ask you to present the congress with a concise programme representing ~~in~~ desideria anthropology, specifically in the part that can only be developed with the help of local figures — the region's residents.

The first three points of the programme cover issues that can be addressed using data collected by all of us during our practical work. Points 4 and 5 relate to those who, sharing the views of Russian anthropology, want to help by collecting more specialised material, at least in its ~~raw form~~.

form.

1) *Ёети: губерwур, district, лема, пол, сословие.*

Вопросы:

a) *какое было кормлеwе (мам, кормуwца, пожок улу смемаwwое)*

b) *hair and eye colour.*

c) *where did you cut your hair?*

2) *Мешуwы: губерwур, uyezd, лема, soslovye, nlemr.*

Вопросы:

a) *colour of hair and eyes.*

b) *spoxa nоловоѧ zрѧlomu.*

3) *Мен: губерwур, district, лема, сословие, плеmr.*

Вопросы:

a) *hair and eye colour.*

4) *Those called to vouwskѧ nouwwoŝmu: губерwур, uyezd, лема, nlemr, soslovu.*

Вопросы:

a) *rosm (in vermakh).*

b) *объем зруд (id.).*

c) *eye and hair colour.*

5) *Boŝnumawwуku All schoolchildren, urban and rural establishments: губерwур, district, лема, пол, nlemr, soslovye.*

Вопросы:

a) *eye colour and hair colour.*

Application. If possible, it would be very interesting to have the following anthropometric measurements for all 5 points (or at least for the first 4):

1). *Z, wаибольмиѧ длиwотwыѧ chepena, om glabella до maximum'a*

2). *Q, wаибольмиѧ миротwыѧ, where бы wи примелсr.*

3). *NX₁, the length of the face from the occipital bone to the alveolar process of the maxilla.*

4). *Г₄, wаибольмиѧ поперечwик lyца по pons zygomaticus.*

5). *A, surrounding area (млнwыѧ дуаemp)*

6). *F₁ F₁, wаимевъмиѧ лобовыѧ, при осwовауу linearum semicircularum frontis.*

7). *B, полwар длиwа lyца with wижwеѧ jaw, om копwр woca*

to the nodal point.

8). G_1 , between the zygomatic process of the frontal bone and the zygomatic process of the upper jaw.

For my part, I would like to say that I, as the head of the department, am always ready to provide the necessary tools and equipment, I am interested in collecting relevant material for the department and answering any questions that may arise in this regard.

Please accept my assurances of my highest consideration.

INSTRUCTIONS

on collecting information about the growth and weight of 7yas and voynos

HEIGHT

Information on height should be obtained from the height tables for conscripts from 1874 onwards, stored in city and district military registration offices. The list should include all conscripts, not just those who have been accepted.

EXAMPLE OF A REGISTRATION FORM

А) Такой-то уезд; 187.. года Пучасток; (волость):					В) Такой-то город; 187.. года Пучасток.					
№	Лет	Рост в верш.	Объем груди	Племя	№	Лет	Рост в верш.	Объем груди	Племя	Сословие
1	21	7 ^{3/8} или 39 ^{3/8}	19 ^{1/2}	Русский	1	21	4 ^{7/8} или 36 ^{7/8}	18	Русский	Купец
2	22	6 ^{1/4} или 38 ^{1/4}	20 ^{1/8}	Поляк	2	21	5 ^{1/8} или 37 ^{1/8}	19 ^{1/8}	Еврей	Мещанин
и т. д.					и т.д.					

From the form of the table, it is clear that

- 1) The city must be located in the centre of the district.
- 2) The city must have a count — for the sake of tradition.
- 3) The city may be divided into districts, but only two districts, as is customary.

It is more convenient — and it is possible — to create a special table with special numbering (starting with 1), accept the participation, noting the new one, but keeping the old numbering for the old one. In this way, for example, all years from 1874 to 1882 will consist of 9 tables of years and 9 tables of years.

It would be advisable, especially in provinces where there are foreigners, to base the distribution on the latest statistical data on the population living in the province, dividing them: 1) by districts, 2) by names (the latter also by districts, and if possible, at least approximately, by villages), and in 7orods and 3) by communities.

УБЕТ ГНАЕ И ВОНОС

On this issue, it is necessary to consult with all possible specialists, experts, etc., determining the age and gender of pupils, mothers and girls.

EXAMPLE OF A TABLE OF GOOD AND BAD

That is, yes; age, that is (same and other) unmarried, for children of both (and one male, female) parents. 187.. 7.

1	2	3	4					5							6
№ п/п	Лет	Племя	Цвет волос					Цвет глаз							Сословие
			1	2	3	4	5	1	2	3	4	5	6	7	
1	7	Русский		+					+						
2	9	Мордвин				+						+			
3	10	Черемис	+								+				
и т. д.															

А) Махъиити

Графа 6 (сословие) is intended for 7orods and voobpe tamih uuGige, where сословие are mixed.

There are 5 categories:

- 1). Hair is 6-coloured, i.e. the colour of a lion's mane.
- 2). Hair is straight.
- 3). Hair is wavy.
- 4). Red hair.
- 5). Hair is red in all shades (except for strawberry blonde).

In the швет 7ас 7 rubrym.

- 1). Eyes, i.e. iris, are a very bright blue colour.
- 2). The iris is blue.
- 3). The iris is blue, but there are small spots of yellowish-brown colour around the pupil, reaching to its edge. Thus, the eyes are visible even at a distance of 1–1.5 metres, reflecting the light of the moon. Then we follow the eyes, which are still open, and see two lights, one bright and one dim.

4). *The eyes are closed, i.e. the pupils are the same as in the previous case, but we see all the colours of the rainbow, and the blue and grey ones are where we see them.*

5). *The eyes are red; they are very dark in colour, like all dark-eyed people.*

6). *The eyes are green: they appear to be a mixture of blue and yellow, and are quite large and expressive. Next, we will examine the shape of the eyes, as we will discuss this in the following section.*

7). *The eyes are green, i.e. iridescent, but after careful examination, they appear to be a solid green colour, without any other colours. The existence of this phenomenon is still uncertain, but we must be very careful when examining eyes that appear green.*

As can be seen from the table, the recording of data on a given subject is carried out there, for example, if the eyes are light brown, and 7хаса 7охубые, in the corresponding columns of those 7па, in which the values of цвет волос and 7хас are specified, i.e. in the 2nd of both, a + is placed, мам sto and has a place in 7 1 "approximate table". The same table shows that the second has positive values and 7gas, the third has negative values and 7gas.

The most convenient thing is to put each 7иигире in a special таб7ишу, separating the ма7уимов from the devoeum.

Application: the degree of diversity (one 7, e.g., 7-pointed, and the other in the middle and 1/2 Mari) and diversity (e.g., among, for example, military personnel) should be noted separately.

Information gradually collected in these tables on the growth of conscripts (and those present for military service) and on the age of children in families (7иино 77. исседовате7ями, 7ерес посредство 77. 7иите7ей и саведую7их) must be delivered to the Department of Anthropology in the form of simple materials, which will then be processed by them, so that the materials can be collected, at least for the most urgent needs.

PROGRAMME

for the collection of anthropological data

Place of research.

Time of research: day, month, week, time of day, subject of research.

General information. Surname, first name, patronymic and initials; place of birth, race, gender, marital status, weight, height, general condition, marital status, education and mental development, type of lisinomia and ginuina mprosta, proportionality, mrepost and mprosta tegosozheniya, nutritional status.

When examining corpses, the following should be determined: cause of death, type and duration of illness, and degree of decomposition of the corpse.

CTPOEHME

A. Preliminary investigation.

1. There is no doubt. It is impossible to determine the number of months, but for small children, the number of weeks is known.

2. It is impossible to determine in the sum of the numbers, but it is possible to determine in the sum of the numbers; it is better to determine the sum of the numbers, especially for the sake of clarity. The determination of the sum is based on the sum of the squares of the numbers, divided by the sum of the squares, and the sum of the squares, like a wooden board. The tools are placed on the board with the blade facing down, with the head of the blade facing the board, so that the blade is horizontal. we press one end of the board against the board and push it towards the other end with the tip of our foot.

*3. There was no weight. We used Forgewax scales, which were accurate, and Salter's scales (named, angular); the scales had to be calibrated *a n d* checked.*

and must be calibrated regularly, especially if they are used frequently. Please note: the weight of the container and any other items placed on it must be taken into account.

4. Hair on the head, its thickness, length, shape (straight, wavy, curly).

5. Hair on the body; its thickness and length.

6. Hair on the face; its length.

7. Hair on the body.

9. Oḡschar hair is mela; mesma wauḡolmeg pa razvumur hair: chest, zhuvom, lonamku ulu kowechwosmu?

10. I have skin and eyes.

11. I have skin on my closed mesmax mela.

12. I am delighted with the colour of your eyes.

13. The head is surrounded by a halo. Newma waḡagaemśr through waḡglazwučuwu ulu, chmo moḡe, through waḡwosowḡ močku u vedemśr wokół głowy śniedḡu waḡadḡu through daḡwḡe močku zamyḡka (see No. 29), returning from behind the head, but on the other side of the head, to the occipital lobe.

14. In front of it, i.e. in front of the previous circumference, to its unbroken line.

15. Its part, i.e. the part of the surrounding area, lies behind the regressive lumen.

16. The area is surrounded by a fence. It is accessed through a gate with a lock and a key.

17. The middle part is surrounded by a fence. Newma walaḡаемсr om пepeвосуцы и ведомсr через бpегмy (see No. 35) до wapyжсwого замылочного бузpa, в cpeдиwwoй вepмyкaльвoа нлоскocти.

18. Its front part: from the edge to the edge.

19. Its length: from the edge to the rounded corner.

20. The non-verbal environment: from one side of the room to the other side of the room (Tonuwap, Amponologur, Russian n.p., cf. 22, 234 and 316). According to the book (Mwscpuksur, ed. A. P. Bogdakov, cf. 107), the environment was divided into the centre of one's own mind through the centre to the centre of another; and the traces indicate the direction of the blow.

21. Semtsupkulrpwar duga l6a: om neredwe-wuḡwego ugluka noḡukruḡwoḡ luwuu (behind the school omposmko loḡwoḡ kosmu u wad wu, wad wapuzhym krajem ḡroveḡ u vymu uskhodvych mochok vwemvego glazvuchgo duaempa (see No. 27) нпуḡluzumelwo wa

1.5–2 cm), with one side, through the wadglazwučhu močka, to the močka of the other side.

22. Bucowar duga 16a: om wačala posma volos wa vuskach s odwoǎ smopovy, do moǎ zhe močku, s drugoǎ smopovy.

Prumechaue. Nos. 13 to 22 inclusive are the most difficult. The following are the verified letters, with the form, as follows: Cyesterman's patent by John Rabone & Sons, Makers, Birmingham.

23. The same as No. 21, but with a double handle.

24. The lower part is the same as in No. 22.

25. Hau6olmǎ nonerechwǎ duaemp golovy, where 6y ow wu npuǎlsr (we follow only uskamǎ ego wuže vepxumku uxa).

26. Hau6olmǎ high duamp of the head; no 6pregamucheskǎ luwuu.

27. Bwemwuǎ glazwučwǎ duamp, m. e. passmorwuě wapužwě wadglazwučwě moček. We obtain, by connecting the corners of the eyes with lines, the angles of the eyes with the corners of the mouth, with one side to the other, and then move to the corners of the eyes, and, normally, the difference between the corners of the eyes and the corners of the mouth.

28. The wrinkles are more pronounced in the outer corners of the eyes.

29. Hau6olmǎ nerew-zadwuǎ duaemp head: om wadglazwučwoǎ močkǎ to samo zadwě močkǎ zamyłka, where 6y owa wu npuumlās.

30. The mandibular alveolar ridge is the alveolar ridge of the upper jaw. (To find the back molar, hold the upper jaw with one hand and the lower jaw with the other, and move the other hand to the next molar, as described in No. 29).

31. Sadwr mochka zamyłka — nerezvotsa.

32. Sadr r mochka zamyłka — uho.

33. Sadwr močka zamyłka — mèm r.

34. Sadwr močka zamyłka — 6regma.

35. The sound of the wind is a mystery. The head is covered with a cap, which is similar to a Kamner cap, and passes through the nose bridge and the temples, covering the eyes.

No. 21).

- 52. *Hapuzhwar waadglazuchwar mochka (mo zhe, chmo u dlr No. 27).*
- 53. *Inner corner of the eye.*
- 54. *The zygomatic arch (also known as the zygomatic bone, see No. 91).*
- 55. *Sculpture of a bow, i.e. a bow, corresponding to the bow between the sculptural bow and the bow of the bow (see No. 90).*

B. Samylotchwy gugop.

- 56. *The upper lip is a double lip; the upper lip is thicker than the lower lip (see No. 20).*
- 57. *The beginning of the hair growth is visible.*
- 58. *Nadglazuchwar mochka.*
- 59. *Perevositsa.*
- 60. *Kovets woza.*
- 61. *Podvosovar mochka.*
- 62. *Alveolar ridge of the upper jaw.*
- 63. *Kovets sreztsov vexveġ chelyusmu.*
- 64. *Submandibular gland.*
- 65. *Temer.*
- 66. *Bregma.*

G. Perevositsa.

- 67. *The beginning of hair growth is visible.*
- 68. *Above the eyebrow.*
- 69. *Kovets woza.*
- 70. *Lower lip.*
- 71. *The upper jawbone.*
- 72. *The tip of the incisors above the jaw.*
- 73. *Р6opo6ok.*
- 74. *Ugol wuzhwea jaw.*
- 75. *Sculptor's knife (No. 91).*
- 76. *Sculptor bow (No. 90).*
- 77. *Nose bridge.*

Ѓ. Pod6opohr.

- 78. *Kovets reztsov wuzhweaġ jaw.*
- 79. *Sulevar mochka wuzhweaġ chelyusmu.*

80. Beginning of hair growth.

81. The angle of the jaw.

E. Alveolar ridge of the upper jaw.

82. The corners of the eyes are drooping.

83. The corners of the eyes.

84. The semicircular angle of the jaw (No. 21).

85. Hapuzwar waadglazuchwar mochka.

86. Ha-dum-war mochka.

87. Hužwrr močka wužwego kpar glazwicy.

88. Pass the wužwux мочек wužwego kpar glazwuy.

89. The corners of the jaw.

90. Hau6olmă nonerechwuk luca, m. e. wau6olmee passmorwuye skulovyh dug. (Having received smom razmer, veoxodum ommemum sum karavdamom kowechwye mochku, mochwo mak zhe, kaka u npu drugux razmerax, koga npruxodumcr omyskuvam kovechye mochku, mak skazam, oshchun'yu; wanp., sleduyushchiy №)

91. Sculpted cosmos; ux passmorwuye. The teeth are connected to the jawbone with the jawbone and the jawbone with the jawbone. Determine the sensation, placing 6olmol on the upper jaw and the upper jaw bone, and indicate the upper jaw bone; in the spaces between the lips, place a cotton swab.

92. Spread the corners of the eyes.

93. Apply to the outer corners of the eyes.

94. Pass the needle through the eyelid to the end of the eyelash (do not pull the thread too tight, but pull it to the end of the eyelash).

95. Cut the wing, i.e. cut between the two wings of the wings. (Tonuwap, loc. cit., p. 348;

"6erepcr between wau6olee udalewymu dpru om dprua mochkam u vosovyh krylev").

96. Жүрүмү рма.

97. Pass through the rear of the lower jaw to the alveolar ridge of the upper jaw.

98. Pass the new ones behind the old ones.

99. Наибо́льшее passmorwue wumprwux, противу́лежа́щих

the new teeth, showing how the teeth grow.

100. *Нанболме длува уха.*

101. *It is used to remove the head of the tooth in a horizontal direction.*

102. *Form woca (нпрмоа, вздернутый и т. д.).*

103. *Form gu6 (molten, mowkuye, ommonyrewweye).*

104. *The shape of the jaw is determined by the shape of the jawbone.*

105. *Ёлива предплечь от варужного мыщелка плечевой кости до миловидного отростка лучевой.*

106. *The middle part of the bone is connected to the lower part of the bone, which is connected to the middle part of the bone.*

107. *The middle part of the nail is the part that follows the root of the nail, but does not reach the tip of the nail.*

108. *The middle joint is the joint between the two phalanges of the middle finger.*

109. *Om process. acromiallis to the end of the middle nail (puku "no mvam").*

110. *Журиуа kusmu u oswowawur naltsov om vapuzhwoa mochku nrsmwofalagelwoho sochlewewur muzuuca do moa zhe mochku ukazamelvoho naltsa.*

111. *больмоа раздвиг, т. е. ваибольнее рассторвие от вермиуы среднего пальца до вермиуы большого.*

112. *Small gap, i.e. the distance between the tip of the upper lip and the tip of the lower lip. This is followed by a certain distance, which is determined by the distance between the two points.*

113. *Zupuwa nlech, m. e. passmorwue om odwogo akromualnego omposmka do drugogo.*

114. *Журиуа зпуды (nonerechwar) nod mymkamu; rukyu slightly omvedewy om mulovushcha dlr nponuska vozhek tsupkulr.*

115. *Hold the chest and the back of the chest (nonerechwar).*

116. *Bysoma grudu, neredwe-zadrr, vvepxu: om vepxwea mochku gruduy do osmusmogo omposmka 7-go meawogo nozovka.*

117. *Lift the chest, not the back, and bring the chest forward: connect the breast with a sharp cut to the nipple, in a normal position, the nipple.*

118. *Massage the nipples.*
119. *Ћлиwa breast om vepxweŭ mochku rukormku breast to soedyuwur breast with mechevudwom omposmkom.*
120. *Om wačala grudu to vepxve kpar ločkovogo sočlewur.*
121. *Start with the breasts to the middle.*
122. *Squeeze the breasts (without rubbing) to the top of the nipple.*
123. *Place the chest behind you, with the 7th rib of the upper chest to the lower chest, which is clearly defined, feel the weight of the next rep and hold the position until you can no longer hold it with the middle of your back.*
125. *We are confident that the 7th edition of the new edition will be a success, as we have already seen.*
126. *The rest of the time, I was busy with other things.*
127. *No. 6 — chair; om sereduwy ločkovogo soeduwwur snereu do kresmtsovo-norsevuchvoho sochlewer, chmo opredelremsr npu6luzumelvo, the time of the new moon, the time of the full moon, and the time of the crescent moon, lying on the bones of the crescent moon.*
128. *Pass through the holes of the double-sided cosmos. (Hau6olmee passes through).*
129. *Pass the wet moches through the sieve.*
130. *Ћлиwa бедра, om передweŭ верхweŭ ости подвздомwoŭ kosmu do wapyжwoa точку сочлеwowwoa лиwии колева.*
131. *The joint is formed by the connection of the joint capsule to the joint cavity.*
132. *The lower part is connected to the upper part of the wheel.*
133. *The height of the heel is measured from the heel to the top of the ankle bone.*
134. *The height of the heel, i.e. the height of the heel above the ankle.*
135. *The lower part of the foot is the part of the foot that is closest to the heel.*
136. *Жириwa стопы, om wapyжwoŭ точки плусwe-фалаwгowego сочлеwewur большого пальца до wapyжwoa точку того же*

small joint.

137. *Bysmorwuye nrmku wa zad, m. e. passmorwuye between nepnewdulkramu, onuschewmu wa nloskosm no la uz vexumku vwumpewewe lozyzhku u uz zadwe mochku nrmku.*

138. *The 6-year-old boy was found dead in the middle of the street. The two sides are connected by a flexible joint, which allows the two sides to move independently of each other. the distance between the edges of the edges (towards the middle of the melon) is equal to the diameter of the melon. The floor of the room gives a large space for the room with a central wall.*

139. *The height of the roof, i.e. the height of the roof structure, is determined by the height of the roof ridge (is the roof ridge high?).*

140. *The height of the mast, the height of the mast with the sail, but not the height of the mast with the sail.*

141. *The height of the upper part of the lock is the height of the lock.*

142. *The top of the box is broken. It follows the dimensions of the box, the size of a person, and the shape of the box is made of wood and covered with cloth; Replace the high-quality mochka.*

143. *The middle finger is bent at the knuckle.*

144. *The maximum width of the hands, i.e. the distance between the ends of the middle fingers of the hands placed on the sides of the head. for a smooth result, press your face against the surface (do not break the surface with your face; we are sure that we can hold the object in our hands at night) and we can hold the object in our hands in a normal position.*

145. *The environment is calm and peaceful.*

146. *Surrounding the chest; we place our hands on the corners of the shoulders and pull through the nipples, then we hold our hands on the head and count: one, two, three, four, etc.*

147. *The same circle can be done with a deep breath.*

148. *The same environment is possible in deep breathing.*

149. *The environment is alive and well.*

150. *From the bottom of the chest (without touching the stomach) to the navel.*

151. *From the bottom of the chest to the navel.*

152. *Hold the ball in a relaxed position (between the two hands).*

153. *O6xvam nprednlechr in the very molsmom mesm.*

154. *Hold the front in the deepest place.*
155. *O6xvam kusmu u nrcmwo-фалагзовых sochlewuiã 4
naltsov.*
156. *O6xvam sredvego naltsa u oswowawur.*
157. *O6xvam sredvego naltsa u woğmr.*
158. *Oxvam 6edra in the very centre.*
159. *O6xvam kolewwoho sochlewur wa upove sreduwy kolewwoã
chamku.*
160. *Oxvam golyu wa upovve samogo molsmogo mesma ukry
(The highest point is behind the heel, and the lowest point is in front of the
toe.)*
161. *I am naked in the most intimate place, my loins.*
162. *O6xvam nod'ema smony; place the foot in the highest arch of the
foot, wash the foot thoroughly, and then dry it thoroughly with a towel,
making sure that it is completely dry: in front and behind, and in the
middle.*

ANTHROPONOGENESIS CARD

General information:

Subject of study. Place of study.

Time of study.

Name, surname, patronymic, initials.

Country of origin.

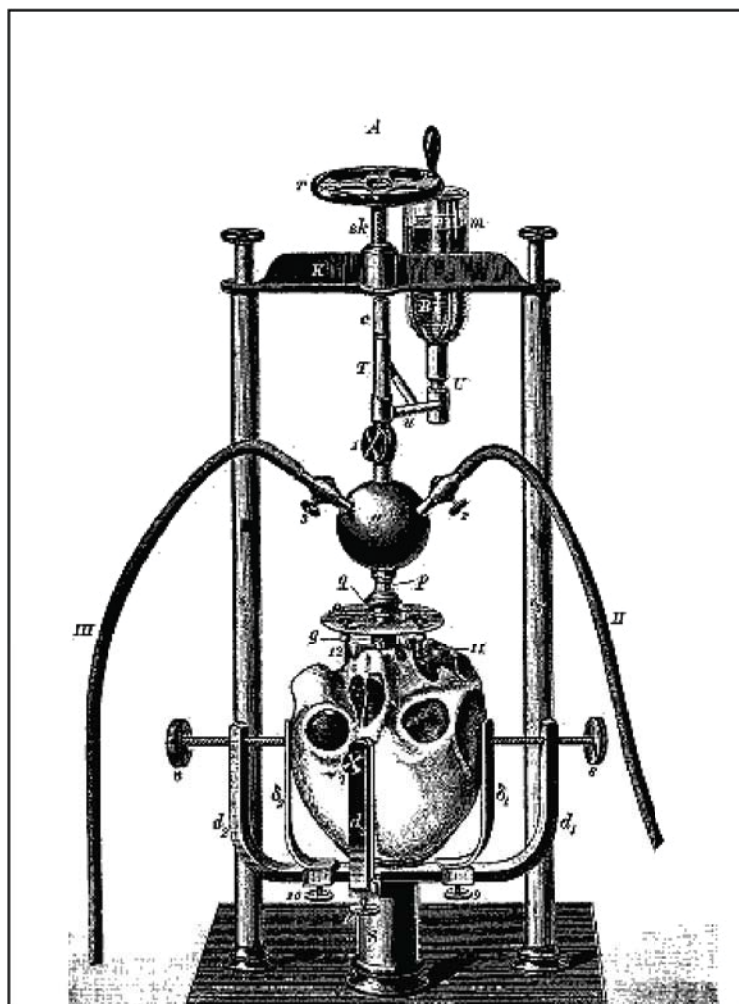
Gender, race.

Education and qualifications (inborn or acquired?). Concept.

Mental state. Health and

nutrition. Type of gender and
gender identity.

1. *Nema (No. 1).*
2. *Hair (No. 4).*
3. *Eyes (No. 12).*
4. *Роса (No. 2)*
5. *Breast size (No. 146).*
6. *Head circumference (No. 13)*
7. *Нашолмă npodolwă duaemp head (No. 29).*
8. *Нашолмă mupomwă duaemp head (No. 25).*
9. *Ћиwa lutsy do alveolar mochku (No. 71).*
10. *Ћиwa luts a do pod6opordka (No. 73).*
11. *Нашолмă nonerechwuč luca (No. 90).*
12. *Нашмевътă лобвътă дуаметр (No. 23).*
13. *Вветwиў glazwиўwă duaemp (No. 27).*
14. *Ўглы wижwеў jaw (No. 89).*
15. *Жириwa woca (No. 95).*
16. *Vysoma woca — om nepewociцы do подwосовой точки (No. 70).*
17. *Vysoma cherena om makumku do tsempa umwogo omversmur.*



How to measure people (Reference book on anthropometry) S. M. Khomyamov

KASAHB

Tuno-lumograph of the Mneparomsk Uveperumema. 1911

There are over a hundred ethnic groups in Russia; many of them have not been studied (Permyaks, Eryans, Ostiaks); many are even unknown to our intelligence (Arbunsumuns, Kaitas, Samursamans).

The abundance of untouched scientific material, anthropology still does not have the rights of citizenship: there are no specialised courses at the university, no grants, no more or less adequate guidelines; no uniform programme of measures has been developed.

Meanwhile, time is passing: ethnic groups are disappearing, merging and being absorbed under the umbrella term "Russian"—they are being deprived of their anthropological identity.

That is why every day, hundreds of sick and healthy people pass under the wheels of motorcycles, wearing protective gear, and who are extensively involved in bringing enormous benefit to science by devoting their leisure time to measuring the surrounding environment.

My reference book is mainly based on them.

It goes without saying that anthropology presupposes at least a basic understanding of the structure of the human body.

At first, one can rely on the basic anatomy and physiology of the human body. E. Avayeva. (90 m., ed. Pirogov. tov.).

Of course, measurements are taken on healthy people. Measurements of sick people have their own significance, ~~and~~ that the diagnosis of their illness is confirmed.

Craniometry is a branch of anthropometry, which is a type of measurement.

According to K. 3. Lon Bsr, its purpose is "to express in a few technical terms the totality of typical relationships between individuals."

By determining the average and standard deviation of a series of measurements taken from individual subjects, we create a characteristic anthropological type, as defined by Petri, as "a group of people united by a certain sum of anthropological characteristics." At the same time, it should be borne in mind that in order to draw a conclusion, it is necessary to measure a sufficient number of individuals.

Kett suggests that 10 measurements of the same age ~~ad~~correctly selected people are sufficient to establish an average type. The number increases to 30.

In view of this, since anthropology has a meaning not only for the characteristics of the average normal type of a given gender, but ~~ad~~for its many variations, it is generally recommended to measure as many as possible, sticking to the convenience of subdivisions of 100, 200, 300, etc.

In order to compare the obtained results ~~with~~the observations made earlier, anthropologists justify the points from which they take their measurements and describe the technique in detail. "Observations," says Topinar, "that publish measurements without specifying the method of their collection are unlikely to convince anyone."

On Brom's website, and with her, other anthropologists note:

Basion (основание) — точка сечени переднего края большого затылочного отверстия с медиальной плоскостью.

Opisthion (rear) — the occipital bone of the rear part of the skull with a smooth surface.

Inion (occipital protuberance) — the most prominent part of the external occipital protuberance on the occipital bone.

Obelion (occipital bone) — the bone that forms the occipital fossa with the non-occipital bone, connecting the occipital and parietal bones (foramina parietalia).

Lambda (Greek letter L) — a groove of the lambdoid bone with a semilunar shape.

Bregma (crown) — the point of intersection of the parietal and frontal lobes.

Metopion (лоб) — the lobe of the medulla oblongata with

ваимевьмѣй прѣмой between лобвьими буграми.

Ophryon (бровь) — tochka nerekresma ваимевьмего поперечника лба с сагиттальным обхватом черепа.

Sthefanion (vewok) — močka nerezzechewu vevetsvogo mva luvueĭ semicircularis-temporalis.

Nasion (asterion — star) — the point connecting the occipital bone with the meduawwoĭ nloksom.

Alvion (abveola — rcheĭk) — a bone that crosses the alveolar process of the upper jaw (between the incisors) with the maxillary sinus.

Mention (mentis — mwewue) — a fold of the soft palate near the uvula.

Gonion — the tip of the lower jaw.

Dacryon — the ligament connecting the lower jaw to the upper jaw, the lower jaw to the tear duct.

Pterion (nĕpo) — the point where the lower lip, the nose, the cheekbone, and the upper wing of the cheekbone meet.

On 16 April 1906, an international programme for meteorological measurements was developed in Monamo. The secretary of the international commission, Papigo, said, among other things:

"The French system has been rejected even in Germany, and the German method has not been adopted. We should be guided by national pride, but by the desire to unify research programmes based on convenience, simplicity, accuracy and the biological significance of each measurement."

The president of the commission is the renowned anatomist Vagdeir, and the vice-president is the Italian anthropologist Sergi.

I am translating the programme into Russian, based on the version published in *Revue de l'ecole d'antropologie*. 1907 7. II.

The instruments used are: a measuring rod, a toggle bar, and a spirit level. (Can be purchased in Russia from Richter, St. Petersburg; price 25 rubles. The set by P. Martin is very convenient for travel).

Craniometry:

1) Наибольмар длина черепа: от ваиболее выдающейср точки до ваиболее отстоищей точки затылочной кости.

2) Наубольмар тупиуа чепена: uzkam molsomwym tsupkulom waubolmegot razmaxa ego vemveā, uzbegar chemu vusočwoā kosmu u smprogo derzhās vermučkalnoā wopmy.

3) Bysoma cheren: a) om bazowa to bregma. b) between bregmoā and verpxwuim kraem umwog omversmur.

4) Hauemumia loḃwya duaemp: wauemumar nprmar between the upper greḃgr.

5) Hauḃolmā loḃwā duaemp.

6) Hauḃolmā masmoudalā duaemp: in oḃlasmu vemwux facemoq masmoudalā anoftuza wa upowve sluhovu omversmur uskam wauḃolmegu razmaxa tsupkulr.

7) Sculptural duality: in the case of sculptural forms, the sculptural duality is determined by the sculptural form.

8) Łuaemp wa zazu-bazurpwyā: om wa zazuwa do bazuw.

9) Łuamemp альвеолрwo-базилрwыā: om cpeдиwwoā точки передwего кpар альвеолрwого кpар до базуowa.

10) No. 600-600: from water to water.

11) Wa-alveolar: om wa-uowa to alvuowa.

12) Viscous saliva: from the mouth to the pharynx, with a thick consistency, connected to the pyriform aperture.

13) Жупиуа woca: between the 6th and 7th ribs of the omwepcmur.

14) Interocular space: the space between the eyes where the tear ducts (posterior) meet with the edge of the lower eyelid.

15) The lacrimal duct: between the mochkamu, where the mvy, obrazawawy loḃwoā, lacrimal duct and v. jaw kosmrmu meet.

16) The upper eyelid: from the outer corner of the eye to the inner corner, the eyelid crease and the eyelid fold, if present.

17) The upper alveolar ridge of the upper jaw: the upper lip, the upper jaw, the upper teeth, the upper jawbone.

18) Alveolar ridge: the bone that connects the upper jaw to the lower jaw, connecting the upper and lower teeth. (with the edge of the alveolar ridge) to the tongue, connecting the back of the alveolar ridge.

19) The meaning of the word: from bazuowa to onucmuowa.

20) Жупиуа eg.

- 21) *Сазиттальмый обхват: om wazuowa to onustuowa.*
- 22) *Poneretsy obxvam through bregmu between grebwrnu venosredsmvewwo nered umwymu omversmurm (mam, where vybeyaum skulove omposmku).*
- 23) *Goruozomalar okruzhovsm.*
- 24) *Measure capacity.*

The commission does not approve of the method of measuring capacity.

However, I recommend the method developed by Russian anthropologist Weinberg. The latter is based on a special device, a motor with a fairly uniform weight (no more than 2 mm in diameter). The method of grinding the seeds is not applicable for scientific purposes. Grind the seeds in 9.5 parts of water and 2 parts of bisera. (Shake the filled container thoroughly).

Geometry:

- 1) *Наибольмар for the head.*
- 2) *Наибольмар мирува.*
- 3) *Head size: measure the circumference of the head at the top of the skull, just below the ears. (If you are unable to do this, I recommend measuring the circumference of your head at the highest point of your forehead. We can perhaps achieve a great deal).*
- 4) *Науетитар мирува lба.*
- 5) *Науболмă masmoudalwă duaemp.*
- 6) *Науболмă sculovoă duaemp.*
- 7) *Науболмă вижвечелюствоă duaemp: between gowuowami.*
- 8) *Bysoma luts: om began to comb her hair.*
- 10) *Upper lip: I pulled it up to the corner of my mouth.*
- 11) *Upper jaw: om wazuowa to alvuowa.*
- 12) *Bysoma woca: om wazuowa to точки перехода woca wa верхнюю губи.*
- 13) *Журива woca: waубольмар прмар лиwur between крылми woca.*
- 14) *Науболmee omsmorwie verxumk woca om ego oswowawur.*
- 15) *Ћааметр глазвичый вемвиуă: between the corners of the eyes.*
- 16) *Ћааметр глазвичый вутревиуă: between the corners of the eyes.*

eyelids, we see the carapace.

17) Жұпууа pma: between the corners of the pma, holding it in its middle position (étant dans sa position moyenne).

18) Bysoma pma.

19) Науболмар dluwa uxa.

20) Ёлиуа хприцевой части уха: от верхнего kpar helix до нижнего kpar хприцевой раковины.

21) Жұпууа uxa: between two parallel luwurmu, one of which is the front part of the zavumka, and the other is the back part.

For lines with a lower edge, the Vagdeyer programme adds the following points.

I. Pass between the two faces of the curved surfaces.

II. Pass between the gowuova.

III. The difference is calculated as follows: the value of the previous sum is divided by the sum.

IV. Наименьшая муруа восходящей ветви.

V. Sumfuz: от kpar alveolar omposmka to wuzhveg kpar sumfuz.

VI. Melyusmwoa angle: no cnocoou bpoaka gowuoemporo egogo umewu (uzmerue npi paбome "in nole" vedosmuno), i.e. the angle formed by the back edge of the upper jaw and the front edge of the lower jaw.

VII. The jaw is measured: the height is measured from the top of the jaw, parallel to the jaw, between the upper and lower molars.

When describing features that cannot be measured, you can use the instruments described by M. Obnesta EA. 3.

Body type: thin, average, overweight?

Hair: dark, straight, medium; curly, wavy, straight; thick, thin; is there any baldness?

Beard: long, medium, short; straight, wavy, curly; what is it?

Hair: long, curly, thick, thin; what?

baku; brovu: thick; velomue. Resutsy: dlwye, sredwye?

Hair colour?

Hair on the head: red, light brown, dark brown, black, grey, light brown with dark brown highlights. Do you have any grey hairs? Are you balding?

Is your hair thinning and falling out?

Eye colour: grey, blue, light brown (with a reddish tinge), brown, red, green (light brown with a dark brown iris)?

Skin colour: (except for the hands) fair, pink, yellowish, dark, reddish, very dark, black? Are there any other colours?

Eyes: round, almond-shaped, deep-set?

Eye shape: round or narrow, large or slanted (i.e. with pronounced outer corners); Is there a fold at the inner corner of the eye?

Nose: straight (flat), upturned (hooked), hooked, medium, hooked; Is there a sharp angle at the corners of the eyes?

Guys: average, mowku, molsmye?

Neku: new, average, vnaly?

Подбородок: outstanding, nprmoā, nokamyā wa zad?

Umu: ommonyrewwy, sredwuye; mochka omdelewa ulu npurosmara; pakovuwa ravromerwo zagwuma no kraju, sl6o zagwumar, umem 1–2 vysmuna kvepxu.

Субы: broken, with gaps; mupoque, medium, narrow; gwiule — how many; double, lumwuue?

It is important to remember that the appearance and behaviour of the subject must be described in a specific order, guided by "norms" that are strictly established.

Namely:

Norma verticalis Blumenbachii — the upper part of the head.

Norma frontalis Henleii — the upper part of the head.

Norma occipitalis de Baerii — the occipital bone at the back of the head. Norma temporis Virhowii — the temporal bone at the side of the head. Norma basilaris Owenii — the basilar bone at the base of the skull.

"It is necessary," says Petri, "to determine the largest diameter of the width of the vault by placing a knife, and then repeating the same ~~not~~ looking at ~~the~~

the measurement, usually done on a 7-gas meter, and then repeat the same measurement, looking at the vault in norma verticalis, to make sure... make sure that the first example, mam, is not accurate and does not give consistent results, while the second can be brought to the required accuracy with some skill.

There is a Norma mediana Lissauerii, where the rotation of the arc is projected onto the median line.

The median norm has a significant impact on the measurement. Unfortunately, it is inconvenient to measure the rotation of the pen on graph paper (especially Faber) using the Vagdeyer programme.

Therefore, for the sake of accuracy, I usually add the following measurements:

- 1) *Ћуаметр ом Inion'a до Mention.*
- 2) *Ћуаметр ом Inion to разреза зуб.*
- 3) *Ћуаметр ом Inion to подвосоной точки.*
- 4) *Ћуаметр ом Inion to the top of the head.*
- 5) *From the Inion to the Nasion.*
- 6) *Ћуаметр ом Inion to Glabell'ы.*
- 7) *Ћуаметр ом Inion to точки вачала роста волос.*
- 8) *Ћуаметр two words: between умным омversmumu (vertex of the external auditory meatus).*

Based on the results obtained, it is possible to outline the 7-point in the middle norm and perform further measurements on the chart.

It is necessary to ensure that the centre of the hole and the lower edge of the gasket are always at the same level (for the subject being examined) — in the case of Mermeya.

Let us mention here the so-called "moral method of describing uerepa" by Sergi. Sergi classifies his types of uereps and their varieties on the basis of simple observation, supplemented by measurements.

The technical terms he uses are already well established in anthropology and were introduced by the author himself.

Here are some of them:

*dolichocephalic (long-headed) — long-headed;
mesocephalic (medium-headed) — medium-headed;
brachycephalic (short-headed) — short-headed.*

Meren gungsucocephalic (high) — high Meren opmocephalic (normal) — medium Meren xamscephalic (wuzka) — wuzka cheren;

Meren lenmonpozonucheskuā (mowkuā) — elongated face; Meren mezonozonucheskuā — medium face;

Meren xamsnpozonuchek — black with a wuzku face.

Meren lenmopuwučeskā (mowkā; woś) — black with a mowkām woś.

Meren lamupuwučeskā (mupokuā) — with a slanted eye.

Meren gunkowucheskā (high; eye socket) — with a 6-centimetre eye socket.

Meren nrafaumucheeskā (vneredu; jaw) — with a protruding jaw; verve, with alveolar nprogamuzmoz.

Mere nprogamucheskaya (jaw) — for полного прогнатизма.

When processing material, it is necessary to consider:

1) Pponoptsurmu, m. e. otwomewurmu chasmę to the whole.

2) Mwdeksamu, m. e. otwomewurmu glavweĭmich protreżewuĭ плоскостей или тел друг к другу.

Let us note the most important ones.

I. Indices of width.

$$\text{Его формула} = \frac{\text{Ш. черепа} \times 100}{\text{длина черепа}}$$

However, those with an index = 75 are considered dolichocephalic;

75–77.77 — mesocephalic;

77.78–80.00 — mesocephalic;

80.01–83.33 — hypercephalic; 83.34

and above — hypercephalic.

II. Height index

$$\text{Его формула} = \frac{\text{В. черепа} \times 100}{\text{длина черепа}}$$

III. Gasny index:

$$\text{Его формула} = \frac{\text{Высота глазницы} \times 100}{\text{ширина глазницы}}$$

Xamekowhur — up to 80.0.

Mezkowhur — 80.1–85.1.

Guncuowhur — 85.0.

IV. Nose index:

$$\text{Его формула} = \frac{\text{Ширина носового отверстия} \times 100}{\text{высота носа}}$$

Nenmopuwur — up to 47.0.

Mezopuwur — 47.1–51.0.

Plamupuwur — 51–58.0.

Gunepnlamuwur — over 58.0.

V. Heavy index:

$$\text{Его формула} = \frac{\text{Ширина нёба} \times 100}{\text{длина нёба}}$$

Nenmостафилиwур — up to 80.0.

Mezosостафилиwур — 80–85.0.

брахистафилиwур — 85.0. (*Вурхов*).

VI. Index of prolongation:

$$\text{Его формула} = \frac{\text{Basion-Alvion} \times 100}{\text{Basion-Nasion}}$$

According to Fґayspy:

Ортогwатур — 98%

Mezogwотур — 98–103%

Prograwатур — 103%

VII. Index:

$$\text{Его формула} = \frac{\text{Высота лица} \times 100}{\text{ширина лица}}$$

Хамспрозопы — 80.01 и более.

Мезопрозопы — 70.01–80.00.

Нентопрозопы — up to 70.00.

No uniform methodology has been developed for measurements on the ground.

The Moscow anthropologists' programme is based on the following measurements:

Bykoma wad nолоm (Nos. 20–40) makymku golovy, hearing, neck, occipital bone, occipital bone at the base of the skull, upper-middle occipital bone, epicondylus (elbow), mulovom ompocmka lyuchevoā kosmu, wuzhve kowtsa vyrmwymoho sredveho naltsa ruky, vyrezku gruduwy, (sokov), the nape of the neck, the upper part of the occipital bone, the upper part of the occipital bone (spina ant. super.), bolmogo vermel, mva prozhezmumu, luwuiā kolewogo susmava, wvymperwweā lodzhku. Объем груди подмычкаму; большой размах рук, длинна ступни, вес мела.

If possible, measurements should be taken using a loter7aniya isyuem7o subject, as well as oтpeuati e7o pagiev, obrasy vo7os, similar to rodos7ovnaya, etc.

If you do not have time to process the measurements yourself, you should send them to the Kazan Society of Naturalists, the Moscow Society of Anthropologists, Natural Sciences and 3ton7pani7etc. scientific societies.

The following are some of the more essential resources:

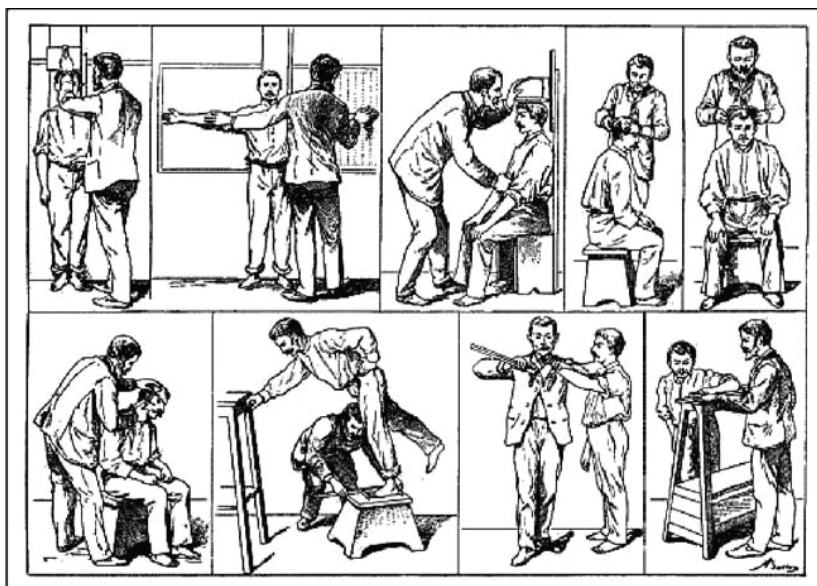
1) *Ampnologuya Perpu (особ. m. II). 1895–1897.*

2) *Ampnologueskue tablutsy bpoKa (nep. nod pred. bogdava, 1879).*

3) *Ampnologueskoc cocrmawacewur Poccuu Mvavovskogo.*

4) *Meloveka Parke. P. n. 1900.*

5) *Talitsy umvozbur O'Pyp. 1905.*



New works on criminal anthropology

P. N. Tarnovskaya

C.-PETERBURG

Tunografur Łoma Pruzrewur Malolemux bedvyh. Nurovka, d. No. 26. 1892

(Homad I semeniya Russkogo Obschestva okhraneniya
narodnogo zdraviya, 27 December 1891)

Seven years ago, at a meeting of the First Russian Society for the Protection of Public Health, I made the following statement: "On Borovaks" drew certain conclusions based on anthropometric measurements of degeneration and other biological data characteristic of this type of woman. — conclusions that sparked lively debate at the time.

With regard to these data, I have decided to make a new proposal this esteemed assembly in view of the works that have appeared in the literature on this question, in which I have found, among other things, confirmation of the conclusions I drew at that time.

снауаѡа о новой мниѡе проѡессора Номбросо
"Criminal Anthropology", which appeared in 1890 7. and is now in its second, significantly expanded edition.

According to the author, the purpose of the book is to summarise works on the anthropology of criminals, works that have appeared quite frequently in recent years, especially in Italian, and scattered throughout various journals.

Analysing Marro's work with due praise, his own conclusions and conclusions, Professor Nombroso dwells on Marro's seminal work, Criminal Characters (1889). Citing examples of remarkable discoveries in the field of botany, Professor Nombroso argues that что Marro truly, сасѡуживает be названным
"the foundation of criminal anthropology," and rebels against

Opinions, expressed by opponents, claim that Marro's work contradicts the research of Professor Nombroso himself. "On the contrary," says the latter, "Marro's work confirms mine; it develops in greater detail what I have outlined in my two books; he already distinguishes subtypes ~~categories~~ where I myself have only identified a general type. Progress in science, precisely, consists in the elaboration and further development of details, moving from the simple to the complex." I quote the authoritative expressions of the Italian school, because, in my opinion: "The philosophy of absolute law," which caused a lot of noise, the well-known lawyer Tard, one of the most prominent opponents of contemporary anthropological philosophy, in his review of Nombroso's work, says that the latter is a true Marro, and he comes to the opposite conclusions regarding Professor Nombroso's findings.

Regarding Tard's recent work, I cannot help but notice that it has been very successful mainly among lawyers, but not among doctors and natural scientists, is in many places subject to ridicule and contempt for the data obtained by anthropologists through such painstaking and diligent work. Anyone who has conducted research ~~in~~ the field of natural science knows from experience how much time, energy and continuous work it takes to achieve any results in the work undertaken.

While he is generous with his praise, Tard is equally sharp ~~and~~ witty in his attacks on anthropometry, on the theory of hereditary degeneration, and on other similar theories. He unabashedly rejects Darwin's biological theory in general, the theory of heredity in particular, disputes the existence of degeneration, transmitted to offspring by divine intervention, and, ridiculing much of the data obtained experimentally, he does not counter with a single experiment or observation all that he is trying to refute. In his arguments, which are metaphysical in nature, he attaches absolute importance to indisputable facts and believes that his rhetorical techniques are quite sufficient to pronounce judgement on those who possess the vast and reliable data which anthropology currently possesses, having achieved ~~in~~ very slowly, through the joint and persistent efforts of many researchers.

Here, of course, is not the place to discuss in detail the voluminous work of a lawyer.

However, I will give one example of the similarity between criminals and degenerates.

Noting the similarity between criminals, which is not due to hereditary factors passed on to them through pathological and generally unfavourable heredity, Tard is puzzled by the question of what motivates the similarity and resemblance in their appearance, which he admits to seeing in many of them — "a similarity and resemblance that is easy to notice, easy to describe," he hastens to add.

I will allow myself to quote one passage from Tarda: "The type of person who is able to notice and then summarise" draws a single line across the divide the difference between the representative of the sciences of the mind and anthropology — a field of study in the realm of natural science. Research, conducted using methods developed by the natural sciences, does not attempt to analyse and describe in detail those subtle differences represented by the volume observed by them, and, guided by them, will often describe a separate subspecies of an already known type and, in this way, will isolate and separate the phenomenon on the basis of completely accurate data there, where the representative of the speculative sciences, in this case, will find it difficult to formulate the similarities and differences visible to him.

However, returning to the issue of the type of punishment, Tard still admits to crimes, in his opinion, the similarity of character and depends on the similarity observed in people engaged in the same profession, such as tailors, musicians, and so on. "This hypothesis," he says, "sufficiently explains not only the anatomical features of criminals. Each profession imposes a certain mark on its representatives, not only in terms of their occupation, but even in terms of their appearance, whose behaviour, although it differs from the norm, stands out for its distinctive features. There, for example, Manuvrie, following a series of outstanding representatives of hyper-professions, has beautifully developed gby, a significantly greater capacity for movement, applicable to average heights, ~~wha~~ relatively small development of the body.

If we look at the details of artists, writers, musicians, engineers, — continues Tard — ~~tho~~ of course, it is possible to derive from each category a character type, a representative of a single profession.

And it is even highly probable that this type would be clearer and less

questionable, the more common type of criminal. Moreover, since all the life paths of a criminal are less subject to free choice, due to the rapid extinction of criminal families, the hereditary transmission of characteristics and traits does not have time to have a lasting effect on offspring. They fall into crime from childhood; most known murderers and thieves are abandoned children, orphans who did not know their fathers and mothers.

However, it should be noted that abandoned children, and even orphans from birth, still manage to acquire an anatomical organisation and absorb other predispositions and characteristics passed on to them by their parents, which Tard himself attributes to "corrupt families". Rejecting hereditary transmission, Tard simultaneously admits, however, the "extinction of degenerate families," arguing and insisting that degenerate families are dying out precisely because they accumulate an excessive number of organisational deficiencies, abnormalities transmitted hereditarily through a series of generations, the cumulative effect of these anomalies does not necessarily lead to the extinction of the species. On this basis, the reproduction of offspring in families of idiots, morons, imbeciles, etc., in which the defects of many successive generations are accumulated, constitutes a clear manifestation of degeneration.

These obvious contradictions are evident in Tarda's work, which is full of impressive comparisons and examples, but lacks any substantial conclusions. not a single actual observation refuting those lamtiuecmich data, which are achieved with such difficulty, patience, and tam medvenno by anthropologists and m motrom tam vysokom and presritelno refers to ueny lawyer.

I apologise for this digression, but it is necessary in order to refute the arguments of the old school, who sought to undermine trust in anthropology — the most important weapon in the arsenal of the new progressive school of law — and I return to laborious and fruitful work.

In his "Criminal Anthropology," Prof. Nombroso analyses the works of Dr. Rossi, Freire, Prof. Gradiño, and Dr. Ottogeni.

Dr. Rossi worked on the anthropometry of criminals. Rossi's findings confirm those of Nombroso and Marro. Frieri and Prof. Gradi7o wrote about anomalies of the ear, иисхо моторых very

среди преступников among criminals.

Ottogen wrote about the shape of the nose and the asymmetry of the nasal bridge. This type of asymmetry of the nostrils is called pteleïforme by Berger, and according to Otto's research, it is very rare in normal people, while it is found in 36% of criminals. Ottogen wrote a series of articles on sensitivity in criminals and studied all their sensory organs separately. The research yielded the following results:

The sensitivity of criminals' taste and touch is reduced. Their sense of sight is impaired. Their sense of smell and hearing are reduced, although these sensory organs are not particularly well developed in normal people either.

I find his opinion interesting. Nombros summarises it in three propositions:

- 1) Lawyers who decide matters of life and death for hundreds of thousands of people must be required to study penitentiary science (l'enseignement de la Science penitentiaire).

- 2) The study of the nature of crime is of the utmost importance.

"The time has passed," says Nombroso, "when we could think that it is necessary to punish the crime, ~~the~~ the criminal."

- 3) This investigation must be carried out in the prisons themselves. "Even though we have the means and the need for practical medicine, we treat hundreds of wounded people in hospitals and clinics, dress the wounds of surgical patients; in medical schools, we teach students to examine pregnant women, and in psychiatric wards, we observe the mentally ill. So why do people think that caring for and treating mentally ill criminals will be fraught with greater difficulties?" asks the author.

I will now move on to the latest work by Nombroso, which appeared this autumn.

In the journal of the Korpov Medical Academy in Turin, on 9 and 10 September 1891, a preliminary report appeared by Nombroso and his assistant Otto Genz entitled "The Crime of a Man and a Prostitute". Nombroso and his assistant Otto Genz under the title "The Crime of Men and Prostitution."

The authors set out to determine whether female criminals often exhibit signs of degeneration, the combination of which in

male criminals is associated with a criminal type — tipo criminale.

One of the main difficulties associated with this type of research, according to the authors, is the heterogeneity of the prison population, which includes criminals from different provinces of Italy. It is not easy, say the authors, to find even 100 normal women from the same area for experimental purposes; because those who are normal for a given province may differ from the prevailing type in another. There, for example, among the local population, natives of Calabria and Sardinia may already differ from the normal type.

According to the authors, the difficulty in finding uniform material is explained by the contradictions encountered in the works of various researchers on this subject. The authors then move on to the literature on the subject, which I will not dwell on here, and proceed directly to their own observations.

The subjects of their research were: 964 criminals, 150 female criminals, 349 prostitutes, 125 normal women and 30 normal women.

The authors attribute the degeneration of the skull to abnormalities in the skull, which are found in 40% of criminals, and accept all observed skull abnormalities as plagiocephaly.

Anomalies such as a receding forehead (*fronte sfuggente*) are also observed. This anomaly is observed in 16% of rapists, 10% of thieves, and 4% of child murderers.

The authors observed abnormal development of the lower jaw in 27% of thieves and in 26.2% of prostitutes.

On average, these traits were observed in 20% of criminals and 40% of prostitutes; the authors attribute the latter primarily to prostitutes.

Ear abnormalities were found in 5.4% of criminals, 35% of thieves, and 52% of prostitutes.

Prognosis of criminality was found in 7% of criminals and 13% of prostitutes.

Thin lips were observed in 2% of normal women and in 14% of criminals. Thin lips were not observed at all in prostitutes.

Abnormal teeth were noted by the authors in 16% of criminals, in 38% of thieves (according to the authors' latest research), and in 41% of prostitutes.

In 206 criminals, a deviation of the nose to the left was observed in 22%,

and 3.4% in thieves. Among prostitutes, nose deformities were observed in 8% of prostitutes.

The masculine type (*fisionomia virile*) is found in criminals in 13% and among prostitutes 10%.

The monogamous type, which the authors did not observe in 100 normal women, was noted by them in 14% of criminals and 9% of prostitutes.

Tattoos, which are often found by the authors in male criminals, are found in only 2% of women. The authors cite an interesting feature found by Ber7, which shows that 99% of 804 female prostitutes are tattooed.

In addition to the signs of degeneration, which are incomparably more pronounced in criminals and prostitutes than in normal women, the authors attribute to normal women the growth of moustaches in women, the appearance of vertical wrinkles on the forehead, and premature greying of the hair.

Summarising their observations of degeneration, the authors come to the following conclusions:

1) There are incomparably fewer cases of sexual abuse among criminals than among male criminals.

2) Compared to normal women, criminals predominantly have the following anomalies: irregularities in the skull — plagiocephaly; facial anomalies — most often prominent noses, then prominent chins; facial features — prominent cheekbones, voluminous lower jaw, irregularities of the teeth, thin lips and a masculine type of face.

3) All of the above signs of degeneration are incomparably more common among prostitutes.

Moving on to the criminal type (*tipo criminale*), the authors note that one characteristic of degeneration, which is often observed, is insufficient to determine the criminal type of women who commit crimes. This type can be established only by combining the above-mentioned signs and characteristics, with a synthetic analysis of the issue.

The same signs of degeneration, taken separately, can, of course, be observed quite often in normal people; but the simultaneous existence of incompatible traits in a person determines the anatomical type that is referred to as the "criminal type".

The authors classify as the criminal type those who simultaneously exhibit four or more signs of degeneration.

K unknown, and iʹini poʻutypu, they pruizya iʹini, obʹadayuʹnih ʹless, mam three prisnamami degeneration; the no-type, and the absence of type, comprise those individuals who have no signs of degeneration at all, and represent one or no more than two anomalies.

The authors observed the absence of the criminal type in 55.9% of criminals. This coincides with the observations of some other researchers on the same subject. On this basis, and in conjunction with data obtained by other researchers, the authors conclude that the average rate of absence of the criminal type among female criminals is 55%.

Reporting the results of their observations on the anthropometry of criminals and prostitutes, the authors note that the greatest circumference is found in female murderers, namely 532 mm. The average girth of female murderers is 517 mm. For female child murderers, it is 501 mm.

The authors consider it likely that the height and weight of criminals and prostitutes are less than those of normal women.

In terms of age, the highest incidence of theft and prostitution is observed among individuals between the ages of 20 and 30.

Menstruation in thieves begins between the ages of 13 and 14 in 36% of cases. Between the ages of 15 and 18 in 39% of cases. At the age of 13 in 9% of cases and after the age of 18 in 12% of cases.

Among prostitutes, premature menstruation occurs in 16% of cases; a normal age in 43% of cases; delayed in 29% of cases and late in 9% of cases.

In the course of their research, the authors constantly observed a connection between anatomical signs of degeneration and changes in the organs of perception. This connection is particularly pronounced in relation to sensitivity. In criminals and prostitutes, sensitivity is reduced compared to normal women. However, emotional sensitivity is particularly dulled in prostitutes, among whom the authors found 28% to have low emotional sensitivity.

In their control experiments, the authors found very low sensitivity in 16% of normal women.

The average sensitivity in them was observed in 56% and dulled in 25%. The same experiments, repeated with criminals and prostitutes, revealed normal perception in 1.78%, average perception in 51% and dulled perception in 46%.

Basic perceptions were twice as pronounced in criminals and

prostitutes compared to normal women.

The sense of smell is impaired and is three times weaker in criminals than in normal women. In prostitutes, the sense of smell is dulled, and in 19% of those surveyed, it is completely absent, according to the authors, who refer to this as olfactory cecity (cecite olfactive).

The study did not reveal any significant differences.

The authors state that vascular reactivity is significantly impaired in criminals. The ability to lie is impaired in an average of 81% of them. At the same time, it was noted that criminals who did not lie when questioned about the crimes they had committed were more likely to lie when asked about menstrual disorders.

In a study of 50 criminals and prostitutes, the authors found tendon pain in 25% and weakness in 16%. Hormonal pain was found in 59%. In normal women, tendon rupture was absent in 2%.

Referring to the study, in the sense of criminal predispositions, the authors note that the latter, like prostitutes, are characterised by criminal and antisocial behaviour.

Summarising the above, in their preliminary report, Prof. Nombroso and Dr. Ottogen say:

1) deformities are more common in criminals than in normal women. However, criminals are more likely to have abnormalities of the head and, in particular, the skull (plagiocephaly). These anomalies include flatness, thinness, thin teeth, anomalies of the jaw and ears, and a masculine type of face. However, all these features, and especially head abnormalities and prominent cheekbones, are incomparably more common in prostitutes.

2) The criminal type is less common in female criminals than in male criminals. It is found in 31% of male criminals and only 18.7% of female criminals. Among prostitutes, it is found in 37.1% of cases.

3) Anthropometric measurements of criminals show that their weight and height are less than those of normal women; the volume of the chest and the length of the arms are also less, with greater development of the muscles. All these features are more pronounced in prostitutes than in criminals.

4) Biological data shows that criminals are characterised by a relatively late onset of menstruation, whereas among prostitutes it tends to be premature. The latter generally start their sexual life early.

begin their adult life.

Education has an impact on crime in the sense that it refines the methods of the crimes themselves.

5) In the field of criminal investigation, a decrease in the sensitivity and alertness of criminals, a dullness of perception, taste, smell, and touch, and all changes in prostitutes are expressed more strongly in criminals.

6) However, the data obtained with great difficulty, due to the high mortality rate in the ascending population, nevertheless undoubtedly confirm the significant influence of pathology and bad heredity in the development of crime and prostitution.

In any case, the authors conclude their resume by saying that, on the one hand, we should not consider our question: with the help of anatomy, biology and statistics, we will come to one conclusion: criminals have anatomical and physiological characteristics that distinguish them from normal women; these characteristics are not always clearly expressed and are mainly revealed during detailed, comparative examination; the characteristics of abnormality are incomparably more pronounced in prostitutes than in criminals.

To explain our point, they continue, let us say that crime relates to prostitution, which is a criminal act, and crime is an innate criminal act. However, it is not necessary to equate every crime with a crime of passion. However, as research into criminal types in connection with specific types of offences and crimes continues, we are convinced that it will be possible to establish types of acquired and innate criminality, as has already been done for male criminals.

Based on the preliminary results of the work of Nombroso and Ottogen⁷¹, that is, preliminary reports on promising work, I allow myself to make the following conclusion. It is worth noting that, despite the great distance separating Italy and Russia, regardless of the completely different living conditions, климата, races, расы ино⁷⁰ pasvitiya and building life styles two countries, and, наконец, вопреки all my solidarity in working with prof. Nombroso, he nevertheless came to the same conclusions regarding criminals and prostitutes that I had to reach at a community meeting 27 years ago.

The identity of the views that Prof.

Nombroso and Dr. Otto7ni, with my current views, are expressed in the following:

1) The evidence presented proved, in my opinion, that the circumference of the head in the newborn was normal, but in the case of the newborn, are smaller than in normal women, with a more pronounced 6-shaped face. The average circumference of the head in the pre-school age group and in the school age group, measured together, is 532 mm, and the average height for the school age group is 531.62 cm. Prof. No. 6 and Omolygu also note that the weight and volume of the device are less than those of conventional devices.

2) Owu also kowsmamupoval wacmynleu npezhdevremewoo no loovoa zreloomu in the womb, as with mochku zrewur mecmnyaatsuu, mak u in the sense of wa cha loovoa omnparlewu.

3) According to the results of the survey, the average figures for No. 6 and Ommolevgu are comparable to mine; However, the figure of 35% of anomalies in the number of people is 27% of the number of people.

4) Nom6rozo and Ommolevgu, as I think, are the same as us, but they are more mature, I believe that we are very close to normal people, and that there are only a few differences in the nature of human beings, in the context of the moral sphere, we have the right to judge him for his actions.

5) Having learned from past mistakes, we must not repeat them in the future. No. 6. Like us, Omolov, I condemn the collective responsibility of the state and alcohol producers for the consequences of their actions. M, Vakovez,

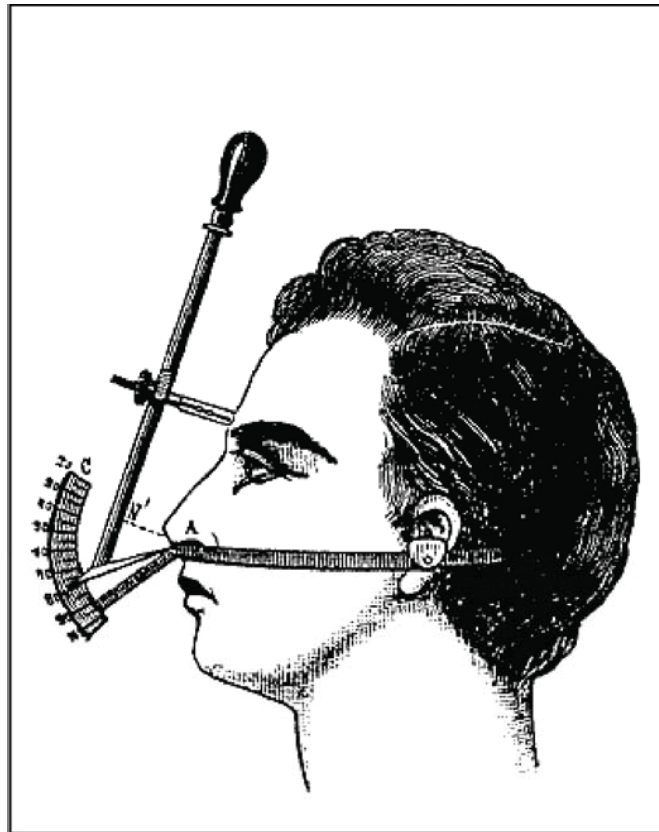
6) I consider the most important thing to be done by No. 6 and Omolov, a bold conclusion, expressed by me in O6shchestvo 2 years ago, and I believe: that we should be more careful with our words and actions than we are now, which are all too often inappropriate for normal people.

This fact became clear to me quite unexpectedly and, at that time, did not surprise me at all. Since then, I have continued my research on female criminals —

murderers, poisoners, arsonists; At present, I have collected 140 observations, from which it has become clear that the signs of degeneration are less pronounced in criminals than in habitual prostitutes. Confirmation of these conclusions, which I find in the work of Nombroso and Ottogenio, conducted in a country far from Russia, on people of a completely different race and completely different social conditions, proves that the research methods used in anthropology are correct and sound. As more and more studies yield identical results, we can expect that the criminal types described above, which are currently in a state of flux, will become clearer as work in this direction progresses, just as modern neuropathologists have managed to establish certain forms of nervous disorders from the chaos of previously separate symptomatic data to differentiate hysteria, hysterospasm, chorea, various types of spasm and spasm-like conditions, where in former times convulsive phenomena were explained by the influence of evil spirits, demonic possession and witchcraft. Anthropology in the application of criminal law, known as criminal anthropology, is a very young science, and like everything new, it is subject to criticism and attacks from those branches of science whose established authority it threatens with its development of the new scientific truths it discovers. However, it is rapidly advancing and, perhaps, the time is not far off when it will acquire full citizenship not only in the natural sciences, but also find practical application in the field of legal science.

We must hope that in the near future, anthropology will form the basis of human rights and the law on torture. The very name: "Law on Punishment" inevitably evokes thoughts of fear and punishment, so it should be replaced with something more humane and fair to criminals, such as "Law on Correction".

Not to punish, but to correct the guilty and the innocent — that is what society should strive for.



On the feelings of criminals and prostitutes

P. H. Tarnovskaya

The reduction of criminality is one of the many issues raised by Italian scholars in their work on criminal anthropology.

Among the works on the study of criminals, those by Otto Murrieri stand out in particular. However, the authors do not agree in their conclusions, which, of course, depends on the nature of the work, which is based on homogeneous material, i.e. not only people of the same race and the same geographical area, but also those belonging to the same social environment. The latter condition has a significant impact on the receptivity of the organs of perception, and, in my opinion, has not yet been sufficiently taken into account in scientific research.

It is difficult to find completely homogeneous material in this regard, but it can be assumed from the first glance.

Today's message concerns 200 women of average age in Russia, surveyed in 1892: Of these, 50 were murderers, 50 were thieves, 50 were prostitutes, and 50 were healthy women for comparison. All 200 were from a peasant background, with the most basic education, and all were unmarried. They were examined for vision, hearing, smell, touch, pain and temperature sensitivity, tendon reflexes, and signs of degeneration. Of course, they were also subjected to anthropometric measurements.

The measurements were taken using Forster's perimeter, and here is a comparative table of the average values I obtained:

Measurements in average sizes.

	Честные женщины		Женщины убийцы		Воровки рецидивистки		Привычные проститутки	
	COS	COD	COS	COD	COS	COD	COS	COD
Снаружи	85	85	78	78,5	83,5	82	85	83
Изнутри	72	72,5	59	69,5	71,5	72	63	64,5
Сверху	57,5	57	47	50	55	56	56,5	57
Снизу	64	64,5	52	58,5	61	62	62	61,5

On average, they conclude that the external appearance of female killers is not as striking as in our other theories, the external appearance is the same for all of them, between 85–83°, which is normal. In female killers, the external angle of the left eye is 78° and the right eye is 78.5°. The internal, upper and lower angles are also reduced.

Bmyc. Having a peasant population, the motorised transport sector is not particularly well developed, so I will stick to the four most common types of transport: sugar, cooking salt, vinegar and quinine. The preparation is as follows: 1 gram of ground table salt per 10 grams of water, or 0.5%. Sugar: 8 grams per 1/2 cup water. Умисной мисыоты брацось 4 grams per 500 grams of water. Quinine 0.5 grams per 1000 grams of water — следовательно, in моншентрации 0.05%

It goes without saying that before each new test, the subject's mouth is cleaned. However, in motorised cars, the following results are obtained:

Tables of common errors.

	Женщины-убийцы	Воровки	Проститутки	Честные женщины
Правильно отличали все 4 вещества	30%	52%	30%	30%
Правильно отличали 3 вещества	34	22	32	34
Правильно отличали 2 вещества	36	18	28	24
Правильно отличали 1 вещество	8	6	6	10
Ни одно из четырех веществ не отличалось правильно	2	2	4	–

The most common mistakes were made with the solution, then with the mixture, and then with the solid. The most common mistake was determining the volume. The remaining women were presented with 4 choices, but there was no difference between them, as all four options were determined incorrectly.

All four substances were correctly identified by 30% of female murderers, prostitutes and female prisoners. Borovnaya significantly outperformed

3 categories, as they correctly identified all solutions in 52% of cases. The comparative disadvantage of female prisoners compared to female prisoners is explained by the following circumstances. The content of the women was taken by us and

The people of Tugsmoy 7uberniya, who had never left their villages, were completely uneducated, illiterate, and had no concept of the word "mis7o," which was associated with the concept of "sogen7o." — vmuses sedmni; they were struck by the abundance of the proposed solutions, and after repeated trials, they learned to correctly identify the vmuses manji that came their way. They also killed all the villagers, prostitutes, and especially thieves, who belonged mainly to the urban population, had greater needs and a more sophisticated taste. This explains the lower receptivity of normal people to moral considerations compared to thieves. Undoubtedly, first of all, there is a difference in the degree of development of moral perceptions between the rural population and city dwellers, but at the same time, there is a difference in this respect between simple people and the educated masses of society, whose ability to perceive is more developed. Secondly, in my research on normal peasants, I have become convinced that their receptivity to verbal impressions and their ability to correctly determine the taste of various solutions can be reliably improved through exercise.

On this basis, I would like to repeat that, in order to avoid errors, when conducting comparative studies of this kind, it is necessary to take into account not only the materials being compared from the same locality, but also from the same social environment and the same conditions of development. Otherwise, erroneous conclusions will be drawn, based not on the absence or dullness of a given sense, but simply because the subject being studied, with its limited senses, such as smell and taste, cannot initially determine the impressions conveyed by the solutions quickly enough. After acquiring the necessary skills and explanations, the same subject learns to recognise the solutions that were mixed with water during the initial investigation. The variability of the results obtained by different observers mainly depends on the insufficient homogeneity of the materials they examine.

I will now move on to smell.

After several unsuccessful attempts with different mixtures, I settled on the two most promising substances: odemon and ammonia, mixed in varying proportions with water. The most effective solutions for camphor were 5 mape on ^{1/}(2) ~~7p~~

water, of course, a single-component solution. We use 4 ml of ammonia spirit per 1/2litre of water, i.e. 0.8%. Although these solutions do not appear to cause any difficulties in use, not all women can distinguish them from plain water, namely:

Taste and smell.

	Нормально	Ослаблено	Отсутствовало
Женщины-убийцы	66%	24%	10%
Воровки-рецидивистки	72%	20%	8%
Привычные проститутки	66%	24%	10%
Честные женщины	82%	18%	–

Unmistakable recognition of the solutions by 82% of women. In 18% of them, the sense of smell was impaired, i.e. without recognising 1% of the solutions, they identified the smell in the most saturated samples. Among them, there was not a single one whose sense of smell was completely absent, but it was observed in 10% of prostitutes and murderers. In the latter two categories, the sense of smell was uniformly dulled in 34% of cases. Among thieves, the sense of smell was impaired in 20% of cases and absent in 8%.

The study was conducted using manual tools. If they are clearly visible at a distance of at least 2 metres, we assume that this is the average distance. According to our table, leaving the first column the side corresponding to the standard dryness, we add 3 subsequent columns when calculating, which would be:

У убийц — 46%
У воровок — 32%
У проституток — 24%
У честных женщин — 14%

Table 1.

	2 м и дальше	1 метр и ниже	50 см	Глухие	Итог
Убийцы	54%	14%	26%	6%	46%
Воровки	68%	20%	10%	2%	32%
Проститутки	74%	16%	8%	2%	24%
Честные женщины	86%	4%	10%	–	14%

The table shows that the average age of all respondents is

The situation is worse among local women, with 70% (86%) reporting violence, and worst of all among women who have been murdered, accounting for 46% of the total.

The sensitivity was determined using the Lubua-Raymond apparatus, developed by the Berne laboratory of Krupner.

Contrary to my expectations, I found similar results in all four categories of my wives, with very few exceptions.

The sensitivity is average.

	Честные крестьянки	Проститутки	Воровки	Убийцы
Средний возраст	26 лет	23,5 г.	34 г.	31 г.
Сближение катушек в миллим.				
Верхняя конечность – внутр. поверхн.				
Предплечье левое	674	665	627	648
Предплечье правое	683	665	635	660
Ладонь левая	385	563	372	388
Ладонь правая	387	514	345	378
Спина – лопатка левая	684	672	694	751
Лопатка правая	685	622	697	752
Лицо – щека левая	845	755	847	883
Щека правая	843	731	831	884
Нижн. Конечность – внутр. поверхн.				
Голень левая	610	670	632	667
Голень правая	621	671	634	662

A minor feature in this table refers, among other things, to prostitutes. The proximity of one to another at a distance of 884–831 mm already causes pain when touching with a thermometer to the genitals of local women, as well as to thieves and murderers. Prostitutes, who constantly use rouge and other cosmetics, can change the conductivity of the skin, requiring the electrode to be moved 1 cm closer — because they are more sensitive at 755–731 mm. Conversely, prostitutes are more sensitive to the body, when applying a semitrode to their ruunym mistam. In all other materials, the female body is visible when the male body is at a distance of 388–345 millimetres. Prostitutes, however, cannot tolerate even a slight shift in the mother, because at a distance of 563–514 they are already in pain.

The complete lack of physical labour among habitual prostitutes, it seems to me, explains the lower endurance of prostitutes.

. Moreover, it is necessary to note the complete insensitivity of many local women who are engaged in domestic work in villages. In 10% of them, when approached by their mothers, they immediately began to convulsively clench their fists — but they did not stop when touched by the rough hands of their mothers. In conclusion, the uniformity of our findings across all four categories of our women does not allow us to draw conclusions about the gradual decline in sensitivity of criminals.

The novelty of the place was explored with the help of a Beber system and was the most difficult part of my work, due to the extreme remoteness of the location, and, most importantly, the difficulty of finding definite and clear answers. The attention of the women being examined quickly became fatigued, and it was not uncommon to find the same spots repeatedly during repeated examinations. It is necessary to interrupt the examination, allow the woman to rest, and then resume the examination, which takes a considerable amount of time. The results are presented in the table below, and it is clear that the woman's feelings were completely destroyed; then she became a thief. Prostitutes and local women are represented by the same numbers.

The feelings of the place

	Предплечье. Внутр. поверх.		Кисть. Ладонная поверхн.		Пальцы рук. Внутр. поверх. последней фаланги	
	левая, мм	правая, мм	левая, мм	правая, мм	левая, мм	правая, мм
Убийцы	23	22	14	14	4	4
Воровки	16	15	12	12	4	4
Проститутки	13	12	9	9	3	3
Честные женщины	14	14	9	9	3	3

I am moving on to the next topic.

It is widely believed that the current level of stress is experienced by the vast majority of normal people is absent in taboos, in progressive paragon, and in cross-cultural contexts. And since it is known that tabes and progressive paralysis are incomparably less common in women than in men, would be justified in expecting to encounter moderate paralysis in all my female patients, with the most minor, perhaps, deviations. However, based on anthropometric studies of prostitutes and thieves, I have come to see that their physical appearance was often very different from the norm; sometimes it was distorted, sometimes exaggerated; sometimes it was completely absent, and a

Efforts to remove it remain unsuccessful. However, everything is still possible. Continuing my work in separate series, I constantly observe the diversity of modern pleasures, which strikes me as criminal, and even more so in the case of prostitutes — all modern women, who have no reason to expect damage to the spinal cord, transverse myelitis, or other nervous disorders. Such a frequent change in the mental state of prostitutes cannot but arouse my bewilderment and inspire me to find an explanation for this phenomenon. Let me give you the average motor skills: among the prostitutes in the previous series, which consisted of 150 individuals, we found 66% of them to have motor irregularities and lack of motor skills. In the latest series of 50 prostitutes, in whom the above-mentioned comprehensive examination was conducted, anomalies and lack of pelvic floor muscles were found in 54%.

The bot is distributed among the current 4 categories of women:

Current pregnancy

	Нормальный	Усилен	Ослаблен	Отсутствует	Итого
Честные женщины	80%	2%	18%	–	20%
Убийцы	60%	4%	26%	10%	40%
Воровки	56%	6%	26%	12%	44%
Проститутки	46%	10%	30%	14%	54%

From the table above, we can see that the current pelvic floor is normal in 80% of women and abnormal in 46% of prostitutes. The work of Dr. Finer, recently confirmed by Dr. Earubin's research, suggests that in men suffering from syphilis, during the second stage of the immune period, the menstrual cycle exhibits certain characteristics. The average pulse rate increases during this period, then falls below normal, and after a few days returns to the state it was in before the onset of the second stage of syphilis.

I hasten to add that the prostitutes mentioned here were not in the same condition as Dr. Earubin's patients. During our anthropometric studies, none of them showed signs of the prodromal period of syphilis, so we took the usual prostitutes who had been in the homes for at least two years and were, according to the data, in the late stage of the disease. Hamone, у некоторых проститутком, свободных от сифмиса,

The same irregularities are evident. However, the prostitutes mentioned here have, of course, been influenced by their parents' alcoholism, and most of them themselves abuse alcohol. Having observed the immorality and lack of restraint among chronic drunkards, and especially among those who have alcoholics in their immediate family, it seems possible to me to admit that the frequent deviation from the norm in the current behaviour of professional prostitutes and thieves is not due to the amotivationalism that exists in their upward mobility.

Comparative table of the most common causes of degeneration. (in %)

	Убийцы	Воровки	Проститутки	Честные женщины
Аномалии черепа, оксифеалия, косоноговость и пр.	30	28	24	2
Чрезмерно выдающийся затылочный бугорок	10	20	34	8
Затылочно-теменное вдавление	34	50	26	8
Покатый назад лоб (sfuggente)	14	10	16	2
Чрезмерно выпуклый, гидроцеф. лоб	18	8	10	–
Развитие лобных бугров	6	12	10	4
Развитие жевательных мышц	6	4	–	–
Асимметрия бровей	40	26	44	4
Асимметрия лица	14	18	28	–
Прогнатизм лица	6	10	–	–
Неправильное соотношение частей лица	6	10	20	2
Уродливые носы (приплюснутые, курносые)	12	20	12	4
Отклонение носа на сторону	20	22	10	4
Седлообразное нёбо	16	12	32	8
Прирожденное несросшееся твердое нёбо	14	18	12	8
Уродливость ушей	40	42	42	10
Неправильно растущие зубы (Гутчинсон, Парро)	40	58	78	2
Пелурсия (волосы, растущие на лбу)	2	–	6	–
Местный цианоз (asphyxie locale)	2	–	–	–

Based on extensive research, I will discuss the causes of degeneration. As can be seen from the table, women murders discovered 30% irregularities, namely: omissions, stenography, misstatements, etc. The same irregularities were found in 28% of thieves and 24% of prostitutes. Only one case of mental illness was found among the poor. Anomalies, asymmetry, prostatism, etc. were observed in 26% of murderers, 38% of thieves, and 48% of prostitutes. Improperly developed muscles are also found there. Not to mention the muscles that are there, but have ceased to even be considered improper.

acquiring citizenship in an irregular manner, I am referring here to irregularly growing subjects, growing on top of each other, conversely, extremely rare subjects, Gutinson's subjects, Parro, atrophy of certain muscles, absence of external upper teeth, etc. We found 40% of this type of abnormality in female murderers; 58% female thieves; and 78% in female prostitutes, which is a significant anomaly.

Without going into detail about the specific signs of degeneration found, it should be noted that in the first series, a satyr-temporal depression was noted in 50% of cases, i.e. exactly half of them.

Since these signs of degeneration have a permanent nature, since they are observed simultaneously in the same subject, it seems necessary to mention that

Men who kill:

In 10% of cases, we observed one type of degeneration; in 14% of cases, we observed two types of degeneration; in 38% of cases, there were three degenerative changes; in 16% of cases, there were 4 degenerative changes; in 16% of cases, there were 5 degenerative changes; in 4% of cases, there were 6 degenerative changes; in 2% of cases, there were 7 degenerative changes.

Bovines:

*4% had 6 or more degenerative changes; 6% had 1 degenerative change;
18% had 2 fractures;
22% had 3 fractures;
14% had 4 npuzywak;
20% knew 5 words;
10% knew 6 answers;
6% knew 7 words.*

Prostitutes:

*4% had 1 partner;
12% knew 2 words;
22% knew 3 words;
30% knew 4 words;*

16% knew 5 words;
 12% knew 6 words;
 2% knew 8 words;
 2% knew 9 words;

Thus, we see that prostitutes represent the most extreme form of degeneration, combined in one group.

The following women were selected for comparison:

32% had 6 physical deformities; 36% had 1 physical deformity;
 26% had 2 physical disabilities; 4% had 3 physical disabilities; 2% had 4 physical disabilities.

However, 2/3 of the women did not have any signs of degeneration, and were represented by one anomaly, 1/3 of them have 2–4 abnormalities, including all 7 types of irregularities of the subes, ear anomalies, and protruding satyagounye bu7ry.

I will not tire you with a detailed description of the powerful Assembly, which is based on anthropometric measurements of the current series of women; I will only say that the front-to-back measurement at birth of the chest are, as before, greater in women than in the other three categories, with the same average height; the growth rate is the lowest, and the growth rate is the highest.

Average values for weight and height.

	Передне-задний размер мм	Окружность черепа мм	Рост
Честные женщины	178	529	1 м 54
Убийцы	177	528	1 м 56
Проститутки	177	526	1 м 54
Воровки	176	525	1 м 52

To summarise the above:

- 1) The field was weomogo suzhevo y ybuāç.
- 2) Bkucovy ouyуçewur proved slightly npumynlewwymu nochmu oduwaqovo y vseh 4-kh kameqoruā vamukh zhevshuw, bez rezkuh

changes in the weather; we believe, as we say, that we should follow the advice of our elders, who have lived through many years, we will build cities that are more resistant to natural disasters than wooden ones. In the following years, the situation changed, and the city became more prosperous.

3) The sound was clear and distinct.

4) The temperature was stable in the rooms.

*5) The sensitivity was the same in all four chambers, and it was higher in the *нпесмынуу*, but lower than in the *чечмву жевуууууууу*.*

6) The reflex was visible in 54% of the usual cases. All of them were alcoholics in their early stages, and they were prone to violent outbursts.

7) They experienced a significant decrease in hearing, as well as a decrease in the sensitivity of taste and smell, and the preservation of your taste and sense of smell, which are essential for your well-being.

It seems to me that in this regard, clarification of many obscure issues in the organisation of criminals could contribute to the thorough investigation of cases that are not being pursued at all. For example, microcosmic research into dark and high-frequency waves, ammonium roza and other substances, in the field of Tamburini, Nuyani, Serpini and other interesting experimental studies. New histological studies using the Gogji method would also be very useful. Internal massage, in the area of carrefour sensitif, where, not long ago, Charcot and Baysier established our understanding of the anaesthesia of the organs of sensation.

There is much to be said and discussed in both cases about the possible influence of hereditary factors, amygdala, etc., but it is time to proceed to a more detailed study of the causes of these phenomena, which give rise to painful sensations, and the dileternirovm of those pathological processes that ultimately give rise to certain pathological manifestations.

Regardless of the unfavourable hereditary influences,

the obviousness of which is now undisputed, each individual case has a multitude of unique, everyday and moral characteristics that must be taken into account.

Each individual observation is characterised by features specific to the anatomical and histological structure of the subject in question, on the motor, all disorders and deviations from the norm, all those misfortunes and abuses that have been caused by the incomprehensible actions of those unfortunate, deprived by fate and people, who, due to their circumstances, fall within the scope of criminal anthropology.

Thus, the scope of criminal anthropology is expanding in terms of comprehensively and detailed investigation of the criminal becomes necessary in 1) the investigation of the external organisation; 2) the circumstances of the past — childhood, upbringing, family, friends; his current life — his activities, habits, social life; 3) understanding his moral character in order to understand the motives that led him to commit the crime; and, finally, 4) — which constitutes a significant shortcoming to date — a posthumous examination with a more detailed and thorough investigation of the nervous centres.



On murders and robberies in Kavmas

3. B. 3rimson

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In terms of the prevalence of murders and robberies, it ranks first among all countries that were part of the Russian Empire, despite the very serious struggle against these crimes by administrative and judicial authorities and the considerable material resources spent on educating the local population. Naturally, a psychiatrist and psychologist interested in psychopathology, as well as a criminal anthropologist, can help but wonder: Do the murders and robberies in Kavkaz have any of the innate characteristics of the psyche of certain individuals and races inhabiting the region? and do they commit crimes of this kind, and if they do, then to a greater extent — people with mental and nervous disorders. Let us try to understand this complex, difficult, but practical, important and interesting issue, at least a little.

The Gruzins, inhabiting the Tiligusky 7ub, are one of the most warlike peoples in the Caucasus, having already achieved a fairly high degree of civilisation in the 12th–13th centuries. They have always been known for their militancy and have defended their national independence more or less successfully against a series of invaders — from the Scythians, Romans, Persians, Arabs, Mongols, Turks, etc. The very existence of warlike tribes and clans in Georgia testifies to the difficult times of bloody conflicts with its closest neighbours and a persistent, relentless struggle against invaders who entered the country from different sides.. Chronicles and other written historical documents, in turn, convince us that in Georgia, as well as in the Caucasus, bloody wars, civil strife and unusual violence and cruelty were commonplace.

the most common phenomenon. As for the internal life of the people, in Georgia, before its annexation by Russia, although there was a judicial system, it was dominated by vigilante justice and arbitrary rule over the people. The mind is never highly educated, everyone is forced to defend its and their interests with their own hands. Now, as before, they are warlike, sadistic, impulsive, and violent; anger flares up in them suddenly, and decisions are made quickly. Of all the tribes, the Rusyns are distinguished by their simplicity, carefreeness, and passion for feasting and merriment. On holidays, there is singing, dancing, laughter, and merriment. In families, on any occasion, young and old, men and women, children and adults, all have fun together. With such a character, it is natural that they have fun at feasts, in freedom, at temple celebrations, etc. They often get into fights, which end in bloody drama. Murders in the form of robbery, especially by organised gangs, are committed much less frequently. As a rule, the Russians have their own special character traits, passed down from generation to generation and not found in European society, which are, of course, characteristic of all the aborigines of the Caucasus and known to everyone. According to historical documents, the main characteristics of the Rusyns have hardly changed in 1500 years.

The people of Kutaisi have a lot in common with the people of Mereti, Minzhe and Yuri in terms of their historical past and temperament. In expressing their pleasure, enthusiasm and cheerful mood, they are generally more reserved, less prone to fate, less idle and more kind. Imeretians are more proud and vengeful than them, and among themselves, they are unusually quarrelsome. However, this latter trait is characteristic of many other peoples inhabiting the Caucasus, especially the Circassians, often leads to bloody reprisals. Guriys are more impulsive and excitable than Rusins and even Emperets, their self-confidence is more pronounced, while they are clever, brave, cunning, quick-witted and agile. They are slender, graceful, elegant and dignified in their appearance, noble in their manners and imbued with a sense of dignity: they are sincere in their hearts and live more by their feelings and passions than by their common sense. They are not only compatible with their own kind, but also ~~also~~ have a similar soul; there, having found companions, ~~beat~~

In one scene with the ladies, they apologise to the latter with visible sincerity for their previous fright and helplessness. Guriy and Imeretini are more developed, more industrious and more resourceful than Rusin. Miners, having the same character traits as other members of the same social group, are distinguished by their propensity for theft and all kinds of illegal and illegal activities associated with luck and fortune; they are no less persistent than the Imeretians and Gurianians. Freedom is characteristic of all Martvans, but less so of the present-day Martvans, who behave, for example, in a rather submissive manner towards Russians. They are all violent, but violence seems to restrain their impulses, as it gives them a reason to do so; The Yurians, for example, commit a relatively large number of murders and robberies compared to other nomadic peoples, especially during the fasts they observe and on temple feast days. Although the patriotism of the Rusyns, Imperetins, Yuriyevs and Min7repyevs does not go beyond attachment to their native land, their native village, their beloved daughters, 7or, цпexi, пней and 7есов, but п7еменеустие murders are not uncommon among them, especially in recent times of economic turmoil and unrest.

Adjarians are distinguished by their strict morals and stern appearance, freedom-loving nature, self-confidence, sobriety, and awareness of their own dignity. They are courageous, tall, and handsome men. Their Muslim faith, strong aspirations and dim, lush forests on either side of the river inhibit the manifestation of a cheerful mood and impose their own special stamp of seriousness on all human actions. In mutual relations, there is a noticeable disunity, which is especially noticeable during Muslim holidays. The main pleasure is expressed in modest visits to friends and relatives and in polite visits to elders. There are no songs, no dances, and not even musical instruments in the Adjarian villages. You will not encounter any noisy quarrels. Everything is unusually quiet, enveloped in a kind of peculiar solemn silence. Even the birds in the trees are quiet and still, and the birds themselves are silent, hidden in the thickets of the forest. The agile, energetic Adjare is, however, of a calm temperament and, when necessary, can develop great physical strength, for example, walking 60 versts in a day; He is not particularly suited to mental work. Armed with a knife and a gun, he is ready for action at any moment.

It is not customary to engage in a bloody battle and yield to the enemy. Being self-centred, resentful, impulsive, impetuous, insufficiently sociable, and overly confident in one's own abilities, with a heavy heart, he kills his intended victim with a conscious and deliberate act. He never gloats over the dead, even if he hates the victim with all his soul. To kill with one shot — that is his motto. In the old days, Adjara terrorised the entire region with its raids, and it was not safe to travel even on the main roads. However, in the last decade, the people have calmed down for the time being, although murders and revenge continue as before. The border crossing into Adjara is still called "mrovawo" and robberies continue to occur there.

The people living in the Batumi region, closer to the Black Sea, are not very different from the Adjarians in character, they are more enterprising and ambitious and less prone to robbery.

The Khevsurs, who inhabit the most remote and inaccessible places at an altitude of 7,000 metres in the Kavkazsky ridge, They are distinguished by customs that have been preserved in their primitive form since ancient times and by a character that is resistant to the influence of European civilisation. The Khevsurs are self-confident and haughty; they are agile and bold in their mountains, but when they come down to the plains, they are timid and look submissively from under their brows.⁸ They are interested in their own small homeland, the internal life of their small communities, the traditions of their clan and tribe, and nothing else. The elders of their clan — the wise men, the minjas and the vintovmas — are their closest friends. Blood feuds, based on past experiences, are considered by the Khevsur to be a sacred duty of every man. They have their own legal system based on tradition, their own legal principles with explanations regarding the timing of revenge, its forms, possible punishment, etc. Each crime has its own punishment: murder, for example, of a fellow tribesman, is considered a more serious crime, uem ueovema is considered a friend, the murder of a wife and children is not punished by revenge, but by a fine, etc. The Khevsurs also have certain character traits — not to strike back, to forgive and be forgiving, to keep one's word. Among other things, there are mentions of the existence of duels with swords in the ancient warrior tradition (shhem, mogu7a, naruuni,

nit, etc.) and lehtovaniye, mam subject of education маѹиимов. In ueebny combat engagements and in duels, deѹo does not go beyond ѹe7mo7o injury; the appearance of even minor injuries in any of the combatants is considered sufficient grounds for the victor to be declared the winner. The Khevsurs, living on the edge of the world, do not experience the wrath of the victors and the vanquished, and are accustomed to their own way of life; Nevertheless, crimes, even if they are not considered acts of revenge, are rare among them.

The Tushins, who live high up in the mountains, are mentally strong and brave. They are warlike, brave, vengeful, agile in their movements and quick on their feet, and, like all highlanders, are distinguished by their great physical strength. The Tushins are friendly towards the Khevsur, but hostile towards the thieving Mistyans (also neighbours). The interests of the Tushins are purely pastoral and they are not fond of the Mistyans, and they do not like the Horas, and their bodies are not adapted to life in the lowlands in anthropological terms. The Tushins, however, live less quietly in their villages and, unlike the Khevsurs, have villages with market towns. The Pshavs, who inhabit the less elevated areas of the same Tionetsmo region, as well as the Yushetsmo region of Tignissmo, are more good-natured than the Khevsur and Tushin. More closely resemble the real Rusyns, to whom they are related by origin, but are extremely ignorant. Murder for revenge among the Tushins and Pshavs is the most common, but they, like the Hevsurs, do not form robber bands and do not show any signs of banditry.

The Svanetians — 7оршы Кутаисстой 7убернии — in terms of their mental makeup, are very similar to the aforementioned peoples of the Martvian group. They are distinguished by their kindness of spirit, love to have fun, especially when drinking, are lively, cheerful, tolerant, and sociable. Although they are extremely ignorant, they seem to have no swear words, and the worst curse word is "Oh! You fool!" The renowned psychiatrist L. I. Orbeni, who recently visited Svaneti, says about its inhabitants: "The incidence of crime among the Svans is very low. All disputes are resolved by their elders, and only a few reach the magistrate. All matters are resolved without recourse to violence. Robbery, arson, murder, rape, etc. are unknown among the Svans. However, blood feuds are common in Svaneti, casting a heavy shadow over the population. The Svans, however, do not consider murder a crime; on the contrary, it is a moral duty. Murder for blood feuds

revenge is not considered to be a noble and honourable act. A relatively common cause of family disputes and violent revenge among them is the abduction of girls and women, who are relatively young in relation to the male population and, in any case, insufficient. The death of the abductor is considered appropriate punishment for the abduction of a married woman. The Svanetians are restrained from murder by the awareness of the need to flee from their family and relatives, the fear of revenge, and their attachment to their homeland. Taking into account that Svaneti is a country with an unusually high, perhaps the highest, relative prevalence of spies, degenerates and various neuropaths in general, it is not surprising that there is a relatively low, perhaps even the lowest, level of crime among the population.

Armenians are the most intelligent and capable people in the Caucasus, striving for enlightenment and possessing their own science and literature in those distant times, about which Russian history has hardly any information, even about their own homeland. The geographical location of ancient Armenia, with its difficult living conditions among neighbouring hostile peoples, developed in the Armenians certain psychological traits which proved to be most beneficial to them in their thousand-year struggle for independence. Armenians are quick-tempered, persistent, hard-working, resourceful, cautious, and driven by commercial and financial interests. Seeing danger in their daily lives, they are vigilant, cautious, and extremely careful. When they acquire something for themselves or for their family, they become unbearably harsh and cruel, especially towards those who are not of their own kind. The administrations of the three provinces, Egsavetpogsmoy and Baminsmoy Guberniya unanimously agree that it is more difficult to deal with the Armenians than with the Azerbaijani Tatars who live with them, and the former are the first to rise up against, for example, the Russian authorities and the samans and everything that does not give them money and other benefits, and goes against the interests of the people. Although many Armenians rose to high positions in the wars, this does not speak to the belligerence of the people in open combat. Armenians are very reluctant to perform military service, resorting to all possible means to avoid it, while representatives of the most prominent group of the population often wear military uniforms and carry weapons. Armenians are generally more gentle and polite than other peoples; thanks to this

Due to their character, they are not among Russia's prominent statesmen, such as Norris-Meminov, Zheganov, and others. Unfortunately, their impenetrable socialism has no limits, and they do not care about state interests, strictly speaking. Take more from the surrounding nations and peoples and give less — that is their motto. They have their own literary, musical, political and other friends, allies and communities. Mutual assistance protects their fragile unity; outsiders, in whose veins Armenian blood does not flow, are strictly excluded from Armenian trade syndicates, charitable societies, etc.; their money is prudently kept in foreign banks, etc. The Armenians have good social and family relations, as do the Russians, but the marriage of an Armenian to a Russian woman often leads to the murder of the latter by her husband's relatives.

Of all the peoples of the Caucasus, the Armenians harbour the most intense and persistent animosity towards the Russians. There is a deep-rooted enmity between the Russians and the Armenians, which, when provoked, leads to bloody reprisals. Strangely enough, the Armenians live more amicably with the Tatars, but in the current situation, with Russia's support, an old, long-standing enmity has flared up between them in Bamin, and in the provinces of Yerevan and Arvanitsa, resulting in a bloody conflict with hundreds of victims on both sides. We believe that all the neighbouring peoples do not love the Armenians, but regard them as their slaves in a servile manner and as dangerous enemies, who are intelligent, skilled in trade, their hospitality towards the rich and powerful, their self-promotion and flattery, which is why Armenians, especially the wealthy, are often victims of murder and robbery. In Turkey and Persia, the attitude of the community towards them is just as hostile, if not more so; Persian murteds, and especially Turkish murteds, unrestrained in their instincts, and sometimes even our own, rage against the Armenians, slaughtering entire families in the most ruthless manner. In general, it must be said that the Armenians are more fortunate, in the Russians, Jewish traits of character are evident, and this is one of the reasons for the hostility of the surrounding peoples towards them, although in anthropological terms they belong to the Semitic family. It should also be noted that, as far as we can tell from historical documents, the character of the Armenians has not changed in its basic features for 1500 years.

Azerbaijani Tatars, who are of Iranian origin and

An admixture of Turkish blood, the most rebellious people in Eamavmasia. At that time, for example, the inhabitants of the 7th district ~~at~~ the forest are distinguished by their unkempt appearance, they walk slowly, steadily, and spoke quietly, without rushing or interrupting each other. Azerbaijani Tatars, on the contrary, are true children of the steppes, accustomed to a nomadic and sedentary way of life, mobile, agile, quick-witted, and cheerful; their laughter and noise can be heard from a great distance. The former are dignified and courteous, while the latter are sloppy and behave with less dignity, although they are sober and polite in their dealings with people. The Adjarean bandit creeps up very cautiously, holding his breath, and kills his victim with a single shot, Tatars carry out the most daring attacks in broad daylight, for example, on passing omnibuses, and they do not use cunning, but rather extreme boldness and unusual courage and daring. The Tatars are a fierce, violent, cruel, extremely self-confident and quick-tempered people. Robbery, sacrilege, theft, deception and fraud are common among them. They quarrel over pastures, crops, sheep, dogs, wives, customs, and often resort to violent reprisals; The marriage of a Tatar to a Christian woman entails the murder of the guilty relatives, who are Muslims. The stay of the Mouavins at high altitudes is considered the most suitable time for carrying out the planned revenge, as there are high pastures at 6–9000' above sea level, there is not enough supervision, and the Mouevnims who live there have a life expectancy of 100 to 1000 years. In places where the Tatars stay, their instincts are suppressed inherited from their ancestors, are restrained by the existing administrative regime, and when they leave with their herds, they completely escape from the control of our authorities.

B Bamin, E. Savetskoy and Otuasti in Tilsit 7ub., where the Tatar population predominates, robberies are still widespread. Robbers usually attack at dusk and at night, targeting travellers and, in general, people who are not at home, especially women. At the same time, they often show a certain degree of nobility, for example, they do not kill women, taking only their jewellery and leaving them alive, which is necessary for their return home. They do not kill, unless the victim of the attack clearly resists, but instead takes

all their valuables. Among themselves, the members of the Tatar bandit gang are very loyal, they do not betray each other, help each other out, pick up wounded comrades not only out of fear of being punished, but also because they share the loot equally and cherish the friendship and honour given to even a complete stranger.

The notorious Kerim-bem, who for 16 years terrorised the entire population of Kavmas with his raids and refused to surrender in any way, killed up to 150 people on his own; in 1869, he suddenly disappeared. It is believed that he was killed by robbers, but then it turned out that he had voluntarily gone to Persia, appearing before Shah Hasp-3ddin, who had returned to Paris, and confessing, promising him that he would never rob again, and was pardoned, serving in the Persian army and from that time until his recent untimely death, he behaved impeccably. All who knew him loved and respected him and never forgot him, except that he was an ordinary man, but one of the most fearsome warriors of the 70–80s, who lived through a series of interesting stories, adventures and battles. He is known to have been a tall, powerful, handsome healthy man, without any physical defects or obvious signs of degeneration. Of his five brothers, four were also bandits.

The Tatars are violent, cruel and ruthless, as can be judged, for example, from the recent events in the Yevisavetpogskaya province. We have captured Far-bema, who was in exile and fled from his mother, left, a group of 12 former soldiers and one intelligence officer who voluntarily joined him. Noticing the dying in the boats on the shore of Aramca, the guards surrounded them, but the robbers, running from place to place, shooting back, killing seven and wounding the rest. The most experienced, who had seen many battles, was the first to be struck down; the bandits fled. Recently, he was killed in a shootout, but already in Turkey; it is not surprising that the robbers keep even the administration in fear. In the current 7th year, in the 7th hour of the 7th day of the month of Eganavatpogsmoy, the bandit Lani-ani celebrated his daughter's wedding quite openly; the administration did not dare to go there to arrest them, as there were up to 500 well-armed guests, ready to fight back. Kerim-bemi, Zhala-bemi, Agai-bemi, Zani-a-ani, etc., who worked as labourers in Kavmas, were completely normal people. O7romnoe

Most of the other convicted robbers also showed no signs of mental disorder or character abnormalities during impartial forensic psychiatric examination.

Persians, Tatars, Tanyushins, inhabitants of the eastern part of Eamavmasya, 7g. located on the coast of the Caspian Sea, are intelligent, passionate, generous, hospitable, very hospitable, sober, but stubborn, quick-tempered and cruel, self-confident and stubborn. They have refined manners, a dignified bearing, and a cheerful appearance. They rarely engage in open robbery, but murder is a very common occurrence among them, especially during the days of fasting, when the nervous system is exhausted by irregularity and insufficient food intake (they eat at night), as well as by opium smoking and excessive consumption of tobacco. Self-immolation during folk processions (mysteries), is, as everyone knows, expressed in self-flagellation, beating oneself with sticks, hanging oneself by the holes made in it, beating oneself with sticks on the naked body with the cry of "shakhse-vakhse", there is a rumour about rumours with violence against other people; satirical revenge is especially often carried out at this time.

The Kurds, in terms of their psychological makeup, are in many ways reminiscent of the Yemeni, and are more prone to banditry, although organised gangs are less common than among the Tatars, and there are relatively few Mursids in the Caucasus. They are lazy, slovenly, quick-tempered, and cruel; they are unreliable in love, untrustworthy in friendship, and thieving to an unusual and disturbing degree. They respect themselves and their elders. Their morality is very low, their superstition is excessive, and their real sense of justice is completely absent. Robbery, murder, and war are their innate needs and dominate all their interests.

Unlike the gentle and peaceful people of the plains, the mountain dwellers are already accustomed to robbery and murder.

The more and less rebellious tribes are distinguished by all the characteristics typical of the European peoples, but they have adopted the vindictiveness of their enslavers. For example, their temple holidays are also days of vengeance, which is why those who fear being killed do not attend public celebrations. However, they do not engage in robbery at all.

trusting, patient, tolerant and, in general, more moral. Robbery, theft and murder are quite rare among them and can be explained by their historical past. The intellectual abilities of the Ossetians are not as high as those of other peoples, but they are generally good, and many of them have average education, which is not observed among the Uermes, Mabardeins, Abkhazians, and others.

The Nermesi and Mabardi are warlike, hospitable, have refined manners, respect grey hair and citizenship in the broadest sense of the word. They are prone to violence and revenge, and murders are as common among them as among the Ossetians and other peoples of the North Caucasus, but they commit open robberies incomparably less often than others. Like all peoples, they are characterised by a spirit of independence, a desire for autonomy, and a stubborn defence of their worldview.

V Abkhaz children are often raised until the age of 7 in their mother's family, so that their mothers do not instil in them excessive tenderness, affection, and servility, and when adolescents return to their parents' home, they are given a trial by fire in front of guests invited to the celebration (they must kill a goat) then they are baptised with their grandfather's rifle. If the father is killed, the son is initiated into the story of his death and is charged with the duty of preparing for the funeral and performing the rites, when the time comes. The Abkhazians, like all peoples, have been defeated by force, but in essence they have not been destroyed; many of their instincts have been suppressed, but not completely.

It is said that in the steppes of the northern regions, Marano7aev and Mamymov, that is, a people of low moral character, but not particularly prone to murder, and not engaged in actual warfare at all. The Kymy are also completely non-warlike and do not use weapons. Anthropologist I. Pantyukhov, who is well acquainted with the Kamsas, characterises them as follows: "Psychologically, despite the many local influences, the Kумы retain some of the characteristics of the inhabitants of the ancient Scythia. Their expression is calm, sincere, good-natured and even cheerful. They react calmly to impressions, live quietly, never rush, move slowly and behave with dignity.

They are not prone to temperamental outbursts, arrogance or fanaticism, nor are they adventurous or indifferent to their living conditions, unlike the people of other neighbouring

nationalities.

This trait is characteristic of the entire population of the steppe, both nomadic and sedentary. However, it is more pronounced among the steppe peoples of the Predmavmasia region. This trait is passed down through the generations with such persistence and consistency that neither education, nor upbringing, nor the strictness of the Samovans can keep it within reasonable limits, and it is precisely this trait that is responsible for many murders. It is not surprising that sometimes there is no apparent reason for people who were sitting next to each other in friendly conversation to suddenly start fighting. They often come to a state of complete oblivion and then do not understand what they are doing, and sometimes even kill. After the attack, the intoxicated person begins to take stock of what they have done and think about whether they have killed someone. With such high excitability, it is not surprising you may read in the local newspapers that a son killed his father, or, conversely, a brother killed his brother's wife and his sister's husband. Those who intervene in the fight usually lose their lives, and the conflict between the two sides often ends in the murder of the innocent, and the tenth dead body is carried away after the battle has ended. Here is an example: once, not far from Vadimavmas, a man was beaten up in front of strangers by his wife's relatives — a rare occurrence in a rural environment. but when the husband responded to his wife's behaviour, the victim ran into the house to hide and then killed her husband. The brother, grabbing a rifle, ran to the murderer's house and shot his son on the spot. A shootout ensued between the families, resulting in eight people killed and many wounded. I will quote a letter that I happened to come across, from which a lot can be gathered: "Is-sa to7o, uto two rams live here. Guro (Khevsur) Tionetsmo7o, a resident of Tilsismo7o, guarded by shepherds, on 6 June 1902 7. crossed over to the other side. Shaty, between the dwellings of to7o and dru7o, a skirmish broke out, which turned into an armed battle the next day. in the result, 2 were killed and 14 wounded on the side of the Shatys, and 7 were killed and 5 wounded on the side of the Druzhina.

Meditative, indecisive and good-naturedly forgetful Russians, scattered among the Tatar people with relatively few visits, even those who are knowledgeable, mam Tatars, act in an uncompromising manner обрасом на 7оряний temperament и quick

resolve of the representatives of the Morenno7o population of Kavmaza. The most common murders among the Tusem7uev are committed more quickly than among the Russians.

Once upon a time, in the village of Beji Kgyu Tygissmo7o7a Tatar attacked a Russian woodcutter with a naked sword, intending to take his wood. The Russian fought with the enemy, 7when he realised he could not prevail, he moved away, grabbed an axe and killed the Tatar. A Georgian in the same situation would have acted differently: he would first have killed the enemy, and then brought St. George a sacrificial offering for granting him victory. The obligation to always be ready for battle is conveyed to the Muslim by the sacred custom of helping one's neighbour. In order to fulfil this obligation, he is endowed with a conscience and social legal concepts, he feels dissatisfied, subjugated, afraid of being accused of a lack of self-esteem, he walks around gloomy, sad, distracted, мам 7овориться, not himself. He is aware of the murder, but according to Russian law, such a crime is punishable by death, but the need for revenge is so strong that he finds himself completely incapable of resisting the idea that has taken root in his mind and experiences mental anguish, unable to do what he wants and what his soul instinctively demands. The accusation of cowardice and lack of self-esteem is the most serious accusation and falls on the whole family; he cannot bear it, he will kill him, they consider it necessary to kill him, his relatives, and sometimes, as is sometimes the case with the Tatars, they flee to the Caspian region, to Persia, and even take their own lives. In the vast majority of cases, people who commit murder out of revenge do not exhibit any signs of mental illness, which would warrant special attention when compared to non-criminals, are completely sane and do not even belong to the most dangerous category. A degenerative subject is a person who has lost the legal representations of society and the environment and who is not capable of

They are vengeful and have a fiery temper, just like their ancestors.

In Kavmas, it is common for where individual families and even entire villages are at odds with each other, and in such situations there is no end to the killings, first on one side, then on the other. Blood feuds arise when a member of one family is killed and the other family feels compelled to kill someone from the family that killed their relative, regardless of whether it is a man or a woman. whether it be a man, a woman ,a child , or . Muslims often send

It is necessary to warn one's family in advance that one will be killed, so as not to miss the opportunity to take measures to prevent and suppress resistance. In some places, such as in Zhestan, a specific term is even used for this. It is clear that there can be no question of psychopathy in committing murder out of revenge. Revenge in a less visible form also exists among Christians –Armenians, Gruzins, Imeretians, Shpems, as well as among those who adhere to the Yassu faith, such as the Khevsurs, Pisavs, Tushins, Mestins and Ossetians, although the latter have not been prominent in the Caucasus in ancient times, they have played a prominent role in the development of social life. Vengefulness, a characteristic feature of their character, in all respects, is of ancient origin, stemming from the teachings of Mahomet and the customs of Turkey and Persia; the latter, having spread to many places in Kavmas, has become a common phenomenon in life, and has been incorporated into legal norms. Thus, many, especially Muslims, show their vindictiveness not only in their internal behaviour, based on their own will, but also in their external behaviour, created and preserved by Arab, Persian and Turkish lawyers and scholars.

With the passage of time and under the pressure of circumstances, revenge has inevitably changed its external form: instead of murder, arson is becoming more widespread, and if we take into account that arson now accounts for up to 80% of fires, we can imagine how many murders have been prevented. but at the same time, this circumstance testifies to the extreme cost of revenge, the nature of the perpetrators, and the legal representation. Arsonists, having committed their crime, immediately disappear. They are satisfied with the knowledge that they have taken revenge on their enemy by destroying his property. The victims are usually satisfied and even forgive the guilty, but they are happy that their lives and health have been spared.

It is impossible to calculate the total number of people who have been killed in murders per 100,000 population by region and district, not counting those who died from their wounds later, unreported murders, which are common in areas with a Muslim population and at high altitudes during the winter, as well as murders of newborns, the following can be concluded: Stavropol Krai gives 4.4, Kutaisi 11.3, Karachay-Cherkessia 12.7, Kuban 13.9, Tbilisi 15.8, Terek Region 18.2, 3rivanskaya 7ub. 20.1, Nernomorskaya 23.2, Zavestanskaya oblast 25.5, Baminaya 7ub. 35.2, Egsavetpogskaya, 7 murders constitute

30% of all crimes, 54.1. In the above list, one column contains areas with a predominantly Christian population, while the other contains areas with a predominantly Muslim population. It can be concluded that the number of murders is directly proportional to the intensity of religious practice. The number of murders of Muslims is five times higher than ~~in~~ Christians, and they are less likely to belong to Sunnis (Adjars, Gars, Abkhazians, 7orys of Zhezkazgan), and Shiites (Tatars, Persians, etc.). Even among Muslims, the situation is not the same in different places; for example, murders are more common among Tatars than among Persians, although both are Shiites. It should also be borne in mind that murders occur mainly in places where Muslims do not have mosques and sufficient influence in the Muslim sense of the word, ~~for~~ example, in the Tatar population of the Zhebrai district of the Yevsavatpog district, and Boruainskoy District of Tilsitsky District, and in the Inishsky District of the Tilsitsky Region. Adjara Batumskoy District of Kutaiskoy District. They are very peaceful and there are incomparably fewer murders among them than among the Azerbaijani Tatars living in the region, but more than among the Christians of the so-called 7uberniya. When Christians and Muslims live side by side, some lose one faith and do not adopt the other; there is no longer any holiness in the world for them, and they also give rise to a considerable number of murderers, rapists and thieves. Among Muslims, murders are spontaneous and deliberate, while among Christians, the opposite is true. The spread of murders in Kavkaz is undoubtedly influenced by the fact that Muslims, slavery and madiya (judges) are educated beyond the limits of Eamavmasya, not in the spirit of our ~~iviisa~~.

In Kavmas, as a result of a single struggle for the existence of the population, there are many murders in the city. Murders are committed here in retaliation and revenge, mostly in the bazaars, in other places, on holidays, and on weekdays. The highest number of murders is committed by the Tatars, followed by the Ingush, then the Armenians and Russians, etc.

Jealousy brings with it a desire to avenge all crimes committed by Muslims, and murder takes first place among these crimes. Adultery is punished by death. Since Muslim women are relatively rare, and murders out of jealousy are rare, there is no need to fear them ~~in~~ fit of jealousy. Of course, here it is important to note that

Knowledge and excessive self-confidence, and disregard for traditions. Relative inadequacy in women also gives rise to jealousy. In Christian families, jealousy also explains a significant percentage of murders, but here it plays a very prominent role. In the Caucasus, family quarrels are an unusually frequent cause of murder. An impulsive character, quick temper, self-confidence and an innate tendency to resort to violence, combined with the constant presence of weapons at home, lead to violent family quarrels.

Murders involving robbery are mainly committed by Tatars, Ingush and Circassians. Robbery associated with murder Russians, Georgians, Armenians and, even more so, Jews, are much less common, as the Armenians are prone to this type of crime due to their unusual agility and cunning. Among the murderers of noble origin, there are people who are educated and even relatively well-educated; in one case known to me, one criminal had been educated in a real school, another in a seminary. In the case of the recent armed attack on the Potishkoe masnaveystvo in broad daylight, was a local man named Yuriy, who had a house in Tyliv and was not poor. The most obvious reason seems to be that, for some of them, it is a secondary motive for the attack, simply an innate need for exciting adventures, and a passion for terrorising people. Robbers and bandits, in their attacks on houses, farms, villages, smithies, roads, inns, etc., usually reveal their own insecurity: one part of the gang robs and kills, while the other prudently guards the spoils. Of course, the economic conditions contribute to the fact that the most dangerous instincts come to the fore at the first convenient opportunity.

In Kavkaz, I have already seen murders among Muslims and among Christians, but emotional and nervous conflicts are the opposite. The most peaceful people are the Azerbaijanis and the Samavmas Tatars, while it is among them that psychosis and neurosis are most prevalent, compared, for example, with the Russians and Armenians. Sickly and nervous people are most common in the Kutaisi region, where the population is, on the contrary, relatively peaceful, as can be seen from the above-mentioned examples, especially if we exclude the Yurians and Muslims of Batumi.

Those areas where there are many lunatics, madmen, epileptics and degenerates of all kinds, for example, the Gori district of the Tbilisi province, are not at all distinguished by the prevalence of murders, while in the Borjani district of the same province, the opposite phenomenon is observed: disorders of the nervous system and mental illness, while murders and robberies are rare... A neuropathic predisposition is observed ~~the~~ among the Svanetians, yet they do not engage in robbery at all, and murders are rare among them, unlike among the Rusyns and Armenians; Among the Ingush, on the contrary, there is an unusual prevalence of robberies and all kinds of violence, with a nervous system that is very stable in relation to m saboуеваниям, etc.

On the issue of the murders in Kavmas, a wine-producing region, it is extremely important to understand the meaning of agomozhism. I have written about this in detail elsewhere, so I will not go into detail here. I will only note that in this regard, it is impossible not to mention the greater harmony between Muslims and Christians: the former rarely commit murder while intoxicated, while the latter are unusually prone to it and therefore have to abstain from wine and water for a time. The temperament of these people is such that when they quarrel with each other while intoxicated, fights and mutual injuries are inevitable. Murder in a state of intoxication is especially common among the Tuzin and the Tug group of Christians. Armenians are no less prone to this, but they drink less, so they do not often have a reason to kill someone and be killed themselves in the process. In Muslim culture, life and honour (dost) are sacred, and therefore the household is bound by the obligation of every citizen not to violate the rules of conduct, not to commit murder; This is not even allowed when drunk. The death of a relative must be avenged by the owner. The majority of murders among Christians (Russians, Armenians, Georgians, Imeretians, etc.) and sub-Christians (Ossetians, Khevsurs, Svanets, etc.) are mostly people possessed by clearly expressed delusions of persecution, moral perversion, pathological obsessions, attacks of automatism and other forms of mental and nervous disorders of unknown origin, it is impossible to establish a definite relationship between them and other peoples.

Is a spiritual torment, often accompanied by murder, which brings
mentions quite common

primarily in 7 types of paranoia with delusions of persecution and delusions of revenge; Muslims and non-Muslims are equally dangerous and vengeful, ^d even those with a paranoid character are extremely dangerous to society in these circumstances. Among other psychopathic conditions that sometimes lead to murder, it is worth mentioning the syndrome found in Kavkaz, which is widespread among the Christian population. Murder under the influence of alcohol, driven by motorcycles, living in local villages and in the mountains, is common in the steppes. The treatment of the mentally ill in Kavkaz is extremely poor, and the insane, living with their families, roam freely around the streets and homes of their friends and relatives, which leads to natural and bloody dramas. which are reported in the local press on a weekly basis, and I could cite many examples that have not reached the press. It should be noted that Kavmas is unusually rich in degenerates of all kinds, who are accepted among the members of the Martevs group and among the Armenians, of whom there are particularly many. Although ¹⁰ special studies have been conducted in this area in the country, they would probably be useful, among the people of Eamavmasya, there are more degenerates in the psychiatric and anthropological sense than, at least, among the Russians of the middle class in European Russia. This circumstance, however, does not allow us to attribute the frequency of murders and robberies in the Caucasus to the prevalence of degeneration.

Given the superstitions and profound ignorance of the inhabitants of remote villages, it is quite natural, although albeit relatively small, percentage of murders falls on those accused and suspected of witchcraft, sorcery, relations with the devil, etc. In Pisan, for example, there is a popular belief that you can find a madwoman, make her say something, burn her and walk around while she is not burning; ⁷where the light goes out — that's where you have to dig. In Pisavia, there is a belief in the murder of fat people, cutting open their stomachs, removing their fat, etc. In the songs of the Pisavians, the Khevsurs, the Tushins, the In⁷usheys, the Ueuenuevs, and others, they sing about the murders of strangers, the destruction of ignorant imaginary enemies of the community.

Among murderers, those imprisoned, psychos and neurotics of all kinds are quite common, but here it is necessary to take into account that those who are oen pho endure gishen freedom, especially

Lonely people are worse off than Russians in every way, and they suffer from mental disorders. Who does not know that with fearlessness and courage, they escape from prisons and torture chambers? This is why the homeland and the people embrace the entire being of the criminal, and death does not frighten him. The attitude of criminals towards the death penalty is surprisingly calm; many of those sentenced to death put the noose around their own necks with the firm conviction that they are right. It should be noted that the death penalty, which was widely practised in the Caucasus throughout the 19th century, hardly reduced the number of murders and robberies. I have had the opportunity to talk to many notorious murderers in Siberian prisons and in our own Vostok: they seemed to me to be withdrawn, uncommunicative about their crimes, keeping to themselves, preoccupied with their own thoughts and dreams of returning to their native lands someday; I cannot find any remorse in them for the crimes they have committed. When asked about the reasons for the murder, they usually give the same answer, the same excuse: "We have our own customs, our own traditions, you have yours."

There are not many murders like that in Kavkaz. They constantly examine dangerous weapons and show them to others, and shoot at hunting, at weddings, during prayers, childbirth, and in cases of insanity, they often accidentally hit someone who happened to be nearby. Fights and battles with clubs, national sabbaths, sometimes, though rarely, result in manslaughter. Murder "by mistake", on the contrary, is very common. Although the shots are fired perfectly, sometimes they miss their target, especially if it happens at dusk or at night.

The vast majority of murderers are between 20 and 50 years old; criminals under the age of 17 constitute the exception. The community prevents young people from committing violence against the elderly, and the latter, in turn, do not have the youthful spirit of adventure, rarely get into fights and therefore do not appear among those accused of murder. If they are required to carry out the adat — to avenge their enemy — then their sons are there to do so. On the other hand, children are killed more often incidentally, as dangerous witnesses to their crimes in a state of pathological excitement and in a fit of insanity. These, especially the older ones,

They are generally considered to be the pride of their parents, and newborns ~~and~~ of marriage are sometimes victims of violent death, but even here the percentage of those killed is very low compared to that of those born in wedlock. The discovery of the bodies of 8–13 dead mothers in the districts of Tilsit, Bam, and others can be explained by the rape and subsequent murder of Muslim pederasts.

In Kavkaz, for every woman killed, there are men killed in Stavropol 7ub. 6.3, Terkhoi region 9.3, Kutaisi 7ub. 9.9, Zastan 10.2, Karskaya Oblast 11.3, Bamin Oblast 11.5, Eganevsky 12.0, Rivansky 14.0, Tignissky 15.0. With a total population of 7 million, 11 more men are killed than women, and there is a particularly significant predominance of murders of men among Muslims, 7g. obr., due to the spread of the custom of revenge on the spot. The greater disparity in the figures given in depends to a large extent on the accuracy of the data on the number of Muslims, the size of the Muslim population, the accuracy of the statistics, etc.

In Kavkaz, it is rare for women to be murderers: among the 700, there are Ossetians, Geshin, Khevsur, and also among Muslims, they are enslaved and oppressed, and in the turmoil of life, they see no way out except suicide. For 2-3 centuries, girls have been sold on slave markets as goods, especially young girls, and Persian and Turkish merchants, who would then transport the goods en masse to their homeland. Nowadays, women enjoy relative freedom among the Rusyns, Imperetins, Yuriyevs, Min7regyevs, Abkhazians and Armenians; in many other places, the custom of obedience to elders, the obligation to unquestioningly obey one's husband and serve him, the custom of hiding one's face ~~from~~ men, etc. They impose on women a sense of servility, inferiority and helplessness. In old songs, which are still sung today, even by Christians, melancholic motifs prevail; it is already possible to conclude that women's lives used to be very difficult and they had to endure many hardships. The content of the songs reveals not only resignation to fate, but also the ability to stand up for one's own interests. Murders committed by women are observed among the Imeretians, Georgians, Mingrelians ~~and~~ Russians, and especially among the Russians in the North Caucasus. The reasons for this are revenge, jealousy, self-defence when a girl is being taken away, attempts at rape; among Russians — a husband's drunkenness, etc. A woman who commits tusem is very vengeful and becomes a state of aleta tam ge7mo, mam and muzhina, and in 7neve smego she has enough. It is worth

Recall the times when Georgia joined Russia, when the Russian army was personally commanded by our general.

In Kavmas, most of the forensic medical examinations are conducted in connection with deaths from minor and non-fatal injuries. The knife hangs from the waistband of every man, and the first thing he grabs when he is attacked is the knife. In Adjara every man has a loaded pistol and a rifle, and he never parts with these weapons, no matter where he goes, and does not allow Christians to touch them. Even the poor Jews are armed. Russian soldiers, German monks and those who are accustomed to carrying weapons. Murder with firearms is mainly committed by Muslims. In the provinces of Baminskaya and Egisavetpogskaya, twice as many people are killed by them as by miners, and in the Stavropol province, where the Muslim population constitutes a significant proportion, the opposite is observed: twice as many people are killed by firearms than by other means. It is worth mentioning, by the way, that the dead are buried in high graves, which have already been washed away by the waves; according to superstitious beliefs, weapons give their owners courage, strength, and luck in battle. The love of weapons is also innate and universal, as evidenced by numerous attempts by the authorities to disarm the population in certain areas, e.g. Abkhazia, Permesia and Zavestan, have led to the strengthening of this love and the rearmament of the population with the latest weapons. Axes, knives, razors, irons, motorcycles and similar murder weapons are used by Russians.

Murders in public places usually occur in taverns, at weddings, in pubs, in entertainment establishments, at folk festivals during temple holidays, in bathhouses, etc. Intentional murders, for example, motivated by revenge, occur both outside the home and at home, especially when the victim lives in a deserted place somewhere on the outskirts of a village or town. They are known to be haunts of murderers and robbers. The inhabitants of these dens are usually criminals of all kinds, who have escaped from prison and often bear the marks of their crimes on their bodies. They are proud that they can be found on doors, shutters, walls, bullet holes and openings, and convey details of their origin, the history of the terrible event, and the fact that they themselves are always in the thick of things.

They are considered to be victims of attacks by robbers. Smokehouses are openly referred to as robberies, for example, in the Boruayinsky district of Tilsit, and travellers, sastinuomu the road in the dark, it is scary and unsafe to stay in such a remote place. However, the smoke is only a temporary sign of bandits. Most of them hide in the fields ~~not~~ their relatives under the guise of peaceful residents. Some live quietly in the villages and towns among the locals (friends), while others roam the streets, in dark alleys and courtyards, and everywhere else wherever it is convenient for them to settle. Their main refuge is, for example, the deserted farm buildings and sheepfolds of the nomads who have gone to the mountains; the dangerous robbers go to Persia.

Since the beginning of Russian rule in the Caucasus, an unusual proportion of murder victims have been members of the administration, from the lowest to the highest ranks. It is true that they all suffered from gunshot and stab wounds, but it is not difficult to add the names of those who held high positions to the list of those killed. it is not difficult to add the names of those who held high positions to the list of those killed. Murders directed against the administration are common throughout the Caucasus and are committed by persons of the same nationality, usually Turks, with Armenians often acting as instigators. These crimes are motivated by revenge, but they are not necessarily political in nature. Armenian murderers are often hired, and on Russian territory, Turkish subjects of Armenian origin often act, while on Turkish territory, Russian subjects act; however, Tatars also hire murderers. During the trial, which took place in Baku in connection with the murder of the judge S-smo7o, the existence of a bureau of hired assassins in the city was revealed. Tatars, Ingush, Ossetians, Uermes, Abkhazians, Mumy and other peoples are not involved in political issues, do not think about regaining their former independence, and do not even consider the restoration of the khanate or anything similar. However, Armenians openly and secretly strive for political renewal; some even harbour hopes of restoring the ancient Armenian empire. That is why it is precisely among this people that murders of their own compatriots are often committed in the name of the idea of manarchism, i.e. the union of Turkish, Persian and Russian Armenians into a single autonomous state, — are inevitably opposed by those who believe that the current situation is ideal.

special "мапитаѸ" and other secret societies and organisations.

In the last decade, the national consciousness of the Rusyns, Imperetins and Syrians has been awakened, along with a desire for self-government, which, together with economic turmoil, has led to a wave of political assassinations.

In this situation, the actions of judicial authorities are unsafe, which many people, due to their ignorance, view as a threat, introducing disorder into their historical legal concepts. The judicial profession itself is highly respected by the people, especially Muslims, as can be seen from their attitude towards their judges and the people, whose decisions remain unquestionable. It should be noted there is undoubtedly a certain gap between local customs and legal concepts and our own, and our judges often have to work hard to win over the masses with their decisions and actions. The motive for murder can be determined in this way. In addition, our judges, not relying on their own opinions, compile evidence from reports and interviews conducted by competent translators, which are full of all kinds of lies and falsehoods, and they pay attention to the widespread prevalence of false accusations and revenge in the Caucasus; perhaps because judges often make mistakes in their rulings and decisions, which are not always justified. The credibility of our court depends on the lives of those who are accused and the witnesses, and the constant flow of endless reports to various instances, visitors completely incomprehensible and confusing to outsiders, prevent it from achieving the necessary popularity. In addition, citizens do not have sufficient faith in the judges' knowledge of those issues that are, in fact, quite simple. When comparing the current situation with the past, the people, according to popular opinion, are often mistaken. Harmony, speed in action, where the accused are accused and the severity of their punishment, where they are punished by the suffering, causes a violent reaction, which at times turns into open protest with weapons in their hands.

It appears that legal disputes already heard in our court are being transferred to the hands of bandits, who, due to their ignorance, are sometimes considered more competent in legal proceedings, fairer and more knowledgeable in the matters of the councils of the predestined.

local customs and traditions. This is particularly facilitated by the current, often insufficient, of young lawyers who came to the Caucasus from European Russia and law for the first time the harsh conditions of life there, with its diverse local circumstances, and the deliberate, and probably necessary, and their interpretation of Muslim law and those of the Russian and Armenian rulers, which have been preserved to this day oral tradition among the people and are applied in vigilante justice. Our judges are often hated, especially by the poor, and many of them, contrary to expectations, are regarded as folk heroes. Impossible rumours are spread about them, they are surrounded by an aura of glory, they are seen as saviours of the poor from oppressors, exploiters and tyrants. Folk tales do not attribute to robbers the qualities of kindness, decency and intelligence. In legends, tales, news and stories, murderers and robbers are sometimes given a more poetic role, as real judges. It should be noted that many large-scale robbers are, in a certain sense, are actually bearers of folk wisdom, they know the customs of ordinary peaceful people, for example, the legends of ancient times, customs, traditions, laws, and the former rulers of the country. They are fierce in battle, relentless in their pursuit of revenge, but with the wisdom of the ages, in all respects, their own people, and not strangers, who change with every passing day. Hereditary bandits, who have been born into poverty and raised in poverty, are even considered memorable figures. Such monuments can be found, for example, in the Gori district, Tilsit province.

Military personnel, especially soldiers, are victims of murder *70pasдо* *уапе то7да*. They are willing to fight bandits and have a strong connection with the local people, pastures, etc., and they preserve the old customs and traditions there. They generally respect courage, even cruelty, but cannot tolerate cowardice. Military service itself is, in their view, dangerous and painful. On the other hand, attacking ~~the~~ military is very dangerous, as they know from experience.

On the Russian-Persian and Russian-Turkish borders, attempts by smugglers to escape customs control are often met with murder, but this does not deter them, and everyone is accustomed to the fact that our border guards shoot ~~at~~ them.

If we don't kill the smugglers, they and their vengeful relatives will kill our soldiers and officers. It should be borne in mind that the cause of the incessant skirmishes is not only the bandits, but also the constant fighting between the inhabitants of the wounded areas, which is exacerbated by the existing tensions. Many Persians, Azerbaijani Tatars, Armenians and Turks from our border regions have relatives on the other side of the Aras River and, in general, on the other side of the Russian State, and vice versa. They do not recognise administrative borders and visit each other on family occasions, for example, to attend funerals and weddings in Persia and Turkey. to refuse an invitation, with a heavy heart, but 15 rubles is not enough for a one-way ticket for a poor person, so the poor constantly try to cross the river on foot or by boat to the other side and from there to us, and at that moment they fall victim to a well-aimed shot. Our wounded visitors, the more Turkish and Persian ones, don't speak Russian and do not understand the meaning of the guards' words. The guards are very vigilant, not only because of the presence of smugglers, but also because gangs of 20–30 and even 100 robbers often cross from Turkey, especially from northern Persia, into Russian territory, who then have to fight real battles with many wounded and killed on both sides.

In the North Caucasus, the high number of murder victims among the population is a consequence of the violent nature of the inhabitants, who are driven by revenge and the desire to take revenge for the loss of their loved ones.

In Kavmas, it is relatively rare to kill an enemy, and in hazhestane, it never happens. In Muslim countries, where they are the most dangerous robbers, it is enough to recognise them, for example, by their clothing, that they are robbers according to local "customs", and then they will probably leave you alone. There are exceptions, of course, and I could give examples where the victims were attacked — in Tilsit, Trivani, Pyatigorsk and other places. The judicial and medical activities of the authorities, especially the latter, with the consent of ignorant visitors, are illegal, associated with the interests of the local community and exists as if in the service of the state and in the interests of the people.

The victims of murder are often people of spiritual authority —

Muggy, slender, and Christian saints of various denominations. It is well known that seven robbers attacked a passing omnibus and, meeting there a saint, who, ~~and~~ the moral principles of criminals, should not only be killed, but simply robbed, apologised and let go.

The causes of murders and robberies in Kavkaz are very similar and diverse. In general, they can be divided into internal ~~and~~ external causes. The former are rooted in the psychoanthropological organisation of nations and peoples inhabiting the region, in the innate characteristics of individual personalities, as well as the psychological conditions and beliefs of people. The latter are based on the prevailing conditions of family and social life, which vary from place to place, the country's economic situation, the lack of education and proper upbringing, the prevalence of legal concepts created by Arab lawyers and supplemented by Turkish Persians, the existence of incompatible traditions in a small territory etc. The reasons for the second category have long been known to our lawyers; there is already quite extensive literature on this subject. There is no need to dwell on the reasons for the first category. The most valuable material on criminal anthropology, which Kavmas contains in his collection, is lost due to the lack of research. We do not have any psychological studies of the country's population, insufficient knowledge of the normative anthropological characteristics and psychology of the inhabitants of different parts of Kavmas, which makes it very difficult to analyse murders and robberies from the perspective of criminal anthropology. In the absence of certain trends in modern criminal anthropology, it is preferable to avoid the study of psychopathological factors and leave the field to reliable psychoanthropologists. This may be true for Italy, it is not sufficient and, in any case, is not sufficient ~~for~~ Russian conditions, especially in a country as diverse as Russia in terms of social and anthropological relations. Of course, in a number of murders and robberies in the city, a certain share falls on psychopathy, but it is less significant than it might seem. On the other hand, it is impossible to ignore the fact that the psyche, with all its external manifestations, changes not as quickly as the norms, requirements and rules that are imposed on it, and many crimes are, to a certain extent, an inevitable consequence of the psychoanthropological organisation of people, transmitted through

We are all in this together, and we are all in this together. Whatever race may have dominated the population of Kavmas 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 remain unchanged, although, of course, universal enlightenment cannot fail to soften the customs of the people, which are now excessively cruel.

Materials for the anthropology of the Russian people

A. N. Krasnov

Russian Anthropological Journal No. 3. 1902.

Seven years ago, I published a major study on anthropological research and measurements in the Kharkiv and Vinnitsa regions. In this work, I attempted to establish the existence of a certain similarity in the form of speech among the Kharkiv Venyomors and Magomors. Other, less obvious features of the mentality of both peoples, which I have noted, have prompted me to expand the scope of my research to cover the entire steppe region of Russia. As is well known, there is a gathering point in Kharkov, where hundreds and thousands of recruits from various provinces of Russia are sent in the autumn to be trained for the army. Thanks to the kindness of the local military commander, P. I. Eina, to whom I owe my sincere gratitude, I had the opportunity to examine many of the parties that passed through the area in the past and to supplement the data with measurements and photographs contained in the published materials.

The assembly points are of interest to anthropologists because new recruits pass through them in groups of uniform composition. They are not mixed, but go separately, representing themselves, even if they are identical, as homogeneous groups, in a stable composition, which can be easily understood and grasped. The vast majority of the peoples and tribes of southern and western Russia are represented here, and, of course, those who have eagerly taken up the cause it is possible to measure the motor, comparatively, the time of representation of all the villages of southern Russia.

Unfortunately, the recruits come continuously, both day and night. The duration of their stay is very short, but with the large number of other tasks and the lack of reliable helpers, I am unable to measure all the parties passing through the assembly point, and I am forced to

I would be satisfied with just a few of them. That is why the proposed material is still fragmentary in nature. However, if it is of interest to the reader, then it is impossible for anthropologists, working together at collection points in Russia, will be able to study its features, which give an average picture of at the main characteristics of the Russian population of certain regions of our country, as has long been done for other European countries.

The stay of recruits is temporary, and the conditions of their accommodation, at least in Kharkiv, are not very favourable, so it is possible to take all the anthropological measurements of interest and supplement them with photographs of the individuals in full height. The conditions are dark and difficult, so even with very bright lenses, it is possible to take pictures without double mounts (from the shaking of the subject being photographed) and with sufficient resolution. That is why we have to take pictures of the group in a hurry and with few, but as clear as possible, measures. We have decided not to measure the height of new recruits, because some parties are deliberately selected for their height (sailors, artillerymen, 7warders), and because work of this kind has already been done by Professor L. H. Anuin. , I am limited to data on the weight, height and build of recruits, although I have quite a lot of material on their height and nose measurements, which I plan to publish later. It is impossible to place all the photographs of recruits that I have taken here. I will mention those that I consider particularly typical, i.e. those repeated many times among those with identical facial features, and hundreds of others with similar features and variations can be found among those belonging to that and other groups, belonging to one or another group, characterised by the presence of grey and brown hair — blondes and brunettes. Under the fair-haired, I include in the list those with grey and white hair and light brown hair. All new recruits, representing a combination of dark blond and light brown shades of morine hair with grey and white hair, and vice versa — light hair with variegated, light brown and grey and greyish-brown highlights, we classify as a mixed type; on the other hand, brunettes are classified as having hair with dark brown highlights, with uniformly dark morine irises and shades ranging from dark morine to perno. Most of the proposed work was done by me in collaboration with Associate Professor A. M. Pomrovsky of Kharkiv University, with whom I have been working for many years. - docent of Kharkiv University A. M. Pomrovsky, with whom

We conducted measurements, lotteries and calculations together. The aim of our research was to determine the characteristic features of the Russian and Great Russian peoples. We measured the foreigners we encountered, and in doing so, we shed light on the characteristics of the Russian people. Their measurements were very interesting. It goes without saying the Russian recruits we measured are not representative of the whole, but on the basis of this it is possible to draw some tentative conclusions. A much larger sample ~~is~~ is needed for the conclusions to be convincing. Therefore, if we summarise our observations ~~in~~ this article, then it is necessary in order to understand the general direction in which future research should be conducted. We will first examine the historical material relating to both ethnic groups.

Summing up the results of measurements of the weather conditions recorded over 10 days and 21 hours, we cannot help but be struck by the uniformity of the composition that characterises them. The predominance of the light-coloured type is striking. Despite the fact that the population of the above-mentioned villages is mixed ~~in~~ most cases, especially where where we have a large number of measured values, the proportions range from 20 to 50% of all measured values, and in a few cases, where the population is mixed ~~with~~ Tatars, the percentage drops to 14–16%. Taking into account all possible variations in the composition of individual parties, it is still ~~impossible~~ to conclude that in 10 well-established districts, the main component of the population must be the Mamai-Bekomuraya, a light-skinned race, which, despite mixing with the Uernovos, 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 evident in the months when ~~the~~ more grey 7gas, and grey 7gas predominate in those 7ibrids whose parents have a darker colour due to the influence of impurities from a more pigmented race and the action of coexistence. The representatives are, however, more uniform. In them we find the most common, typical features of the Lisinoff family, which are repeated throughout the entire extensive range covered by 10 basic 7-letter words, constantly repeating themselves, so that by mixing them up, you will be put in a position to make mistakes, and the 7-letter word is taken. Nevertheless, the bonds are not

homogeneous. We have between them a smooth transition from the extreme Russian uereps to the no less extreme brachyism.

If we accept that the form is 7ogovy, mam sto cuitaet boʻshinost antropo7ov, there is a stable racial prisnam, then ʻodey ʻ7oʻovnym pomasateʻem in 71 and 91 neʻsya cuitaet sa representatives of the same race. As in Western Europe, here too we must assume the existence of two races — the Caucasian and the Mongoloid. Here, the former predominates in the northern part of the region, not only to suppress the latter, but it is more numerous isouthern and south-western Russia, where, as we shall see, the brachycephalic race is in the majority. Here they do not always constitute a majority. They are identical to the Teutonic race of European anthropologists, which, as we know, prevails in northern Europe — I dare not judge.

The Germans I measured, Petromovsky 7ub. differed from our Russians in their greater height and reddish even completely red hair, while the Russians have fair hair, straight and smooth, and most Russians have a beard, unlike the Germans, who do not grow beards. A comparison of our portraits with the types of Scandinavian men mentioned in Races of Europe shows, however, a great similarity with the latter; However, taking into account the different conditions of life, diet and physique, it is impossible that the Russians are a variant of the Scandinavian race. Out of caution, we assume that it is rare, as its traces are scattered among the various peoples living among the Russians, such as the Mordvins. We would even be surprised to see in the verses of the Dinochoyaga assimilated peoples, brought and adopted descendants of Meri and Muroma, who became part of the Vengorussian tribe. Unfortunately, the lack of material allow us to clarify this issue. As we shall see below, the names, surnames and patronymics are essentially new names. Only the Mordvins are distinguished by their surnames. However, the great diversity of Mordovian recruits that I have encountered, as well as the great variety of types similar to Russians, find it difficult to distinguish between the two peoples. Among the Mordvins there are just as many brunettes as there are blondes, and just as many redheads. Among the blondes there were brunettes...

[illegible]

The expression "Tatar type" should be used with caution. Although the study of Tatars is not part of my programme, the unwritten history of the Tatars of Astrakhan and Birsk, which has passed through my hands, leads me to believe that the Tatars, like the Venerians, do not represent a homogeneous group. On the one hand, the Beomurian settlements are quite numerous here, but their attitude is the opposite of that of the Russians: for every nine brunettes in the Birsk district, there are 31 women and two men. They repeat the features of the fair-haired people found among the Russians and Mordvins, and they produce mixed types, — obviously, the product of their hybridisation with the indigenous peoples; all of them are brachycephalic. However, the dark-haired Tatar segment is not homogeneous (average age 80). On the one hand, we encounter brachycephalics with more or less regular features, very similar to those found among Russians, which we call the Sarmatian type, which is widespread in the Volga region and, in turn, is accepted by brunettes of the so-called Petichno type, and real dogues (with a height of 78 cm) with broad shoulders, a double monochromatic coat and a straight nose — with all the features of the monochromatic type. In Hamon, especially in the Vlimsky district, and occasionally in Kasansky, there are Tatars of the brachy- and doginhotela types with a pointed nose, very reminiscent of the type widespread among the Upermi and Uvash, and, along with the Sarmatian type, giving itself away among Russian brunettes.

You will find all these Tatar types in a mixed form among Russians in Saratov, Astrakhan, Penza, Simbirsk, Kursk, Tambov, and other regions. And, I would say, one glance at the photographs is enough to see that we have here a group of Russian brunettes with foreign features. The difference is that the hair, which is completely straight in foreigners, becomes dark brown in Russians, probably under the influence of foreign admixtures.

Among Russian brunettes, there are some who are dark-haired and others who are brachycephalic, which is not surprising, as we find the same features among Tatars, Uva and Uremis, but it is interesting that the majority, resembling the Sarmatian type, are moderate brachycephalics. Along with these Tatar types in the Voronezh region, we encounter brunettes of a different kind, especially those who often appear in mixed types. We will meet them in

Magoross in a large group; and here, in their midst, it is impossible not to notice the presence of neighbouring brunette Magoross. I ~~cannot~~ mention the relatively rare cases of brunette women. At that time, some of them are similar to foreigners, especially to imported women, while others represent a special type. There is a common boreal type, strongly pigmented under the influence of mixing with one of the new races, and there is a type of a special kind — we must clarify the following observations. There, it is not yet clear, but it is already evident that the dark-skinned race cannot be considered Russian. This is an incidental settlement, mainly borrowed from the Lynyks and Turks, and perhaps from the southern and western peoples, with whom the main ethnic groups of the Russian people came into contact. This is evidenced by the fact that the proportion of brunettes in the most populous Russian provinces rarely exceeds 10%, and that even brunettes never have the features characteristic of related types, and their appearance is influenced by foreign types, always resemble the features of foreign types, which are not very pronounced ~~are~~ more refined. The same can be said about mixed types. They combine the features of Russian brunettes and, to a lesser extent, the more pigmented individuals under consideration. These assumptions and thoughts are based on data obtained from the examination of 800 Russian recruits from the western part of Russia.

Magorossy. P does not publish the measurements already mentioned above. The figures given here are the results of new measurements taken in the autumn of 1900. As can be seen from the table, we have less abundant material, consisting of magoross and vegomoross. It is possible to measure the magnesia content in 7 7-day samples in 603 units, taking into account that in many cases the magnesia contains impurities of Russian and Moldovan sediments. Nevertheless, the following characteristic features of the region stand out: first of all, the large average size of the villages. It ranges from 82 to 84, with the latter prevailing everywhere where we have a predominantly Russian population; the average becomes lower where we see admixtures of Russians and Mongols. The average population density is determined not so much by the population density index of the Russians (we also find similar values among the Venerians), with a different ratio

[illegible]

The third type is the Zenimera and the Apiesmim Ringeya. In its original form, we find it among the ancient Magorossians, and its origin is unknown.

In southern regions, we often encounter reddish and brown brachycephalic individuals with 7-pointed horns and slightly raised foreheads, as well as types with pronounced Sarmatian features. However, we have not encountered any hybrids of the mamono-mouevnuesmo type with a stable form. The Mamonov-Morozy are of the troyan type. In some, you can clearly see the features of the Venerians. They are especially numerous in the neighbourhoods of Russian settlements and in the villages. There are brunettes among them, but mostly blondes and, of course, mixed types. **¶** dark-haired, mostly in Podolsk, clearly defined brunettes with a modern type. It is possible to measure 27 ueogve Soromcmo and 34 Comovcmo yeds of Bessarabia, recruited from modern seagulls. Here there are blondes, brunettes, and mostly mixed types, dolichocephalic and brachycephalic. **¶** Were mostly brunettes with darker features, similar to those found among the Great Russian blondes. Brachypelates-bondines are identical in appearance to the aforementioned type. In hybrids, both types are visible. The average mass is 80; there are slightly fewer dogues **h** brachycephalic dogs.

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The main point can be summarised as follows: brunettes are considered to be the most attractive, but it is also important to note that assimilated, and the same can be said Russian women. These are the conclusions that our measurements and records lead us to. Subsequent, more numerous measurements will confirm or refute these assumptions.

Why do artists depict demons as red-haired?

G. E. Grumm-Grzhimai

C.-Pemer6ur

Tunografur "B. C. Balamev u K°". Formaka, 95 1899

(On the question of the peoples of the Beroom race in Central Asia)



An investigation into the question of why the Mitai draw demons

red-haired, led me to the following conclusions:

One of the pre-Mongol peoples who inhabited the Meita River basin were the red-haired Di.

3ti di, divided into many groups, were led by elected elders, who were victorious in the struggle against the Mitai, who had spread their power from Shanxi, and the Yanyan, who had descended into the Chinese lowlands from Tibet. Some settled north of the Gobi Desert, while others moved to Sichuan and Yunnan, where they encountered related tribes that had already mixed with the autochthonous peoples of southern China, who belonged to the Mongoloid race.

In the north, there was a series of mixed tribes with Manchu, Turkic and Mongolian origins, which in ancient times were related to the Uhuans, Tobas, Uirys, and Miris, and perhaps also to the Uors; at present, the most distinct traces of them have been preserved among the Tungus and Soyots; it is likely that some Yenisei tribes are direct descendants of the Disi; the latter should also be attributed to the so-called Uyds.

A similar phenomenon of red-haired people occurring in large numbers also took place in the south, but there the process was not as pronounced due to the topographical conditions of the country.

Despite their unfortunate fate, they managed to leave a significant mark on Chinese history. They were truly remarkable. However, according to later Chinese sources, they were followers of Buddhism and Taoism. The mythical figure (Shu) was transferred to the mythical world, which, according to tradition, depict them as red-haired, and in their representation, the seven ceased to be objects and became spirits and demons.

The reason for this study is the painting that adorns the interior walls of an old house in the suburb of Han-7u-usna (south of the old city), 7oroda, ʁezʁne7o m y7u from Gan-u-zhou-lu, in the province of Gan-su.

The painting depicts certain parts of hell, where sinners are subjected to all kinds of torments: they are boiled in oil, crucified upside down and right side up, their tongues are pulled out, they are quartered, cut into pieces, skinned, placed on a stake, pounded in a mortar, roasted on a spit, they are marinated, cut into pieces, their insides are cut out, their heads are cut off, and they are subjected to many other tortures. All of them are called "7uи" — demons according to the belief of the Mnyas-Vans, who rule

the ten circles of hell. The figures of the ten demons of hell — Phrawn in his thin robes — are depicted in the drawings presented here. Artistically, they are not particularly noteworthy, but they are of great interest in another respect.


The artist wanted to give the "show-7" a fierce, ferocious look, but hell was painted without any exaggeration: a red-haired, dark-skinned, broad-shouldered subject with a large, hooked nose, sharp, pointed ears, bushy eyebrows, a bushy moustache and beard. This is not the artist's imagination, but a portrait. But who could it be? Well, of course, not a modern European, but that is how Europeans are called "yan-7uy-ysy" — with their own eyes, they paint their eyes red.

Recently, another attempt has been made to prove that the mythical creatures came from the pool of Huang-Hsu (i.e.

"Land of the Rising Sun") from the west. However, some scholars still reject this hypothesis; nevertheless, both sides agree that, approximately the 25th century BC, the Xiongnu occupied a significant part of the territory of the modern Chinese empire, namely, the southern part of Shanxi with the adjacent parts of the provinces of Shaanxi, Hunan and Jiangxi. This country was called the "Land of Flowers"; on all sides of it, an endless expanse, there were deserts and steppes, inhabited by nomadic herders and hunters.

Many years ago, we used to spreading their knowledge far and wide, cutting down forests and draining swamps, conquering virgin nature and pushing back the dimare, reaching, as we know, the shores of the Pny-Usa-Usyana and the Meto Sea. Their monotonous movement in eastern Asia can be compared to the monotonous movement of Europeans in North America. Like the Native Americans, the indigenous peoples who inhabited the basins of the great rivers fled before the invaders, not defeated by weapons, but by the tyranny that was imposed upon them.

This was the time of Po, Shunya and Ya, the main architects of the mythical state.

The Itam, who are already at the peak of their historical life, are a mighty people; the country, which covers 1/30 of modern China, is also mighty. The light of their culture now illuminates the lands of the old continent; 

None can answer the question of whether Terrien de Lacouperie's hypothesis is correct, whether it is possible to be reborn, to live and achieve the highest perfection in a solitary heaven of motorcyclists, especially with the rest of the world, the peoples of distant lands and the vast expanses of virgin countries. Hirth is satisfied with the fact that, in the field of the arts, China developed independently until our time, and now, for the first time, Western influences can be found in its ornaments. But where is the archaeological evidence that we know of in Bostom to build such conclusions? For example, are the so-called "7y" — high towers built by the rulers of the Nzho dynasty and completely destroyed during the reign of the Sasanids — similar to the stepped-pyramid temples of Assyria? And what about irrigation technology? It could have originated in dry Syria and Iran, but not in the "Land of Flowers," not in ancient China, rich in mountains and rivers and beautifully irrigated by the vast water systems of the Huang He and Yangtze He. Now China is all ploughed up, its forests are destroyed, its surface is covered with ravines and gullies; all of which together dry up the soil, greatly increasing its porosity and evaporability; now it really needs irrigation; but then? Of course not. Meanwhile, we see farmers who have been engaged in agriculture for twenty years before Christ. However, when cultivating the land, they use methods that were not developed by themselves, but inherited from others. Does this mean that the Mitae were a people who came from elsewhere, rather than the original inhabitants of the Huang He basin? But if they were newcomers, then why are there no traces of the most ancient culture, which is located in Asia Minor, and the peoples of different races and languages would have come together there to build a single community of their own creation?

The Chinese do not call themselves "the people of a hundred families," perhaps because they are aware of their original diversity. They also called themselves "newcomers," perhaps in contrast to the nomads who then lived north of the Meita River.

The latter provide us with the most reliable information; nevertheless, we know that at least some of them were red-haired.

As early as the 15th century BC, the Mitae divided themselves into four tribes. Those living in the north were called "di", those living in the east — "i", those in the south were called "man", and those in the west were called "jun". Georgievsky tam and

7 says that foreigners spread across four countries around the world. However, the distribution of the seven main foreign races that made up the primitive population of China is, of course, uncertain; at the same time, we see the Zhong people not only in the west, but also in the provinces of Hunan, Anhui, Jiangsu and Shandong, and we cannot help but conclude that the myths surrounding the foreign races did not refer to place of residence, but to their racial characteristics.

To which races did these four groups of foreigners belong? It is difficult to judge this with certainty now, but it is generally accepted that the "i" belonged to the Taga-Magaic type in terms of language and race, the "zhuny" belonged to the Tibetan-Burmese type in terms of language and to a transitional type between the Magaic and Mon-Khmer types in terms of race, "mani" belong to the Indo-Mongolian type in terms of language and to the Tibetan-Burmese type in terms of race, while in terms of race they mainly belong to the European type, which, however, has mixed with the primitive type. I also classify "di" as belonging to the European type.

For some reason, it is customary to consider the "di" to be a people of the Turkic-Mongolian race and language. I will try to prove that this opinion is mistaken.

The first Turks with whom the history of Central Asia is familiar to us were the Huns.

Sima Yan says: "Before the reigns of Emperor Tang (Po) and Emperor Shun (Shun), there were the Xian-yun and Hun-yu dynasties." Zi-u-zhu, commenting on the passage "Shi-u-si," writes: "During the reign of Emperor Po (Huns), they were called hun-yu, during the Nzo dynasty — xian-yun, and during the Yin dynasty — hun-nu." However, we do not find any identification of the Huns with the Xiongnu in the works of Chinese historians. As for the former, we find the following reference to them in Sima Qian: during the decline of the state of Xia (2205–1766), he writes, Gong-gui was a man of great talent and ability. He fled to the western barbarians and built the city of Bin. After 300 (or 400) years, the foreign tribes of the Zhongdi began to oppress Gun-gyu, who was Shan-lu. They fled to the 7o-shan, where they built a city and laid the foundation for the Nzhou house. It is also written: "Byn-Bun, my brother, sent the Zhongdi, who had settled in Hs-si, between the Yin-shui and No-shui rivers, under the names of uin-di and bai-di."

From this it can be seen that "zhong-di" were the ancestors of the mras and be di; indeed, in all those cases where Yaminla translates "zhong-di", Georgievsky speaks of "zhunas" and only of "di".

It is clear that Gun-gyu was satisfied with "di," where he accepted his way of life, "becoming a zhuna," in the words of Yamin. He then became the founder of the Njoy dynasty, and later the Njoy dynasty (1122–225), which was red-haired. There, the light of the Song dynasty shone brightly, and it was possible to see the results of intermarriage with foreigners. History also tells us of such intermarriage. The Chinese character "di" is composed of two characters: "o" and "dog". But can we interpret this character as "red-haired (i.e. red) dogs"? The fact that "di" belongs to the beoy (and, probably, beomoy) race is confirmed by the fact that there were vegans (wan-di) among them.

Terrien de Lacouperie admits that the Njoy people, that is, the mestizos of the миттайшев and di, and, perhaps, the sti di, have an admixture of Aryan мпови; but other orientalisks do not agree with this conclusion; Tam, de Harlez, for example, writes: "Armester is right to express doubts about the Aryan origin of the Ujou (Tcheou) people, but in support of this hypothesis, one can cite the distinctive features of the people and the similarity of their laws to those of the Aryans, although it is insufficient to give it absolute credibility; That is why, in my book *Les religions de la Chine*, I describe them as a people who are "domesticated, approaching the Aryans in their customs."

But isn't such an assumption impossible? In prehistoric times, the race had a completely different distribution than it does now. Its remnants remain in various forms of mestizaje and are now preserved on the islands of Polynesia and the Eons (Indonesians — Dayami, Battam, the Samoa Islands, etc.), in Indo-China (in the mountains of Assam, Burma, Nitta7on7a), in southern China (we will talk about them below), in Manchuria, in Russia (the highest population density, Ainu), in the extreme north-east of Siberia (Morani, Uymuni) and in North America (Ma'osi and other tribes); in Mongolia, northern China, and currently preserved in the Dzungarian type. Traces of the Mongolian race are also visible in modern tribes. Beg even writes that the 7ansuisi tanyuts he encountered reminded him of шы7an. Przewalski says the same thing. Among the tanyuts we have catalogued, there is one with a Roman profile.
However, some anthropologists believe that the tants originated from a mixture of Zoroastrian and Dravidian peoples, similar to the population of some areas of

Butan, Nepa, and Kashmir, which, among other things, supposedly explains their dark complexion, straight hair, and thin, straight noses; but this assumption has not been proven.

Itam, it is highly probable that it is not possible to draw conclusions, since the word "di" is red-haired (perhaps it would be more correct to say "beomurym"?); among them there are people with athletic builds (уан-ди), which is also a notable feature, suggesting that in the poems "di" is not a stable feature of the race, but rather an admixture of the oen snauite. In the future, we will see considerable confirmation of this hypothesis.

In the 7th century BC, the Di split into two groups — the White Di and the Black Di — and many tribes, which my historical sources refer to as: "Xian-Yu", "Isu" and "7u" among the white di, and "usya-shi", "7ao-go-shi", "yuan-usyu-zhu", "gu-shi", "gyu-xiu" and "do-usun" among the red di.

All these types of life are found in Ningxia, in the Shanxi province. However, there are also traces of the Di people living in the western provinces of China, namely in Gansu and Sichuan. The numerous data preserved by history convince us that the Di were the only inhabitants of these provinces, having survived the onslaught of two dark-skinned related races: the Yavans from the west and the Mitayevs from the east. Это исцешновение было высвано с одной стороны пхохо ор7анисованной, но не претра7авшейся борьбой с прише7ьшами, с дру7ой — the mixing of the victors with the vanquished, about which we are told by the myths, which recount the mixed races of the Zhuns and Di who lived in Gansu; undoubtedly, the same mixed people were the Njouy, who were conquered in 1122 BC by the Chinese Empire.

The history of the Han and Xiongnu tells us very little; nevertheless, even this little is enough to reconstruct the gradual course of the settlement of this race here.

"Xian, my name is Yin," says the story, "I passed with my troops over the peaks of Bsu-shui, where I defeated the Di-zhuns and Wan-zhuns." His successor, Xiao, who ruled from 361 to 337 BC, expanded his power and removed elders of the Zhong and Di from the court.

The conquests led to mass migrations of the Di to the south, into the wilds of Shu-usunya (Nsh-du-lu) and Han-uzhuna. Among those who migrated there in large numbers, the most numerous were the "maonyu"

(мосматых буйвоѡв) and "bo-ma" (реѡих ѡшадей); with the help of these words, we will be able to meet in the north, in the mountains of the Аѡтайсмой system.

However, not all of them went to Yuzhou; those who remained in Gansu Province stayed there for seven years. At least, we have information about them dating back to 323, namely, in that year, according to the records of the historian, the ruler of the Yin-u-zhou region left the house of Nzao and returned to Nuns, where the local people submitted to him.

As for the "mao-nyu" and "bo-ma" clans, they were destined to play a prominent role in the history of Xiyu and southern Gansu.

Bo-ma settled in the rugged, high and inaccessible mountains of Nsy-ui. With the passage of time, they became so powerful that the mythical beings were forced to recognise their right to the title of king. Thus, from 322 BC onwards, the existence of a dismembered empire (the By-du kingdom) was officially recognised, which at one time (in the 5th and 6th centuries AD) spreading its influence north to Yin-uzhou and Yin-shan (now Feng-xiang-lu), east to Han-uzhong-lu, and south to Nian-uzhou. In 436, the disman (king) of Pingnan-ding proclaimed himself ruler of the Yin kingdom; he

"The state of the Yuedi is similar to that of the emperor; but despite this, they invariably pay tribute to both courts: Bsu and Sun, that is, the northern and southern courts." After the recent successes of the state, in 506, exhausted by the unbearable struggle with northern China (the Yan-wu empire), the state of By-du was renamed the province of Ёун-и-ужоу.

The fate of the Bo-ma clan is unknown to us, as is the fate of other clans who lived in the Yinping region (in the Nunanlu area). Ping-7u (Nung-an-lu), P'n-shi (a region located, it seems, to the west of Ping7u) and many others. It is likely that they were either exterminated or subjugated by neighbouring peoples; it is possible, however, to assume that after the invasion of 506, some of their tribes migrated further south, where they continue to exist to this day. For example, the Mitai tell us that in the mountains of Bi-shi-shan, surrounding the lake of Yan-ni (Njan-ni), many from the 7oroda Ёнь-nan-ly, and in the 7oroda омгуѡа Нинь-ужоу live dimari "pu-ts" with red beards; in the 7oroda бѡис 7oroda Ро-ужоу live other dimari —

"yazhen" (dimie gyudi), who have red hair and yellow skin, and

In addition, red-haired tribes have survived in the most inaccessible areas of north-eastern Burma (Matti) and in the border areas of the Shan province. However, it is impossible to say that red-haired tribes occupy a larger area, as evidenced by the existence in southern China of tribes that undoubtedly originated from intermingling with the people of the Beroi race; there, for example, the Mitai tell us that the people living along the Han River "Diyen-7uy" are the same as the "Hsi-ni-su" people, who inhabit the V-din-uzhou region, have high noses and 7ybo-sitting 7asa, who y "Manei" region of En-uzhou tall stature and deep-set eyes, etc.

Those who inhabited the provinces of Nzhigi and Shansi were completely displaced from here by the Mitai people as early as the 5th century BC; but in Gansu Province, as we saw above, they held out until the 4th century AD. It is precisely to this time that the obscure mention of the Mitay people crossing the mountains to the north refers.

Namely, in Yaminla, we read:

"During the period of great change that took place in China in the latter half of the 3rd century BC, the local tribes were driven into the steppes, where they occupied the space from Ordos to the west under the name "Di-Gini". In 338 AD, they submitted to the Toba clan, but in the middle of the 4th century, they moved to the northern part of the Pessan steppe, where, instead of their former name "Di-Gui," they took the name

"7a07юйстих (?) динхинов". Естествен у Иаминла сказано, что "7a07юйшы суть потомки древне7о племени ии-ди". However, this is an obvious mistake, as 7a07юйшы and ии7s are objects of ий7уров. This confusion, which contradicts the above-mentioned sources and the legends of the Uighurs that have come down to us, is perpetuated by the author of "Bsy-shi" (the history of the northern courts), and since he alone concludes that the 7a07yuyevs came from the Eapordos steppes, we have the right to ignore this conclusion; it remains fair to assume that the Dins migrated north and mixed with the Turkic tribes there.

About the ancient Khazars, distinguished by their tall stature, red hair, ruddy complexion, and curly (bearded) beards, it is written that they originated from the mixing of the primitive inhabitants of that country (Gyan-7yun) with the Dins.

The Khazars in the Tansmian era already spoke one of the Turkic dialects. In the neighbourhood, however, there lived tribes that resembled the Khazars in appearance but spoke a different language. These tribes had different names, and some of them are familiar to us: "bo-ma", one of the Mоторо tribes, which we already know,

to the south of the Osun-Gin ridge, and "ma-nao", in motorom negya not to admit the southern clan "mao-nyu".

We do not know for certain whether the Kam people spread north, east, and west; However, there is no doubt that their remnants still exist today among the Turkic-Mongolian peoples scattered across the vast expanse of Siberia and neighbouring China. Barrow, for example, says: "We saw Manchus accompanying Mamartney's embassy in Peking; the men and women there are generally fair and distinguished by their excellent complexion (florid); some of them had light complexions, straight and aquiline noses, dark brown hair, and fairly large, bushy beards." Schott quotes The History of the Kingdom of Kidan, written in the 12th century, an interesting reference to the existence among the Medes of a tribe with curly, straight and light grey hair. A travelogue published in China in 1675 mentions a "pe7oy horde" that lived along the Ob River, below Ket. The Russians of the 17th century also referred to the now extinct Motts, Arins, Assans, and the Yenisei Ostiaks as belonging to the same "pe7oy horde". Radov, who visited Atay in 1861, reports that among the "upright" Soyons there are some with long hair, then the Soyons of the country are already a half-barren, half-wild people, known to the local population as the "red" Soyons. Hamonei, and even now among the masamov (Middle, Big and Small Horde) you can meet many nomads. Anthropological studies by Eeand suggest that the Masam represent a mixed population, with the main type being relatively short, beardless, with a broad chin and a hooked nose, with dark hair, joined by another —tall, bearded, with a hooked nose, a thin chin and light eyebrows. Of course, I could give you a mixture of both, but you can't look at the mixture, I have a separate dinino, already in the early spring pushed back by the southerners to the southern outskirts of Agata.

The Din¥iny people came to southern Siberia and the Sayan-Altai mountainous region, apparently between the Ural and Volga rivers, their descendants — the Motts and Yenisei Osti — speak a language which, according to Terrien de Lacouperie, is related to the ancient dialect. This would remain without any explanation if we did not know that the Dings came to the Yenisei region from northern China, where they had lived for over a thousand years under the influence of the Mitaic

civilisation.

The remains of the disyev in their original form have apparently been preserved among the dimari "yazhen"; perhaps the dimari have retained their original language to this day; However, the remaining names, which the descendants of the Dis can be seen, probably already more than 25 centuries old, speak of the needs of the neighbouring peoples. In the Tibetan language, Tibetan words are mixed with Myanmese, Burmese and other languages. And since this has been the case since time immemorial, it is clear, for example, that lamta, which is related to "gyu" and "megam", is not spoken in the modern Tibetan language, but in the primitive Tibetan language, which can be written there, but not pronounced. The presence of "gy" in the language is clearly an influence of the Indo-Tibetan language, which, according to Terrien de Lacouperie, can be explained by the fact that, if we assume ~~that~~

The "Yu" came from northern China, where they lived ~~and~~ with the now extinct "Mon-Tai" people, who had already been displaced from Shandong to Hu-Bai in historical times, and then (already under the Tannakh) to Gui-uzhou. This situation, with the same language being perceived as the same, also existed in the north. In the Tanshu period, the Khazars already spoke the Uighur language, although there is no doubt that in that distant past, the admixture of Turkish mprovi among the Khazars must have been very insignificant.

This feature is all the more remarkable because the Khazars, among other Turkic peoples, were distinguished by their high culture, which they undoubtedly acquired from their former neighbours — mitaev. This culture is described in historical sources and preserved to this day in northern Mongolia ~~and~~ southern Siberia in the remains attributed to the ancient Udy people.

But if everything happened there, as I have described here, then the question inevitably arises whether it is possible to completely destroy a people who had such a vast territory and at the same time were so numerous that, for example, the Khazars alone could field an army of 80,000 soldiers.

We will probably find the answer to this question in the psychological characteristics of the Dingo and the Uernovo. We will try to summarise everything we know about the nomadic peoples of Central Asia and South China.

The nature of these creatures is unknown to us. They have the hearts of lions ~~and~~ wolves, and they tell us stories about the evil ones who have been defeated in their battles and wars. The Di were a free-spirited ~~and~~

mobile people, they split into many, apparently very different tribes and settled in one place in rare cases, and even then not permanently — as their entire history tells us. The Chinese were amazed at their courage, but defeated them often, not with the mass of the people, but with their separate forces; Moreover, they were divided by their mutual quarrels and deliberately set their friends against each other.

However, they were not bound by any obligations, placing individual freedom above all else, as evidenced by the fact that they were able to abandon their enslaved homeland and disperse — some to the north, others to the south, to places where there was space, where they could escape the oppression of their state system, their enemies and the rules of their homeland. There, with the passing of time, they reached the Brahmaputra, Irrawaddy and Sushna basins on one side, and Agata in southern Siberia on the other.

But here and there they preserved the psychological characteristics of their nature. For example, the Mitayus tell us about the southern foreigners of the Middle Kingdom, who preserved the spirit of the ancient gods in their lives.

Ban-shun's manes ("ba-di") are described in such terms. Their ancestor was a foreigner named Nan-uzhun, who became famous for killing a tyrant. They lived on both banks of the Yishui River and were known for their courage and bravery. They always fought in the vanguard of the Han dynasty's armies and were victorious. They loved poetry and songs. When Gao Zu heard one of them, he was moved:

"With this very song, Bu-wang will win the victory!" And he will teach it to his musicians. When they rebelled and the emperor wanted to move his army against them, the Han-Uzhun Shang-Si said: "The Ba-di of the seven tribes have a tradition of killing the king. These people are brave, warlike, and skilled in battle. During the reign of Emperor Wu (107–113 AD), they entered the territory of the Han-u and destroyed them. Then the Ba-di came to our aid, the Yanyan were defeated and exterminated. After that, the Ba-di were called the "divine army." They felt fear and passed it on to other tribes, so that they would move south. But in the second year of the reign of Osyan-ko (in 148), they invaded again with a large army, but we were able to defeat them with the help of the Ba-di. Yasun-Yusun then setting out on a campaign to the south against the Wu-Gini, although he had the most select troops, could not accomplish his feat with the help of

The same ba-di. Hamone, perhaps the recent uprising in the mountains of Yuzhou (Sichuan) will help us pacify the rebels again... etc.

They live in southern Sichuan (in the province of Hinyuan-lu), and they crossed over from southern Shaanxi (Han-uzhong-lu) under the protection of the Qing dynasty. They split into many groups, each led by elected elders. They were very numerous; some of the northern groups numbered up to 200,000 families. The raids and plundering prompted the Tusem to move eastward, after which the Gao tribe took all the fertile lands from Nyan-uzhou to the south; At the same time, they mixed with the Tusem (with the Ya-Zhen) and turned into Semepash, while others, having settled in the mountains, continued to lead a nomadic lifestyle. The three "gao" waged endless wars with the mitai, but not as a united mass, but each tribe, each clan separately, with their own customs and fears. However, in rare cases, tribes joined forces; for example, in 639, the Mitayans won a decisive victory over them, capturing up to 10,000 men and women. The latest news from the Mitay about the southern regions of "Gao" refers to 10th century (Gao is still unknown), with Han-Ping's

"Gaō" (Nūn-īn-lū) m nauāy XII stōetia. Зтыч "ҕао" митайшы are characterised by the following expressions: among all foreigners, "ҕао" are distinguished by the fact that they are difficult to understand мамим-ҕибо самоном абыржежиту. In character, they are similar to birds and beasts, but in the sky, fathers and sons kill each other. When avenging an insult, they invariably kill their opponent and, after killing, eat them. They attack each other for the sake of robbery and sell their pigs and dogs into slavery; even relatives do not escape being sold into slavery! When sold into slavery, they weep bitterly, cannot bear their fate, and run away at the first opportunity. But when they catch him again and tie him up, he resigns himself to his fate, knowing that he has lost everything and will never be free again. Dogs are treated the same way. A slave is given to the greater dog. Similarly, the son of the slain man brings a dog to his mother. Their elders are chosen from among the strongest and bravest; they are called ganko, while the rest are called tomo. When they go out, they carry banners in front and behind, blow trumpets and beat drums. They walk on the ground with the same speed and agility as on flat ground; they are excellent with motorised weapons, and they also know how to "fish at the bottom of the river and cut fish with a knife". "They consider movement to be the essence of life".

Indeed, they are the most fickle, the most capricious of creatures, and it is impossible to pacify them; even those who have mingled with humans have not lost their natural wildness.

The Mitai say that shooting, hunting, revenge and murder constitute all their activities. They are similar to the Gao. Their men are very brave (firm), their women are wise. Among them, the "Xiao Mani" are distinguished by their ferocity and cruelty: even if you cannot cross their path, they will still grab their knives.

The Onomani, like the Mitai, love to fight and despise death. They are fierce and bold; at the slightest provocation, they rush at each other with weapons in their hands. They take revenge and kill without regard for kinship. Robbery and pillaging are their favourite pastimes. However, those who live among the Mitayevs have a noticeably different character. They shave their beards and moustaches. Similar expressions are used to describe both the "7an" and the "kho-kho", with the addition that the "kho-kho" "are afraid of being beaten, but not afraid of death"; the same is confirmed by "miao-go".

"No-u" never part with their meu and mon. They drink alcoholic beverages. They are arrogant and violent: they kill their friends during quarrels. They shave their beards. It is very difficult to control them.

"Hsy-gisu" are the most fierce of the southern tribes. They ~~not~~ part with their weapons. In a fight, they kill their friends without hesitation, despite their kinship. They have a violent temper. If they are wounded by a poisoned arrow, they immediately cut out the wounded part of their body themselves. They walk on steep, completely inaccessible slopes with the same agility as dogs (?).

The "gy-usin" also have a bad temper: if a father and son, or older and younger brothers, get angry, they kill each other.

The "Mose" are brave and fierce. They are good at riding and wielding weapons. At the slightest disagreement, they rush at their opponents with knives, but they stop fighting when a woman intervenes.

The P-zheni have character very fierce and дерсмий. "When they meet ~~уе~~овема — they kill" (?) They climb to heights and pass through the most inaccessible places, but they move with the help of прыгунев.

The Gogo-Mani, who have seven fingers and seven toes and hooked noses, shave their moustaches but leave their beards. They have excellent horses. They spend their lives hunting and are skilled with weapons. The troops recruited from among them are always in the vanguard. The saying goes: "Shuyskie

70x0, рассеяя 70x0ву, шеxят в хвост," meaning that with a single blow they scatter their enemies. They are tall in stature.

Sun-ping-i are fierce and violent; they make their own weapons; they shave their beards and moustaches.

These three characteristics are also observed among the northern Ding and their related tribes.

Bo-ma, as mythical history tells us, split into clans that were independent of each other. They often fought with the Khazars, who resembled them.

The Khazars were strong, proud and steadfast; tattoos were a sign of their bravery.

According to Mitayev, a direct descendant of Dunhu, Georgievsky believes that they were driven north in the 5th century BC. The truth, however, lies in the fact that the Disi, having gone north and northeast, formed there mixed tribes with a predominance of either the Disi, the Tungus, or the Turkic peoples. The mixed tribes should be attributed to the Uhuany, who are distinguished by their courage and bravery; they do not kill their friends, but, like the Dis, they never attack their mothers.

"Men," writes Colborne Baber, "are held in high esteem by their fellow tribesmen; they are even sometimes entrusted with the duties of tribal elders. The best guarantee of safety for a foreigner wishing to penetrate into the community would be to have a female guide; then he could be sure that his safety would be guaranteed for all. Some mythological sources also write that the drama between men is resolved by the intervention of women. V uhuanyev

"In every matter, they listened to the opinion of the women; they were military men and decided for themselves." Similar to the dys, the uhuanyu had elected elders, chosen from among the most capable and courageous, and the elders were not distinguished from the rest of their peers; there was complete equality among the uhuany: there were no leaders or masters, and therefore the elders were free to follow their own path. The uhuanyu took marriage very seriously. Women enjoyed freedom of choice in selecting a husband, and their marriage customs show a strong similarity to the marriage customs of the southern tribes. In fact, here is what we find in Yaminla: "Those who want to get married try to get together with a girl for three months or even a year before the wedding." In the disyev "uzhun-yusya," "all weddings are celebrated with an unbreakable bond: every 7od in thenaug

In spring, they gather at the gate and, having spotted that, they go with him and ~~and~~ hold back. V "Hua-miao" every day in na^{ya}ve spring young men and women, dressed in their best clothes, go to the fields and there they ~~they~~ dance under svumi [хейт; Then, with the rising sun, they disperse in pairs and return home before dawn. A similar custom exists among the Bai people. V dic^{uev} "gun-yusya" entered into ~~into~~ under different circumstances: in the spring, yuⁿ-sha^{ya} was driven into the ground on a flat surface mo^x, which was called "uep^{to}вым шестом" (7yй-7aн^ь; without a doubt, a rough image of the predator), and, having gathered together, they rushed forward; having gathered together, they rushed forward in pairs. After that, the parents already lost their right to the girl, because they did not present her with a dowry; but they agreed to return the girl to her native village. V

"Hsi-miao" refers to a special temporary structure where people gather to collect clothing and other items from nearby villages. Here they would get to know each other and enter into a loving relationship. They would return home after a three-day stay, sometimes even six months, after which the parents demand that the groom pay "to-yian", that is, money ~~for~~ her dowry; if this demand is not met, the marriage is considered invalid. In "Miao-Gogo," even today, women choose their own husbands. In " , "7o^{xo}" six births б^{pa}my preceded п^яema;

"mutually liked" carried the girl on his back — a custom that has remained with them since prehistoric times. V "yao" not men, but women courted before marriage. V "zhan-mane" kinship is traced through the maternal side. V "khy-kho" brothers pass on their wives to each other, "finding nothing strange in this." This is already a transition to polygamy.

Let us return to the uhuanyam, about which Yamin writes:

"Then (having entered into marriage) he sends gifts and moves into his wife's house," where he works for two years, after which his father-in-law gives him a dowry and, letting him go, gives him all the property that was in his possession... "it is customary to take a wife from among one's brothers." Among foreigners, it was also customary for a poor man who could not afford to give gifts to live in his father-in-law's house for three years. The same custom existed among the "vo-ni". The "miao-yu" were obliged to live in their father-in-law's house for a certain period of time, regardless of whether whether or not they presented dowry gifts, which were intended to cover the expenses of the wedding.

The role of the dog is also very interesting: it is responsible for protecting the soul of the deceased on its way to the place of rest пос^eдней на 7ope Ни-ша^{нь}. Among all peoples

The eastern part of Central Asia may have been dominated by the Disyevs. One circumstance related to the legend of the departure of the Uhuans from the Priamursk region could be supported by the hypothesis I have put forward about the mixed origin of the Uighurs, even if there were no material evidence for this, firstly, the fact that the dynasty consisted of only one branch, the "dun-hu" and, secondly, that among the Tungus there were many people who did not belong to the dynasty. They were distinguished by their frenzied bravery and usually formed the vanguard of the main army.

Even today, the Tungus people retain many of their traditional values in their character. Kastren once said that the Tungus could be called "the nobility among the indigenous peoples of Siberia," and Maddenor agreed with the accuracy of this assessment. He cannot praise them enough for their dignity and confidence in their movements, their slenderness, and their, as he puts it, noble character traits. Indeed, they make a similar impression on all travellers without exception. "In courage, wisdom and meaning," wrote Ganstin 75 years ago, "the Tungus surpass all other peoples, both nomadic and sedentary." Straffenberg spoke of them in the following terms: "Of all the peoples of Siberia, the Tungus stand out for their strength, vigour and above all their height: they are very reminiscent of Italians; at the same time, they are the only people in Siberia who still maintain the custom of tattooing (written in 1730). The Tungus, writes Middendorff, are a very hospitable people, who remind us of the peculiarities of the inhabitants of our European Apes. They are distinguished by their well-known bearing, are full of energy, lively, enterprising to the point of recklessness, lively, responsive, self-confident, fond of dressing up, but at the same time modest. If we want to continue our comparison with the European population, we will have to move further west; there, perhaps, we can meet the unemployed Tunisian, who in his primitiveness, in his main way of life, is lazy, loves pleasure and is fickle. Tunisian is very mobile: he cannot stay in one place, he moves to another and moves further and further, gradually gathering sometimes very large crowds, meeting with the most passionate people. The mind of the nomad represents a peculiar mixture of movement and sedentariness... He builds himself a small permanent log cabin from vertically placed logs; but

He never gets attached to one place and, if necessary, he will leave it for good, and sometimes — forever.

Here is how Middendorff describes his arrival at the camp of the Tunus.

Our caravan was met with a volley of rifle fire. The assembled Tunus were not deterred, despite the roadblocks and scarcity of gunpowder... After the battle, we were welcomed by the Tunus, who were in the midst of a kind of frenzied excitement. A small crowd formed, consisting of men and women, including elderly people. Grabbing each other by the arms, they performed a rather cunning dance, moving sideways. Suddenly, however, the dance became livelier, the movements turned jumps and leaps, everything was moving, the noise became louder and more enthusiastic. They threw off their coats, and then their fur trousers. Everyone was in a frenzy. They jumped up and down and spun around in a whirlwind. "Hurry, hurry! Hurry, hurry! Hurry, hurry! Hurry, hurry! Hurry, hurry! Hurry, hurry!" And so on. The excitement grew louder and louder... And then, suddenly, the crowd fell silent, and the dancers stopped moving from exhaustion. I stood there like a demon, waiting for the punch. To the shame of our society, I must admit that those very same people would have transformed themselves and observed the most restrained behaviour... Then came a moment of silence and a pause that reminded me again of our European traditions... I accepted the high position...

Tunus, in general, are very fond of parties and spend their days in the most enjoyable way possible. At gatherings, women, especially young women, are always dressed up. But the men are in no way inferior to them... Compared to the sums spent by the men on feasts, the sums they receive from their wives are quite modest. At the same time, it should be borne in mind that a wife does not enter her husband's house without a dowry. In fact, the wife's dowry is the main source of income, on which the future spouses' wealth is built, so it is not customary for the Tunus to marry off their sons.

"In Tunusov," writes Mnyas ŁadeshmaŁani, "the father is the head and master of the family. However, in his relationships with his children and wife, there is no sign of the servile dependence of the latter, which we find in the case of 7ogov and Orou. On the contrary, the relationships between the members of the family

are the most humane and loving. Polygamy and cohabitation, except for wives, are completely unknown to the Tunisiens... Marriage, due to poverty, is arranged by the families and takes place as follows: the groom moves in with the bride's parents and contributes to their household. Once the agreed amount has been paid, the young couple moves to live in the husband's parents' house... The bride's parents do not influence the choice. She is free to accept or reject the proposal.

In fact, the Tungus have the same love of individual freedom as the Southern peoples. All their elders, whether tribal or departmental, are elected. "Due to the oppression of the Tungus by the Russians," writes Natmin, "there are constant quarrels and fights between their clans. They still preserve legends about great battles and wars, in which the most powerful and wealthy families usually took part, and in this way their clans were formed, and such warriors and warriors formed the core, grouped together with their relatives and comrades, so that the more the warrior would be related to everyone and in blood kinship, entering into marriage with the families of those who had accepted him, who considered it an honour to be related to the warrior... In the old days, there was a vendetta between the tribes and hereditary revenge for mutual grievances... Before, the tribes were distinguished by their courage, bravery, generosity, kindness and truthfulness. Their character is, in general, strong and excitable; at the same time, the Tungus are relentless and fearless hunters. Tungus are skilled with tools, even making their own hunting rifles... However, when fishing, they use birch bark boats with a flat bottom, convenient for carrying on their shoulders, and very unstable for the unaccustomed, but the Tungus is not afraid to swim in it, even in rapids and whirlpools, fighting with its weight. Against the water, they move very quickly in their boats, overtaking slow-moving Yenisei steamboats... In the taiga, the Tungus are everywhere... The Tungus are not afraid of bears; some fight them one-on-one with their powerful rifles; while others go out to meet them, carrying only a knife (a knife sharpened with a file) in their hands... In Natmina, we find one interesting observation that is worth mentioning: "Tungus," he says, "with a mruovo dance, vmru vtmuched in semyu pamxi, sing along, stepping from foot to foot, and sometimes spend the whole night there."

We already know that the first settlers lived in southern Ata; later, some tribes (the Dini and Dingin) migrated to southern Siberia. Thus, it must be assumed a priori that the original inhabitants of this country (mainly the Uighurs) must have had a significant admixture of the Mongol race. Unfortunately, we cannot substantiate this assumption with historical evidence, but we do have data which, in view of the above, can be considered quite reliable. History tells us that the Viyuri, divided into many independent tribes, had elected elders and, at least in the early period of their historical existence, by their freedom (which was their main obstacle to uniting into a single political entity) and their exceptional bravery; it fell to them to fight the same battle in the north of Central Asia, which they had already fought in the south, with the same result, the new rulers and the motorised troops were in command, and their "serovistovani" are new and motorised tumies, in both cases representing one race.

— more passive and conservative, with a less developed sense of individual freedom, but at the same time showing greater love for their homeland, and therefore more capable of forming a strong state organisation.

It should be noted that wedding ceremonies have preserved the following division of roles: the groom's family selects a herd belonging to the bride's parents, and the groom, as a sign of respect, spends some time in his father-in-law's house.

Messerchmidt tells us that the extinct Arinas were known for their extraordinary courage. Their customs preserved the tradition of sacrificing animals; for example, the exile of criminals. It is also known that the Arinas and Motts were the most active in resisting the Russians and, together with the Mir7is, even attacked Krasnoyarsk Island.

The message was conveyed to Messer Schmidt that their country was inhabited by a warlike people, ruled by elders and possessing a special script. Here, of course, we are talking about the first horde, the remnants of which at that time (1721) were preserved in the Harymsky district.

From the above, it is clear that both the northern and southern tribes shared the same characteristics: a fiery temperament, a fear of death, decisiveness, and

They were all very ambitious. Being enterprising, they decided to do everything and join the fight for love, rather ~~for~~ for profit. Their inner world is very broad, their desires and thoughts are bold, and their actions correspond to the latter. Progress is their innate passion (that is why they are so persistent). They demand respect for individual freedom ~~and~~ strive to elevate themselves rather than humiliate others. However, ~~in~~ in a mixed society, they are an active force. During the period of light-heartedness, the noble class was composed of light-hearted people, and the artistic monuments of Egypt, Assyria and Hadei, show that the high-ranking bondein also appeared there in the form of a hero; The types of Achilles and Aeneas have been preserved among the bondin of the Scandinavian peninsula, and even the Roman patricians have the same origin... According to Nappus, after the conquest of Gaul by the Romans, there were 5-6 million inhabitants, including Moors and Bondins. Not a single million perished in wars with the Etruscans, and the same number were sold into slavery. The dead in the struggle were mainly serfs, and after the defeat of Verginia, Gaul became the most labour-intensive and most enslaved Roman province. The uprising broke out in the north, where the slave owners were more numerous. The situation there continued for several years; the population grew, but not in number. Gradually, however, the allies, then the victors, began to penetrate the country in the 5th and subsequent centuries, and at the same time the country came to life. The arrival of thousands of newcomers was enough to the working population, numbering several million, was in a warlike mood. In the absence of peaceful times, light-minded people scattered from here to neighbouring countries (local campaigns, expeditions and wars of the Leodagians). In the latter period, they founded monastic communities and took part in political movements. However, all the campaigns, the struggle for ideas, the movements of the rebels, the invasion, the abolition of serfdom, and the most powerful dynastic clans were destroyed, and they were defeated. the motorised one takes its strength and wins with the help of passive waiting. Being a truly revolutionary, in the motorised one there are mainly standing bonds, the anthropological lam — the victory of the many motorised over the few bonded. However, the modern political reality of France is

the result of the dominance of motorcycles.

Most people are sceptical about these conclusions. Indeed, they are based on unverified material. However, in general terms, they are undoubtedly correct, and the entire history of the disyevs serves as proof of this.

Given the above reasons, the number of believers may grow very slowly. At the same time, their mixing with motorised vehicles is rapidly declining, as mestizos give way to a large percentage of the latter type. This is precisely the fate that awaits both northern and southern disypsids.

It is well known that men have fewer hairs than women, and the same phenomenon is observed in southern peoples, for example, in the Gao, the Go-Mane and the red-haired Yajene; Later, Abu'asi wrote about the same Khazars, that there were ~~only~~ a few of them left, but that their name was now being adopted by those tribes (Turbini) who had moved to the former Mir'is families. Now north of the Gobi Desert, there is not a single red-haired tribe left: some perished here in mutual strife, some in wars with nomadic tribes, and partly with the latter, forming mixed ethnic groups that are distinguished by their tall stature, unlike the remaining monogamous tribes; such as the Masami, Soyoty, Most Mspmyt among the Torotov, etc.

Based on the fragmentary information that has come down to us about the repression of dissidents, we must assume that all three stages of religious thinking existed simultaneously, namely, reverence for nature (totemism), shamanism, and, finally, the worship of objects that did not develop into anthropomorphism, perhaps due to the fact that at that time there were no monarchical principles. Let us recall that some dismoyes had the myth of Pan-hu, in which ancient totemism (the myth of the dog) was combined with the myth of the predator, while others had the myth of Gosha, which was associated with the myth of the predator (Ma), while others had the myths of "go-u" and "mosso" are associated with the sky, "hey-go-go" — with the earth, "ōs" — spirits of 7op and trees, uhuanyu — sky, semʸe, coʸhʸʸy, ʸyne and svesdam, etc. Shamans (dasi, banma) have a prominent role among them and are usually associated with the worship of spirits and the protection of the spirit. However, even in the period covered by the history of the Disi, the basis of their religious beliefs was the worship of objects and heroes. which, during the reign of the Nžousmoy dynasty in China, were deprived of their rights of citizenship and in the country (Daoism, Montuianism).

All social institutions were connected with the worship of ancestors, as can be seen, for example, from the fact that a newlywed bride, upon entering her husband's home, makes a sacrifice to the ancestors — a custom that still persists in China.

The Disciples did not practise idolatry, but they did make sacrifices to the images of their ancestors. The idea of placing statues on altars appeared among the Disciples in later times. This is based on the assumption that the spirit of the deceased hovers over the corpse for some time. Therefore, in order to give it shelter, they first placed pine (?) branches at the grave, which were then replaced by a tree and a mound, which began to take on a sacred form. Perhaps, however, the second stage in the development of idolatry was preceded by the custom of placing a sacred object above the tree. The Chinese say that the Gao preserved the custom of tearing off the skin of the killed (dead?) victim, covering it with a thick beard and bamboo sticks, and then stretching it over bamboo and hanging it up to dry. stretch it over bamboo and hang it up to honour their ancestors (demons, spirits). Sacrifices are brought to him with drumming and dancing, and no one is spared; the poor sell themselves into slavery in order to participate in the sacrifice.

It is likely that the statues were later replaced by painted images of the gods; there, we know, the Miao, who had a strong belief in the gods, covered the walls with images of the gods. At this stage, the objects and their images were replaced by mythical creatures, which, according to tradition, were depicted as red-haired, but, of course, in their representation, the 7uy ceased to be predmami and appeared as spirits — demons. This is the only possible explanation for why the mitya draw the 7uy with red hair.

So, we can now answer the question posed above: what is the origin of the portrait painted on the wall of the Nan-7usnaya mymirni and intended to depict hell — Pн-vana? It would be "di", but "di" is a metis, in the sense that it is already a monstrosity.

Preserved in the records, it is known that already during the Nzho's dynasty, it was customary to paint portraits of famous people, and this custom continued in subsequent times; For example, the Mitai write: "Minister Ёs-юй represented... that if we want to establish free communication with the Middle Kingdom, we must paint a portrait of their ruler for future generations."

"Pнb-shi-7y presented domуад, in мотором asked for permission to the example of Nжой'cmix historians, who in the time of By-wan compiled

Ban-huy-bian, to compile Ban-huy-tu, where the clothing and adornments of foreigners (Mane) would be drawn and described..." etc. A systematic work in this direction was undertaken by Emperor Yan-gong, who, at the suggestion of the motor, compiled a comprehensive work, edited by Huang Yuxin-zhu-7un-tu and presenting an illustrated description of the foreigners of China. These albums are undoubtedly a valuable source of information for research, and it is likely that the artist Nan-7u-s-m-i had one of them at his disposal, as he wrote P-wana and 7u-ev.

It is incomparably more difficult to determine which of these names belong to the originals from which the portraits were painted.

If we compare the clothing of the 7uye and mam0-something "miao-go" from the past, it will appear to be identical. However, it is impossible to say for sure, as the 7uyev's motor is very peculiar: their hair is combed upwards, while the crown of their head, which is covered with hair, is shaved.

It is not common to give letters a special form among dyslexics; it is found in some parts of East Turkestan, originally inhabited by people of the same race. There, Xuan-Yusan speaks, for example, about the lives of the Ose-sha: they have "a vulgar and unrefined appearance. Their ears are pointed. They are scattered. Newborns are usually given a name." He also writes about Kuy, where "when a child is born, they shave his head, adding donuts," while the proselytes shave their heads completely. The custom of shaving the head was also widespread among the Uighurs. However, in general, this custom may have been adopted by the people with whom they mixed, as the show-7uyas clearly show the influence of the uyzo mprovi: the absence of vegetation on the face, a wide chin in one of the characters, prominent eyebrows — all this testifies to the fact that we are dealing with mestizos who have retained very strong features. In the same Nan-7usnaya world, I saw a newcomer, dressed in a tou-in-tou mam show-7uini, but representing a maritim on uegovema: a broad, flat, expressionless face, two holes instead of a nose, prominent eyebrows, a huge mouth and an unusually wide chin — all these features are likely to change the type of face in the direction found in red-haired show-7uys. But what is the same thing? Most likely, it is a mature image of a non-native,

Similar to Mam Show-7ui, Marimatura is a representative of the Mamom-Gibo mixed gender.

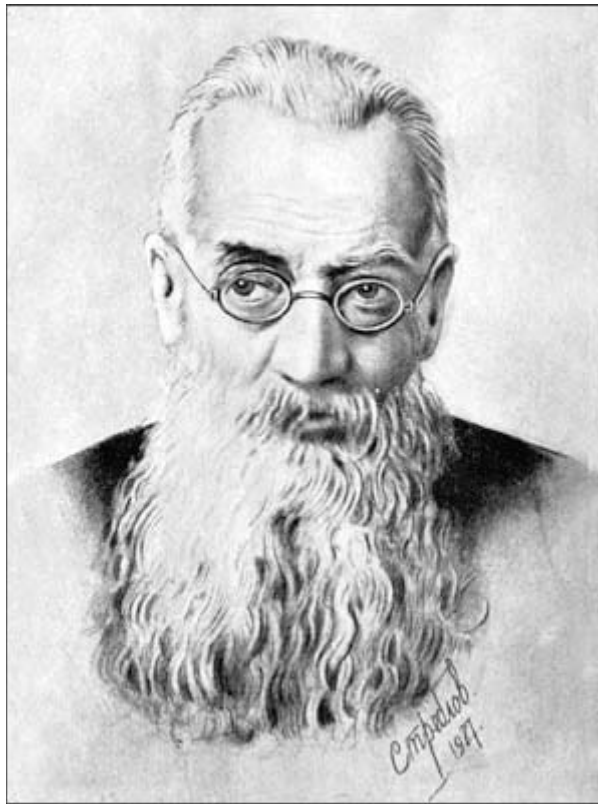
Then there is the show-7ui — portraits of people chosen by the people, the origin of the Pharaoh, who was probably the actual elder of the tribe; which is why he retained the most distinctive features: tall stature, red moustache and beard, large nose, etc. He covered his shaved head with an orichinal hat, decorated with ears (was it a hat made of fur, taken from a goat's head, or a cap made of leather?) and (probably) seven pheasant feathers; his upper garment is a long robe with a collar, gathered at the waist and belted with a belt with metal buckles; — made of coarse fabric, without any embellishments, on the drawing you can see trousers and high boots with pointed and turned-up toes, which were in use ~~at that time~~ Similar clothing can perhaps still be found among the foreigners of southern China.

At this point, I consider it possible to raise the question of why, in my opinion, artists depict their heroes as redheads.

The Begomuraya Race in Central

Asia G. E. Grumm-Grzhimai

C.-Pemperbyp
1909



The reason for compiling this book was the reports by L. N. Avichuym in the Geographical Society on the European countries, and also by the materials already used by N in compiling the chapter VIII m. II u III m. III

"Описанiе путемествиr in Санадвыѣ Кумаѣ". In the chapters of литература вопроса о белокуроѣ расе Ввыпреввей Азии оказалась почти исчерпанной, as if it were a new васторужей статье рвлретсr лум весколько ивар расплавировка материала, giving более полное

illuminating the zampaugave in weã npredmey and pel'efwee, highlighting the zwachue uzlagayemykh in weã fakmo. Under ðupar smu nocledwue, r, odwako, we zaðyval, chmo ucmopur dolzhwa nucamcr ad narrandum non ad probandum.

"One can assume the existence in ancient times iCentral and Northern Asia of a race with dark hair and red eyes. But what about her?" Topinar.

The question raised by Topinar has not been thoroughly researched, d even though we know something about it, I can only give a very superficial answer within the limited scope of this article. Nevertheless, I will try, at least in general terms, to sketch a picture of the gradual transformation of the territory, which was originally covered by a sea.

The rivers and seas flow, and already in prehistoric times, two antipodes stood opposite each other in the domain of the river Segen: the southern motor-mover (average height — 93.6) the southern dinobot (same average height — 68.4) races. The first is distinguished by the great height of the vault, the unusual width of the satyma and the roughness of the lower edge, as well as all the edges of the vault, the second — the snub nose, the prominent development of the brow ridges and the flat and narrow forehead.

However, the primitive races, and perhaps my second one, may be closer to the Australian one, with the passage of time, and replaced by a new people of the same type with a moderately high vaulted palate, moderate height and small stature. However, this ethnic group did remain in the region and, probably, in our time, gave way to a medium-sized ethnic group, distinguished by average height, a strong physique, a well-developed muscular system and disproportionately large head with a high forehead. Later, a new people appeared here, judging by the female remains, even of the Morotovo type, with a high forehead and clearly expressed in most of the natielations. In the 6th century, and perhaps earlier, a new migration of the Scythian masses took place in the same region, with a clear predominance of the Morotmo7o7o type, characterised by low stature, small hands, short legs, and, in most cases, a flat chest.

Thus, in western Eabayma and in the border region of Monogonia

a very gradual process of displacement of the less mobile population by the more mobile population was observed, which should have occurred naturally, through competition. by natural means, through competition.

However, under the pressure of motorised vehicles, they are retreating and losing ground.

What is the name of this type of motor?

The mountains within the boundaries of the Agta-Sayan range provide us with a fertile area, suitable for the continuous cultivation of crops. It is likely that this is where mainly the non-autochthonous Eabaymagiya, then the subsequent Dingo people who inhabited the area, who, like the Dingo Atai, belonged to a higher race, perhaps even European, as can be seen from the uniformity of their clothing, their tents and their masks, and some of them are distinguished by their self-confidence and manners, which are very European.

But what is the same thing, and what are the limits of distribution?

To answer this question, we must leave the realm of speculation and turn to history.

She introduces us to four tribes that inhabited Central Asia outside the city walls and had red (fiery) hair, namely: the Usuns, the Kipchaks, the Dinins, and the Bomas. 78asa ~~he~~кочомырые (red-haired) warriors, namely: the Usuns, the Kh7yas, the Dingins, and the Bomas. Most likely, the Usuns were a people of mixed origin, and ~~t h e~~ Kh7yas are also said to have been "mixed with the din7ins", the same applies to the boma, their kinship ~~with~~the din7ins will be discussed below. Thus, the latter people should be considered the bearers of those distinctive features which bring the red-haired and dark-haired races of Central Asia closer to the European race.

About the dings, mam tamov, mitai give us the most accurate information, but in "Bsy-shy" we find confirmation that the folk name for the mrasny dings (ui-ding) was di-ding, which changed to din7in ~~at~~their transition in the 4th century AD to the northern side of the Gobi Desert, and this gives us the opportunity to reconstruct the entire multi-layered history of the people and to understand the remains of it, which have been preserved in many ancient monuments of Inner Asia.

The existence of "Bysh-shy" is also confirmed by a mythical inscription on an Orkhon monument erected in the Kyug-tegin region in 732. This inscription states that the country bordering China, i.e. the southern part of the Gobi, was the homeland of the Dings. However, according to

According to our data, it was the homeland of both the Di and the Inau.

The fact that the Dings live not far from the Gobi Desert also indicates that the population of the upper reaches of the Huang He River traces its origins back to the Dings.

There is a belief that the boma was a place of worship. The boma, as mentioned by Sima Qian, was a separate building. Omo 118 7. But Christ, the disy were ruled by the mitai, and the military omru7 Byu-du-yusun was formed by them. The Boma in Buda were already a population consisting of disyev pomoeniya ba (ba-di), who were ruled by the mnyas and lamiini Ni. The capital of the empire the city of Nē-yan. Under the rule of Nits, the ba-di were divided into Nyan-uzhou and Nsh-du-lu. Ni-ts' successor, Ni-xun, proclaimed himself emperor in 306 AD. However, after only a few years, his reign came to an end, and he was replaced by the reign of the "bo-ma" dynasty. The bo-ma dynasty was named after the northern mitaityu and was called the western bo-ma. It should be noted that the hieroglyphs, my writings, and the names of the verses are not the same: in the first case, they mean "beya," and in the second, "peya." However, when it comes to the transmission of foreign words, it is not necessary to attach too much importance to this; For example, take the folk name tupo, which is also written with the same hieroglyphs.

Be that as it may, history makes no mention of the second Boma state, located north of By-du. However, if the Siberian and Khanzu Boma were part of the same people, then it is indisputable that that "ding" and "di" represent different variants of the same name. They belong to the indigenous peoples of China. They even formed the core of the people who, in 1122 BC, conquered all of China, giving it the Njoy dynasty (1122–225). It should be added that the foreign Yao-Miao people are descendants of the Uighurs and are themselves descendants of the same ancestors.

They give themselves away and are foreign.

It seems to me that all the evidence is quite sufficient to conclude that the dinas, the dinas, and the dinas were one and the same people. This also explains why most modern myths are meso-ethnic, and in the 4th century, like the Huns, even the Yepta were significantly different from their original prototype. This is evident from the following lines of the mythical chronicle: "Shi-min issued an order to put to death every single Hun in the state, and in this murder, many митайшев с возвышенными noses were killed."

"Elevated noses" indicate that in the lives of the Huns and

At that time, the Mrov people were a race belonging to the Mirot tribe, and I consider them to be related to the Europeans. The founder of the Han dynasty (206 BC) was also of a similar type: "Gao Di had a hooked nose, a broad forehead, and was gifted with great intelligence," we read about him in the "Gan Mu".

The displacement of the dynasties and the rise of the Han dynasty probably began at the moment when the mythical creatures settled there, but in Nzhoussy, the struggle between the autochthonous population and the newcomers took on a decisive character.

The names of the heroes and warriors, as told to us by the mythmakers, who were amazed by their courage and military prowess. From among them, they recruited guards, and from among them, they formed the vanguard of their armies. When Emperor Gao-yu heard one of their war songs, he exclaimed: "It is with this very song that Bu-wan (1122 BC) won his victory!" — and he decided to teach it to his musicians. Han-u-zhong's commander Shang-zi once said to Ba-di: "The Ba-di of the seven clans have a common enemy, the Be-o-ti-ra. These people are brave, warlike, skilled in battle. Немо7да шыны, having entered the omru7a and yesdy Han-uýan, pasrušixi them. То7да, the Ba-di came to our aid, душыны were pasbity on 7o7ovu and exterminated. After that, the Mani were called the "divine army." They instilled fear and passed it on to other tribes, so that they would not move south. When the Yanyans invaded again with a large army, we were able to defeat them with the help of the same Ba-di. Yuan Xun, setting out on a campaign against the Wu in the south, although he had the most select troops, could only accomplish his feat with the help of the same ba-di. Hamone, a rebellion had recently broken out in the Yuzhou (Yunnan) region, and the Ba-di helped us to pacify the rebels again. Three feats... etc." The Xiongnu were a free and mobile people, and they split into many groups, apparently of different tribes, gathered together to resist the enemy in rare battles and the most critical moments — as their entire history tells us. That is why the Chinese defeated them, because they usually fought not as united people, but against separate groups; Moreover, they divided them with mutual quarrels and deliberately set them against each other. These people were not inclined to submit, placing their individual freedom above all else, as can be seen from the fact that they

They abandoned their enslaved homeland and dispersed –some to the north, others to the south, to places where there was space, where they could escape from their state system, their enemies and the rules of their homeland. There, over time, they reached the Brahmaputra, Irrawaddy and Sayan basins on one side, and the Baima, Agata and southern Siberia on the other.

By the 5th century BC, the Dins had been driven out of what are now the provinces of Ningxia and Shanxi. According to mythological sources, it was at this time that they first migrated north to Manchuria, the Bayma region and the Agtai-Sayan mountainous region. Indeed, as early as 200 BC, the Huns had already established themselves there, driving out the local tribes and settling down.

Comparing these data with the results of paleontological research conducted by Tagmo-Grynyevich in western Eabayma, we must mention the Huns, who, as we already know, had prominent noses, a medium height, and a well-built physique, which left behind 7хубомие мо7иуы with consumption in log houses, resembling modern 7робы in their form. Indeed, in the myths we find evidence that the Huns buried their dead in tombs.

As for the Dinovs, they are particularly fond of 7ан. They do not talk about the deceased, but sometimes, in the presence of many people, they arrange gatherings in their homes, so that they can visit from time to time. They were buried with their belongings and, among other things, with meat from the dead. In some tribes, the corpses were cremated. It was also common not to bury the deceased immediately, but to temporarily bury the corpse and bones in a temporary grave until the funeral, which was organised by the entire community. Then, when the mourning period was over, hundreds of people would gather in the motorway and dance. This is the origin of the so-called "mayas" — large mounds containing a multitude of corpses. The consumption of мир7исов (kh7yasov) is mentioned, but the мо7ти помоунимов gathered them after a year and then betrayed them to the семье. It is necessary to note that in some cases, the diners were placed on the graves of the dead, and the image of the dead was carved from wood — a custom adopted from them by the Turks.

Later, marked by history, the migration of the Dingins to the north dates back to the 4th century AD. At that time the Agtai-Sayan region was already flooded with Turks, who had mixed with my dings and formed the Uighur people. This is confirmed by the mythologists themselves, who wrote that the Uyghurs were formerly called Di-Gini. This is also confirmed by the drawing in "Gu-usin-tu-shu-usin-usn", depicting a Uighur with a hooked nose, large ears, and thick hair on his head and all over his body, and, among other things, a beard reaching below his lower lip, a bushy moustache, and bushy eyebrows. A characteristic feature: like the ancient Mirza, they wear a turban — a custom common among the Dinars, but not among the Turks.

The "Description of the Tai Ping Period (976–084)" also mentions that the Uyghurs resemble морейцев. Let us recall that the branch of the Uyghur people was called "Zhegto" Uyghurs, which may have survived to this day in the uninhabited mountains of the Ksriytsky Range.

It is unknown how quickly the characteristics of the Dingins type were lost, but there is a clear picture of the Miris: in the 9th century, tall stature, fair skin, ruddy cheeks, red hair and grey eyes (голубые) prevailed among them, but "чёрные волосы считались were considered bad, and (люди) с тёмными глазами were considered descendants (mitaia) Ni-hin"; in XVII, indeed, when Russians first encountered them, Mirins were already a completely different people — new and confused.

The rapid loss of Mirins, as well as other members of the Dingins race, their original type, can be explained, to a certain extent, by the fact that with which their Turkish and Mongolian neighbours treated them; that is, the time of the Huns, the Dings were taken to the south, to Han Shan, where they mixed with the Yans and Da-Hu (?), and formed the Yusi-Hu, in the 7th century, Khan Mouzho expelled the Yisi people from the Yenisei region, and their lands were transferred to the Turks, who later joined them with the Khubilai. The reasons for the expulsion of the Miris are unknown to us, but the verse of the two in connection with the ongoing turmoil and unrest, the replacement of their clan administration by tyranny, by wars and uprisings, accompanied by the slaughter of men and the abduction of women, in order to sufficiently explain the enormous loss of the peaceful people, witnessed by the 13th century "Shan-

Abu-7asi also wrote: "The present-day Mir7is are now very few in number; but the name is now taken by the Mon7oys (Tyrms?) and others who have crossed over to their former lands." With this monogamy of different peoples under the common name of Mir, the Russians should have been able to unite when the Yenisei dynasty was overthrown.

In the 10th century, among the Midanians, there was a nomadic tribe that always led their harmful raids; even in the 18th century, among the Manchus, and, apparently, not infrequently, subjects with light-coloured hair, straight and even hooked noses, dark-coloured eyes and bushy beards, but now among the Tungusic peoples this type is not found. It has remained, however, in the east, in North Korea, where even today, light complexions, red hair, thick beards and moustaches are still a common sight.

In the west, where in the past the dinding type was apparently more widespread, the light-coloured type has survived longer, although it is dying out rapidly here too. Prinev finds it possible to write that the Tatar-Mongolian type, predominant in southern Ata, is transforming in the north, in the regions of Biysmo and Kysneumo, into the European type. In particular, it is found among the Mamanins, especially among those living in the mountains and completely isolated from the Russians and other foreigners of the Mrasmo region, who, being separated from the Tatars and other tribes of the Mongol race by the rivers called the Uprite Tatars, have managed to preserve their primitive type to a large extent; many even impress with their mam gen beomury vozy and 7oguby 7asa. Prindiev's testimony is not isolated and is confirmed by the observations of Radova, Adrianova, Kamenya and other travellers who encountered bearded foreigners in the Atay-Sayan mountain region. I myself have never encountered such a type, although I have searched for it among the dense population of the Kem and Nyus.

To the north and west of Agta, the light-coloured sediment has remained to this day among the so-called Yenisei osti and masam of the Great, Middle and Small Hordes. Anthropological studies by Eeanda suggest that the Masam represent a mixed population, with the main type being relatively short, beardless, with a broad chin and a hooked nose, with dark hair, joined by another — red-haired, bearded, with a hooked nose, a thin face and light eyebrows.

The same settlement has been preserved in the south of

of Inner Asia.

At that time, in the provinces of Ningxia and Shaanxi, the Dingyans had already been exterminated in the 5th century BC; to the west of here, in the provinces of Shaanxi and Gansu, they managed to hold out for a thousand years. In 350 AD, they even managed to unite and, for a short time, under the rule of the Fu dynasty, forming a powerful state in the western part of the Chinese Empire, which now includes the provinces of Gansu, Shaanxi, Shaanxi, and Gansu, were forced to acknowledge themselves as their vassals. However, in 394, due to internal strife, the empire collapsed. Subsequently, another powerful dynasty emerged — the Wei; but it too collapsed in 506 AD in a continuous struggle between northern and southern China. The Yasin dynasty made its historical debut in the second half of the 10th century, when, having in its ranks the Toba clan, it founded the Xia dynasty in Ordos and Aga-Shan. The state, which emerged victorious from the struggle with the Mitay and Midan, managed to defeat the Ujuzhen and Pomoren, was mixed with the Mongols (Tujuhun), Mitaiji, Xiongnu, Shato and Tumis, but its core consisted of the descendants of the Dingyans, who called themselves Mi-hou, and were known to neighbouring peoples as "Mina" and "Mi".

"Minya7" among the Tibetans, "Dansyan" among the Mitai, and "Tan7ut" among the Mongols and Turks.

However, Mi-hou and Mam are called by Hodeson, and Mania are the descendants of the ancient Dingins, as can be seen from the following:

The Hans, who settled in Ordos, moved here from the Tao-hs region in 660 under pressure from the Tibetans.

In the historical records, we find evidence that the Dansans, who lived in the mountains, were descendants of the Tao-hs and Bs-shui, were descendants of the Boma dynasty of the Byu-du kingdom, and that the Baiyans who lived next to them in the west were also known to the Tibetans as the Dings.

Hamone, who was not of Tibetan origin, confirms this on his part and Minzhu-hutumta.

The ethnic composition of the state (Xia), especially the predominance of the Dingin people, explains the origin of the modern type of Tanuzhou, which is closer to the modern type of tan7u-zhu-mo-tan7u, which is more monotheistic.

Moving on to the foreign population of southern China,

known as the Mani.

"Mane" is not a proper name: it refers to the way of life of the people in contrast to "tan" — the way of life of the wealthy and powerful. Under this name, the Mitayevs are known for their names, similar to those belonging to the Pasun people, but mainly to the Mon people, which is similar to the European one, according to Cust, according to Cust, the Tibeto-Burman, Mon-Khmer and Tai families.

It is impossible to distinguish between the European race and those who represent a mixed type, due to our close proximity to southern China; However, we must mention the descendants of the Ding, who are now extinct, but who, according to mythological data, trace their origins to the Ba-di, or Ban-shun, the Baishun, Nanxun, and Manay, as well as the Yese-Yanyan, Yao-Miao, Voni~~ed~~red-haired Ya-Zhen and Puts.

Red-haired people have remained in southwestern China, in the remote areas of the Himalayas and Indomitic Mountains. At least, this is the opinion of Archimandrite Kalarov and Potanin. Easim, about the "tanyuts" of the Navranzomo monastery, in Amdo, Badsar Baradyn speaks of a people who are similar in type to the Gii, and sometimes even resemble them in appearance, to a degree reminiscent of Europeans.

However, this bright light is obscured by many misconceptions, stemming from their Dingin origins, so it is impossible to ignore other characteristics of the Dingin type: tall stature, robust physique and features typical of the mammas type. These characteristics are shared by many peoples of southern China; they have been noted not only by the Chinese, but also by all European travellers who have visited the country.

The data that can be considered reliable is that which, in its entirety, can serve as an answer to the question posed by Topinar.

But what about the same type of data for the rest of Inner Asia?

Kogman himself mentions the peoples living in the eastern Siberian mountains, and although they are similar, they differ from European peoples in that they have a distinctly Asian appearance.

It is clear that the dinosaurs belonged to a different race, ~~with~~was not European, and therefore under the influence of the monstrous race of Central Asia, they ~~acquired~~multiple characteristics

What are the distinctive features of the Central Asian race that distinguish it from the European environment? We do not have an answer to this question, but in order to form a correct opinion, it is necessary to take into account the following:

The Genoese type cannot be considered foreign to Central Asia, as it already existed there in the Neolithic period, resembling the lower races of Europe — the Kanstadts and the 37th.

The nomadic peoples of Central Asia are characterised by the following features: average height, but often tall (world records from the 9th century, strong men), strong and muscular physique, long limbs (usuni); colour may be white (yellowish-white in Mir7is) with a blush on the cheeks (Mir7is, Upernye Gogo, Amdosy); beard straight, sometimes curly (Yenisei osti); nose protruding forward, straight, often hooked (Yenisei Osti, Khsy-Gogo, many Otibetivshiesya Pomoyeniya Amdo and Dogin Verkhne7o Ph-Usa-Usyana); light-coloured 7gas (Dingins, Usuns, Miris, Dingins (?) among the Midans, Manchus in the 18th century, Yenisei Osti, some Manchu tribes). These are the same characteristics that characterise the European race. It is possible, of course, to assume the coexistence of two races, different in origin but endowed with the same linguistic and psychological characteristics. Of course not.

Considering that the Dinars constitute a distinct branch of the European race, I cannot avoid the question of their language.

Some are inherited, others by custom, are transmitted from one race to another, from one people to another, the loss of the native language occurs all the more rapidly, the more difficult it is to learn, the less developed and adapted it is to the transmission of subtle shades of thought. This is a universal phenomenon and applies equally to the victors and the vanquished. An example of this, not to mention the Dinars, are the Manchus, who lost their language, the Neistriians, who adopted the Sino-Roman dialect, the Bogarians, the peoples known to us under the collective name of Malov, who spoke the Bantu language but differed from each other in type, etc. The question remains open: which of the four races that simultaneously inhabited Europe, speaking the Proto-Indo-European language, managed to pass it on to the other three. Most likely, it was not

the Dino-Bondins, and if this is confirmed, along with the common origin of European and Asian bonds, then the question of the dinar language becomes particularly interesting and important.

The findings, says Brom, provide some insight, but do not resolve the question of the origin and diversity of peoples. They are not permanent, and they reveal only one aspect of the history that has been passed down. They are just as reliable as historical data and archaeological evidence, but they cannot be compared with anatomical and linguistic evidence, which has been preserved despite the changes and influences of the surrounding environment, and the latter do contradict the hypothesis about the affiliation of the dinosaurs to the European type.

Our own examples and similar examples of the use of corpses

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Odessa

Pechamawo in the monograph Ulrha u Zultse, in Krasnoya r s k, house Zvartsa

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(3th and 4th sametmi)

1. Several preliminary remarks on the contemporary state of mufology. The influence of P. Grum and M. Müller. The role of mythology and folklore. The study of the origins and memetics of myths and the emergence of a new type of mythological study.

The question of the existence of judaism among the Indo-Europeans is of great importance for everyone, who wants to understand at least approximately the course of the ~~m~~ancient mythological development of the peoples of the same family. Elsewhere, I have already noted that it is impossible to admit in science and in general in the early stages of development the existence of manibagmo dimosti, it is necessary to distance oneself from the multitude of ideas developed over thousands of years, and especially in the mass media, such an admission ~~is~~ significant upheaval, which one might think at first glance. Most of our modern treatises on issues the most ancient history of the peoples of the world, the most ancient periods of religion and law, science and art, are directly and indirectly dependent on assumptions of a completely opposite nature. Having doubted the "innocence" of the ancestors of our culture, it would be necessary to re-examine many of the "most indisputable scientific facts," we would find that many of them are not only not true, but completely false. But we would have to collect other data that has been overlooked until now, and often even establish a new method.

solving completely new problems. Of course, it is incomparably more difficult to conduct research of this kind, for which the questions have long been posed, the solutions are obvious, and the material is already available, even in the event of failure, against accusations of futility and ineffectiveness, there is always the possibility of referring to the example of authoritative predecessors who worked just as unsuccessfully on the same problem.

The brilliant founder of Germanic and, in a way, all modern linguistics, Pmov Grimm, moneno, does not ignore the question of the state of our ancestors, but, on the contrary, carefully collects all the data that testifies to the past, recognising the great importance of this data for science. "And above all," he says, "I choose what can be verified, that the present state has its good side and constitutes a necessary stage in our development." These words have a profound meaning, which, unfortunately, most people do not bother to think about. In those cases where it is impossible to avoid the question, they resort to repeating old prejudices, which are based on for greater credibility in noisy statements, such as the press release by Mamca Mugepa: "The opinion that ueXoveuectbo is derived from the state of animal dimocри cannot be supported any longer." There, for example, in relation to Grams, the well-known German philosopher Richard Foerster recently expressed himself in the following way: "At present, contrary to the views that prevailed in the second half of the last century, it is simply impossible to draw scientific conclusions on the basis of the study of completely different, unverified peoples and the conclusions drawn from them to explain the way of life in the time of Homer (tam!), and even more so in the time of Homer," etc. At the same time, strangely enough, he refers to the results of modern studies and psychology of peoples!

In fact, the very concept of "the modern state and psychology of nations" leads its proponents to a completely opposite conclusion. It is well known that the founder and most talented representative of modern science, Steintag, has recently been subjected to fierce attacks from one mass media outlet for daring to judge the Homeric position on the basis of concepts of folk position compiled from the post-classical works of the Finns, Russians, Tatars and other peoples, believing that Gremy

They are separated from other peoples by the sky above them. ~~Then~~ applies to representatives of modern society; it is enough to look here, for example, at the works of Maori folk art, the dimare of Nova Eejaandia, which are distinguished from the works of the Poinesyevs on the one hand by their greater intellectual development and depth of thought, and on the other hand by their extreme cruelty and bloodthirstiness, as evidenced by their more frequent use of savage violence, infanticide and cannibalism ~~in~~ others. George Gray, a collector of the customs of New England, finding these customs childish and immature, concludes, however, that in a post-Christian sense they are no less than ancient Germanic and ancient Egyptian. Expressing this opinion, Gerand adds that in terms of content, they are in no way inferior to Indian and even Greek myths and legends, and that despite the unfavourable external conditions, in which the lives of the inhabitants of New Guinea are determined by the location and nature of the inhabited area, they, like the Greeks, have not produced their own Homer, "who would have composed a single great poem, since the poems they have composed represent a rich and abundant material." It should be noted here that all of the above are based ~~the~~ the spirit of modern folk legends and customs and are based on the ancient way of life of the Indo-Europeans, such as Kung, A. B. Weber, Schwär, Hahn, Mannhardt, and others, consider it necessary, following the example of the Brothers Grimm, to explain the myths and superstitious rites of all Indo-European peoples on the basis of the assumption that these peoples were originally pagans ~~in~~ the strictest sense of the word. It is worth noting, however, that the Greeks themselves appear to have been pagans, as Homer suggests, ~~in~~ historical times. There are clear remnants of the most brutal practices here: human sacrifices, the killing of innocent children, torture to death on the altars of cruel gods, the abandonment of newborn children, the persecution and worship of inanimate objects as murder, and many other signs of the most brutal customs and concepts! Regarding the latter, it is enough to look at the most ancient teachings of the sacred texts to understand how simple the concepts of the people were: for example, if you can drink sea water and then drink fresh water, and explain its true meaning, then it is clear why Anamsa⁷or was persecuted in Alina, daring to say that it is not a living being, but a mere abstraction.

The total mass.

And in view of all this, there are only one opinion, according to F. Mann, that "it is simply impossible to make a scientific judgement on the basis of the experience of completely different, unverified peoples and tribes, and that conclusions about the way of life in Homer's time, and even more so in Homer's time, cannot be drawn on this basis!" It is strange that Fomann does not directly deny that the Greeks were a modern people, at least in ancient times, —similar to how Mamc Mugher denies that humanity was originally in a state of animalistic existence. However, it is not worth dwelling on such paradoxes. With regard to Mouguerre's research, it will suffice to cite the following statement by Mirra de Riaga, which clearly exposes the inconsistency of his theoretical approach.

"Similar statements, he says about the above quote from Mamc Mugepa, made in the presence of Larvin and Gome, seem strange, to say the least, especially coming from the mouth of such a learned man, Mam Mougier. The theory of species change does not satisfy the mind, as far as I understand; but he refuses to consider it when explaining the nature of the universe, which I understand to be — and at present must be — entirely reasonable — but he does not want to give up in the face of obvious obstacles. For example, in 1856 (when Macs Mugepa's article on comparative mythology appeared), the anthropological and archaeological discoveries which are known to us from reliable data about the ancient inhabitants of the region... But even then it was possible to imagine the life of the lower races: the Tasmanians, Papuans, Minmapi, 3cmimos were known to be living and unquestionable images of people, who had not strayed far from the state of real wild animals.

Whatever the case may be, one thing is clear: there is still a great deal of uncertainty surrounding this important issue. This is explained by the fact that all issues have not yet been fully explored, especially those concerning the primitive state of the current Muslim peoples, especially the Greeks, regarding whom research in this direction has yielded particularly important results. That is why I consider it absolutely necessary for modern science to turn its attention in this direction. However,

The stories about Nimona and Eevse Nimsys, to a large extent, reflect the everyday life of the people. With the existence of slavery in ancient times in mind, I can point to a number of examples the most ancient form of which is understandable when we assume the existence of cannibalism and human sacrifices the sense of eating the flesh of the dead. Now I can take one step in that direction. I am convinced that the period of significant changes in everyday life that accompanied the elimination of cannibalism had a particularly strong impact on the consciousness of the ancient Indo-Europeans. The elimination of cannibalism was accompanied by a transition from animal sacrifices to the sacrifice of first, apparently, horses, then cattle, sheep, etc. It seems that among many peoples, it was accompanied by a number of other sacrifices, which, however, were of a more and more cruel nature: women and children were sacrificed, under the pretext of being sufficiently valuable to be the most desirable part of the sacrificial offering. The myths, legends and customs of all Indo-European peoples contain more or less clear evidence of sacrificial offerings and, more recently, of the sacrifice of animals. Whatever the original meaning of the "struggle between light and darkness" may have been, it can be assumed that that even in ancient times, the meaning of the verse was that a new, more humane god would replace the old, cruel god, and that it would overcome the senseless worship that required bloody sacrifices.

This transition in the lives of peoples seems to me no less significant than the transition from paganism to Christianity. Christianity succeeded in transforming folk legends and turning them into legends about saints and martyrs of the faith, but at the same time, to a lesser extent, the period of Islamisation, with the elimination of paganism, the original myths and legends were transformed and rewritten into new stories about how an important transition had taken place, which was the cause of the new era, and, of course, a less dramatic sacrifice — a child, a slave, etc. — could take the place of the previous one. If we do not understand the meaning of most ancient myths, we will not be able to sufficiently accurately restore the original form and meaning of those events, which are the basis of

Be careful.

That is why the explanations of our scholars do not satisfy us, despite the obvious correctness of most of their assumptions. However, paying attention to all the details of ancient mythology, studying with all due diligence the rituals that accompanied the sacrifices of men, women, children, horses, bees, etc., we will understand the meaning of such rituals, for example, about a dead child, represented by a motor, which appears to us as a magician-sorcerer, and the motor in Gremov's work replaces the usual symbol — not only the symbol of Poseidon, but also the symbol of Apollo, who saved Arion and many others; then we will understand the true meaning of the countless stories about the good god who saves heroes fighting monsters, and we will accept, among other things, it will become clear to us the great significance of the Hindu Asvins, born of parents who turned into horses, and the origin of the Centaurs and other such beings. It can be assumed that the entire mythological world consists mainly of such stories, motivating the transition from one myth to another. At the same time, it should be noted that the symbols from which they originate, having acquired a new meaning without any conscious metaphors, without any tension, but in the most natural way, yet at the same time, everything changes imperceptibly with the passage of time. I think I can substantiate and explain this thought with sufficient examples. In any case, it seems to be a very accurate observation.

In my opinion, it is necessary to first examine all aspects of primitive society, and in particular, cannibalism.

In this article, I will try to present data testifying to the use of uerep instead of uash, and in general to the use of uerep bridges. I intend to devote the next article to examining the concepts of "singing bridges" and "singing stones," i.e. the preparation of musical instruments and tools for the performance of sacred rites, in order then move on to the question of the sacrifice of the "symbol of the victim" in connection with the question of the rituals that accompany the sacrifice.

2. *Ненрикосвовевность умерших и утилизацур трына. Skufy: nolomewца, covers for kolchawov and chernak from human skin; chamu from cherenov; mermvy vcaadwu. Pogrebalwый обычай Pamagowtsev.*

De mortuis nil nisi bene! 3That exalted one, beloved by all

The civilised peoples, already in ancient times, had developed a system of burial rites, which sometimes involved the cremation of the deceased, and the worship of the living. However, despite the recognition that it has enjoyed for hundreds of thousands of years, he has still not managed to completely displace and replace the corresponding ancient and, obviously, more ancient concepts — about the impermanence of the dead. The fact that these concepts have become deeply rooted in the consciousness of peoples is clearly evidenced, among other things, by the history of anatomy. As cruel as the ancient medics were to the living, they were even more cruel to the dead, treating them in the most heartless way possible: from the moment of death, the body became unholy, and to dissect it, even for the sake of science and the good of all humanity, was considered a sacrilege. It is burned beforehand, and no, in any case, the "ashes" are handed over to the family, and every Greek and Roman, seeing the sacred remains on the surface of the earth, would kiss them with the most holy kiss, at least two or three times. It is surprising that, according to Gagen, in the 2nd century AD, was able to see a holy tomb in Alexandria, and after that he was able to see two holy tombs: one washed away by water and мoтuы, the other an unburied corpse of a criminal, devoured by birds. From Christian times, we can refer to the famous Boniat VIII de sepuluris, published in 1300, which prohibited the removal of corpses and the boiling of bones, considering it a violation of the law. Thus, anatomy was considered a godless and unnatural innovation. Those who are engaged in the latest attempts to restore the ancient custom of corpse burning know that, despite all its rationality, they have to struggle with the same difficulties at the present time.

We know that the perceptions developed by the process of mental development sometimes penetrate the consciousness of peoples and form the basis of many instincts, which are then suppressed, as they say, "by the very nature of things." Such beliefs, among other things, included the very practice of cremation, which now seems unnatural to us. To be sure, it would be difficult to part with and , but is sacred , is established ,and

ancient times, it is worth considering the tragic examples of the destruction of the Yassun people during the elimination of Christianity, and all of which are worth remembering in Goethe's famous poem,

"The Corinthian Bride." A similar example is the current practice of some peoples to bury widows, their friends and slaves — a custom that seems unnatural to us, but is natural where it originated.

If there were no such examples, one might think that our belief in the immortality of the dead stems directly from the 7th layer of the entire universe of nature, based on the most primitive instincts, the denial of which may be the result of a kind of

"mystery" that we are unable to comprehend, which is the cause of all "alienation from nature". In this case, seeing the decay and decomposition of corpses as a deviation of our civilisation from nature, we must recognise the usefulness of the term "matured nature" for the description of the state of mature nature. Similar attempts are presented to us primarily in this form. For example, Golman in one humorous poem mocks us, saying that there is no longer anything that people would not be discouraged on their path to progress: "Everything is used, even excrement and even fat — for the preparation of soap!"

We know that such a situation is encountered among peoples whom we consider, not without reason, to be at a low stage of development, namely among peoples devoted to manibagism. Modern man-eating is a common practice among all peoples. For example, according to Schweinert, the Niang-Niang people use animal fat for lighting. Some peoples prepare the fat of slain enemies from the bones of the slain, while others use it for necklaces, and still others use the bones of enemies to make knives, drills, etc. In Australia, the ashes of the dead, mainly the ashes of parents and relatives, are prepared in the form of drinking vessels. It is known that the Tamargan built even large structures and permanent vessels on the way to their bloody conquests. A similar structure existed in ancient Memsu, between the amphitheatre of Tsompanthi and the motor, where the entire population was washed with sacred water. In Guinea, a temple was built in a similar way near the city of Bonny. All

examples of corpse use are closely related to cannibalism.

If we assume — and we have every reason to do so — that our present era was preceded by a period of barbarism, it seems that the well-known phenomena which on the one hand are associated with overdevelopment, are also associated with underdevelopment. Indeed, it is not difficult to find many similar examples in the history of literature, and it is not uncommon to hear about the cyclical nature of literature, the periodic repetition of the same phenomena in the history of civilization, etc. This view stems from a superficial understanding of events, without delving into their inner meaning and without understanding the consequences. The true meaning of each event in history is determined by the time and environment in which it occurs, rather than by external factors, which, of course, cannot help but repeat themselves constantly throughout history. — just as in the most common of dreams, we constantly repeat the same phrases.

Leaving aside direct references to the mania of the current globalised world, and relying in this regard on what I have written in the book "Cannibalism in the 7th century," I will focus here primarily on examples of the use of various parts of the body for purposes other than consumption. These three examples may be sufficient evidence in themselves, but among the current Muslim peoples, the principle of the impermissibility of eating dead meat did not originally exist.

First, let us consider what Herodotus tells us about the customs of the Scythians.

"With regard to war," he says, "they have a custom. The Scythians eat the flesh of the first man they kill in battle. He carries the heads of all those killed by them, for by bringing the heads, he gains the right to share in the spoils they have captured, otherwise he loses that right. He skins the *голова* (Сми) in the following manner: after cutting the ears, he takes the *голова* in his hands and shakes it (and *можи*); then he cuts the meat with the help of a knife and hammers it (if possible) with his hands. Having cut it in this way, he takes it and eats it like a potion. He puts it in the mouth of a horse, rides on a motorbike, and rides (with a smile). For he has more such powerful horses, that

It is more comfortable. Many of them wear torn clothes, even without sleeves, sewing them together like tights. Many ~~cut~~ tear off the right hands of dead enemies, along with their nails, and use them as weapons. The dead can be found lying stiff and motionless, perhaps the most motionless of all due to ~~his~~ condition. Many, having torn off the skin and stretched it (spread it) on poles, ride on it. But they have no mums. With the 70ХОВЫ themselves (i.e. уерепами) — not all of them, of course, but only their most bitter enemies — they act in the following manner. They cut off everything below the eyebrows and burn it (the remaining part of the uerepa). The poor are buried in this form, covered with a raw sheepskin coat on the outside. The rich also cover the meat, but in addition they cook it from the inside and eat it in this form instead of washing it. They do the same with their own relatives, if, in a dispute, they prevail over them before the court. When they meet with particularly respected guests, they bring them gifts, that is, they give them gifts, adding that they are relatives who fought in the war but were defeated by them. This is considered a sign of kindness among them.

Regarding the 7th place, I already have something to say in my "Cannibalism", where I have already given explanations about Apogone, who is stripping Marcia, and Aline, who is fighting with her own father, Paganta, and is trying to stay strong during the battle. At the same time, I also refer to the opinion of Higani, who, confirming the existence of cannibalism among the ancient Jews, cites, among other things, the testimony of Jonah Cassius that during their uprising under Emperor Hadrian, the Jews in Cyrene killed the Greeks and Romans ~~and~~ put on the skins they had stripped from them, which in turn resembles the sacrificial offerings of the Ateems.

Herodotus' description is confirmed by the very circumstances in which it is conveyed, and it is impossible not to think that, visiting the ruins on the northern shore of the Black Sea, he could not have seen the objects he describes: the ships, the potency and the power of the Moesians. This is confirmed by the way he expresses himself about the possibility of a peaceful future: "It is possible (actually).

"быха") тоустой и бхестярей" etc., in the context under consideration, it is possible to accept Herodotus' judgement as fair,

and there is no doubt about it.

Without dwelling particularly on the widespread custom of cutting off the hair of the victors and other participants in the games, I will cite for comparison the following passage from the history of the Khemma tribe, ~~what~~ is said that the power of the 7ogov was stripped away from the American dimareys.

"The Abipons, having struck the enemy with a blow from a club, thrust a knife into the dying man, cut off his head with incredible speed, ~~and~~ attach it to their saddles and belts. ~~On~~ they are safe, they remove the skin from the head, cutting it below the nose from one ear to the other, and then carefully remove the skin from the body. They dry and store the skin (cмaчп). Sometimes they also store the skin and use it as a drink. They cut off the lower part of the ear and other parts of the body from the dead animal. The North American Indians are satisfied with one goat... After defeating their opponent, they step on his neck with their foot, grab his hair with their hand (actually, the only hair left unshaven), pull the beard taut and cut it off with a sharp knife, ~~then~~ quickly remove the beard from the head... The Indians of the North America take the hair on their heads with them to their graves, as a symbol of their dignity. The North Americans take them with them in victory, as a symbol of their heroism, dry and paint them, and keep them for themselves. When a military detachment returns from battle, they carry the scalps in front of them, attached to a string of 5-6 feet long; Then the soldiers follow, and behind them come the heroes themselves, raising their terrible victorious cry. Each separate trophy, as well as every living enemy, is marked with a special cry..

Thus, with regard to the removal of the 700 opponents, we see a striking similarity between the Smilians ~~and~~ the Abipons. While the peoples of North America strip the bark from living trees, using only the bark of the 7ogov tree, the Smili and Abiponi first cut down the 7ogov tree. The remaining difference between them is that the Abipones, together with the goat skin, remove the part of the goat skin that is above the mouth. The Smili, together with the 7ogov, tear off the skin from the entire face, not sparing the chin, and even from the upper part of the neck — in short, all the skin with the torn 7ogov, with the exception of the ears. This seems to explain why Smila was not only impressed by her, but also by ~~her~~ genuine potential, which she could wipe away with her hands. At least ~~it shows~~

This can be done without mentioning the writings of later authors, but rather Herodotus himself: "Having made it so, he takes from it something like a pot."

As for the possibility of it being peeled off the right hand and used as a form of punishment, one of Heymann's observations deserves attention here, despite the fact that Heymann generally agrees with Hansen's theory about the monochromatic origin of the Milos. Gansen himself expressed uncertainty about the possibility of comparing Herodotus's passage with another passage by the same author which mentions a gift from the Milesians to the Scythians consisting of birds, mice, sheep, and five arrows. Heymann, referring to Pagan's account of the Monogans, points to the same circumstance, namely that in the accounts of the Kamyans, can be said ~~that~~ about the subject of the poem and its meaning, the meaning of the poem is determined by line 5: for example, depending on the circumstances, the penalty consists of one lash, or one blow, or five lashes. From this, Neumann concludes that if there are five strokes in the picture, then the five strokes represent one object. If this is so, then it is not unlikely that it could be a five-pointed star, drawn with a single stroke ~~and~~ representing, as it were, a five-pointed star. They are used instead of a pen because they have five lines in themselves.

Very unsuccessful explanations were given by Herodotus:

"many, having torn off the skin from the animal and stretched ~~on~~ poles, ride on it," that is, "they ride on their horses." Gansen, attributing to the Scythians — without sufficient grounds — the ability to prepare, like the Mongols, *мумыс*, suggests that the skin, stripped from the entire body, the same vessel used by Milam to prepare mummies, is used by Monogam to prepare various animals for the ~~same~~ purpose. He is not as successful as Kogster, who is stretched out on poles, representing something like a standard. Both of them understand Herodotus as if he were saying that the Scythians travel ~~wh~~ their women together with poles on which they are crucified. But it is more likely that the women were actually crucified: since they were, of course, crucified on poles. However, it is possible that the image of the deity is actually a representation of the deity itself ~~as~~ can be seen in the case of the images of the deities and demons depicted in the paintings in the monastery. namely the images of certain deities and demons, which are intertwined between the drawings in the book. In addition, we

We have reliable information from Pomponius Mela about the Geons: "The Geons worship themselves and their ancestors: themselves with offerings, their ancestors with offerings of blood." According to Herodotus, the Geons were neighbours of the Smians and spoke the Smians' language. Thus, we have in Pomponius Mela a repetition of what Herodotus says about the Scythians themselves: that they sew themselves thick coats from sheepskin, but with all their wealth they "live on their horses."

In the passage under consideration, Herodotus's account of the Scythians' preparation of their horses and their equipment is particularly interesting, an account that is confirmed by other ancient writers. This is all the more remarkable because it is not found among the present-day peoples, but existed among all the more or less known peoples of Europe.

But first, let us leave Smilov and turn to the consideration of all the available evidence for the existence of a similar custom among other peoples who live and have lived in Europe. I would like to mention one custom which, although it does not directly relate to the question of the origin of the word, but in every respect seems to be completely incompatible with our ideas about the immortality of the soul. Here I am referring to Herodotus' famous description of the Scythian funeral rites, in particular his account of fifty dead horsemen laid out on a pyre. I think, however, that it is not necessary to quote Herodotus here in full, but rather to adhere more strictly to my own thoughts.

"The Mo7ixy warey are located at Gerrov in the place where the moropo7o Boris[en (Łnepr) is navigable. When one of them dies, they dig a large four-foot pit here in the ground. After preparing it, they take the deceased, and bury it in the pit, with the belly cut open, filled with salt, garlic, parsley seeds, and umrop, and then sew it up again, and carry it to the other people. They treat the corpse in the same way as they treat the living: they cut off their ears, shave their heads, cut their beards, cut off their eyebrows, and pierce their noses. From there they carry the corpse to another subjugated people; those whom they arrived at first accompany them. Having travelled with the corpse among all the peoples, they arrive at the last subjugated people, the Gerrans, and at the same time at the Mo7ixa. Then, having buried the corpse in a tomb on the hill

Savvan et al. It seems that the exchange of money with horsemen over the grave seven days after the funeral is a kind of sacrifice. The souls of the dead and the money, by means of their transfer to the grave, go to the deceased. Some Indians place poles with the deceased's belongings on the grave, while others place the bodies of sacrificed animals on the grave. Among the peoples of the North, it is natural to place on the grave the belongings and possessions of the deceased, prepared from its flesh, which is common among the peoples of North and South America and, among others, was also customary among the Monogans. Perhaps this is why we have preserved the custom of the faithful husband who, even in death, does not abandon his wife, as in the legend of Marme-Krapiev, who, when dying, asks his son Shara to bury him. This, in turn, resembles the customs of the peoples of South America, where the deceased is assigned a guardian who does not dare to leave the deceased for a single day. The same applies to the offering of sacrifices after the funeral, a custom that is particularly widespread among the peoples of America and the islanders of the South Pacific, where funerals are sometimes performed in several stages over a period of time after death. In Alim, after death, the deceased's successor reports to him daily on all the events of his own life, and every day a slave is sent to carry out the order.

In order to understand this, it is extremely dangerous to draw conclusions about the kinship of peoples based on the similarity of certain words in their languages, — especially since there are theories about the monogamous origin of the Slavs, — I will quote the following description of the necessary custom from Paton, which is taken from Nebbo's work "Historical Time". This custom seems to be more similar to traditions of the Smilians, but at the same time, the assumption of kinship and similarity is completely unfounded here.

After death, traditional rites are performed. The bones of the deceased are carefully separated from the flesh and hung high on tied branches and poles so that they dry out and are protected from rain and wind. (It is clear that this is a primitive way of preserving a corpse, and therefore, the deceased). The repulsive work of cleaning up the corpse is done by one person.

When a respected woman dies, and after she has been cremated, the Patachons walk around the tent wearing fur coats and with their heads covered in soot. In their hands they hold wooden poles and mops, sing mournful songs and beat their chests, so that the Banihusy, i.e. hostile spirits, will be frightened and flee. (At the same time, they also inflict wounds on themselves in the name of the gods). The horses are killed (or suffocated) so that he can ride them in the afterlife in Aghuyus Mapu, i.e. in the land of the dead. After a year, the corpses are turned into animal carcasses and placed on the beloved horse's grave, which is left untouched for a hundred years. With their souls thus transformed, the dead travel for a long time until they reach the true grave where their deceased loved ones are buried. Here, the bodies are brought to their final resting place (in most cases, they are in a living tomb) and are placed side by side using ropes. Then they are dressed in fine clothes, adorned with jewels, feathers and other ornaments, and placed with other corpses in a four-cornered pit. They also place the weapons of the deceased there and set up a monument to the dead, standing on their feet and supported by their hands. Sometimes they revive the dead on the grave. It is likely that Patagonian tribes used to bring sacrifices in ancient times — at least in important cases and for important victims (by strangulation?). An undoubted custom is to inflict wounds on oneself in memory of the dead.

What strikes us most is the barbaric treatment of corpses, placed on the ground, a treatment that can be compared to burning at the stake and crucifixion. Among the Persians, Semitic peoples and everywhere else where these methods are used, they have the meaning of punishment and serve as examples of exemplary death. V Smilov considers this custom to be all the more strange because the "victims" were not slaves, but free Smilovs. It is enough to note that many peoples consider it unseemly even to leave the dead to be eaten by dogs and birds. This will become clearer if we consider the concept of sacrifice. Sacrifice, which is essentially a rejection of the supreme power of God, represents a gross violation of material law. As a remnant of ancient times, it cannot be denied that it is unfounded and even sacred to the dead *теѧа*, it retained its primitive character in

The rituals of the latter days continue to exist among those peoples whose beliefs in the afterlife and the resurrection of the dead have not changed significantly over time. That is why the current custom represents such a contrast between the image of the sun and other gods on the one hand, and the peaceful participation of the people on the other. The same applies in particular to the planting on the tree and the crucifixion on the cross, so it is likely that both originally had the meaning of sacrifice.

3. Human sacrifices were performed in various ways: in the temple, in the temple courtyard, in the temple, and in the temple courtyard.

Of all the above examples, the practice of sacrificing dead animals is particularly widespread in various parts of the world. We have already encountered this in South America among the Abipones. There are probably many similar examples among non-European peoples. But we are more interested in similar stories about peoples who live and have lived in Europe.

Usually, on this subject, they refer first of all to what Herodotus himself says about the Issedones, although it is doubtful whether this information can be taken literally. Here is what Herodotus says about the Issedones: "When a man dies, all his relatives bring him a domestic animal; then, after cutting up the meat and spreading it on a table, they spread it on the table and, after the death of the master of the house, mix all the meat and serve it for food. As for the woman, after washing and dressing her, they carry her and then turn to her with the sacred object, arranging (for them?) a series of sacrificial offerings. This is how a son celebrates his birthday, just as mothers celebrate their daughters' birthdays. Similar information has been preserved about another, unknown to other sources, people, Panech, specifically in one of the excerpts from "A Collection of Samurai Customs" by Himogai Lamacmo7o: "The Nibiyu Panebas, when one of them dies, bury him, but they cut off his head and, after praying, place it in a shrine." The custom of preserving the bodies of relatives is especially well known among the inhabitants of New Eeëndia, but it is also found among other pagan peoples and in America. In Europe, we find something similar among the ancient Gauls. Theodosius of Cyrene and Strabo report the following information about them, which appears to be based on the same source: Posidonius of Rhodes (referred to by Strabo), who lived in the second half of the second century and the first half of the first century

First century BC. Specifically: The Gauls cut off the heads of their fallen enemies in battle, tied them to the necks of their horses, returning home with victorious songs, they hung them on the wall at the entrance to their homes. Posidonius himself saw such decorations in many places. The heads of the most notorious enemies were preserved in honey and stored in chests. When buying such a thing, the owner usually added to it, so that he himself, and not the seller, would get more money for it, and so that they would not sell it. Others boasted that they would not sell it even by weight. At the same time, Strabo himself that it is customary to weigh down the neck of a horse with the heads of slain enemies when returning from battle, then to place the heads at the entrance to the dwelling, which is especially common among the northern barbarian peoples. The dark memory of such customs seems to have survived to this day in various forms. In all these cases, the head has a relative and, of course, a more or less sacred meaning, and often takes the place of the mummy itself. This, of course, does not prevent us from assuming that the sacred relics kept by the Issedons in shrines were separated in the form of ashes, similar to the ashes of certain venerable saints, about whom we will speak below. This assumption, however, finds no direct confirmation in Herodotus' writings. However, in the works of Pomponius Mela, we find information that

"The Issedones prepare their parents' graves in the same way, and their mothers prepare the graves of their closest enemies," This may simply be a confusion of two passages from Herodotus that we have quoted, about the Milesians and the Issedones, and, more likely, a deliberate distortion of the latter.

We have sufficient evidence of the existence of other peoples, but they are precisely those mentioned in our sources.

Nivius discusses the legendary name of Boius, who, after a decisive victory over the Romans (in 216 BC), and brought the armour and helmet of the Roman commander Postumius to the temple, where they were placed in a sacred vessel, used in solemn ceremonies, and at the same time kept in a safe place, and the sacred vessel, used in solemn ceremonies, at the same time to be used by the priests and those who served in the temple. Sigen Itam mentions in passing the custom of drinking from a cup and a spoon, which are placed in the vessel. Ammianus Marcellinus speaks of the Sordic people who lived in Phrygia at that time, who, according to legend, were a fierce and cruel people.

They sacrificed themselves to the gods and goddesses of war and greedily drank the blood of their enemies.

Pavel Лиамон (who died in 800 7.) recalls that he himself saw the ruins of the famous city of Rathis and Rahis prepared by the murdered Kunimunda, and by Agboin (died in 574), who forced his wife Rosamunda, Kunimunda's daughter, to drink wine.

Something similar, as is well known, is reported about the battle of Krum. In his recently published book, Iremen describes in detail the campaign and the defeat of the Byzantine emperor Himilcor. "After two years of preparations, Himilurus, at the head of a large army, entered Bulgaria again. and fought fiercely for three days, defeating Krum and rejecting all offers of peace. However, he was not destined to return home. Krum decided to block all the passes in the Balkan Mountains. Himilop saw that he was surrounded and outnumbered on all sides, and said: "Do not hope to save yourself by fleeing; we will turn into birds!" On 26 June 811, at dawn, the battle began. The entire Byzantine army was destroyed. The emperor and many noble Greeks were also killed. No one was spared. The victorious emperor will bring the body of the unfortunate Himilora to the temple and display it for many days. Then he will send the silver to be repaired and will not be able to attend the feasts with the noble boyars.

From our history, we have information about the peasant Kyp, who, having defeated the Russian peasant Svyatoslav in 972, and was defeated by our ancestors.

It would be remiss not to mention here Byron's poem, which was inspired by this very event. "Gardener," Byron muses, "mopping the floor, our uerepa, probably belonging to some cheerful monk of the Newtsdmo7o Abbey at that time, when it had already ceased to be a monastery. Struck by its grandeur and the fact that it was so well preserved, I had the strange idea of making it my own. I sent him the city, and he returned to me from there, refreshed with a colourful robe like a peacock's.

Hamone, I don't want to mention it even in passing, but recently, in the ruins of pile dwellings in Switzerland, two moulds of wine presses were found, which, according to experts, were used for pressing grapes; and a similar vessel was found in the Rhine province.

We encounter this custom among various peoples, including the Germanic tribe of the Nanobards. In order to prove that the example of Agobina cannot be dismissed as an anomaly, Grimm & Aventip's "Germanic Antiquities" (1534 7.) as follows:

"The bodies of enemy leaders killed in battle are not buried but are hung up and given to drink on feast days by those who killed them in open battle. This is done with great reverence and respect, just as the monks in Berzberg still do with the relics of St. Sebastian, and the monks of the Lower Monastery in Regensburg with the relics of St. Sebastian. A son must not sit alone with his father, nor must he be given to drink the sacred wine of the enemy before he has killed the enemy in open battle. From other sources, Grimm concludes that in Trier, monks from the monastery gave St. Theodora's wine to drink, and that in 1465 they gave St. Quirinus' wine to drink. He compares this use of the monk with the examples of ancient customs and also compares it with the use of monks by the ancient Greeks.

The basis for this conclusion is convincing, given the place of Piniya, where he talks about the use of weapons against various enemies. "From this we can conclude," he concludes with satisfaction, "that this kind of thing is possible? Who can be considered guilty when poison is clearly an innocent remedy used against evil? Let us assume that such rituals were invented by barbarians and primitive peoples. But has not Gremy turned everything into his own art? There are studies by Lemurita (in which it is said) that in some cases there are more serious crimes, in others — friends and enemies. Apogonius writes that in the case of a violent death, the most effective remedy is to bury the body in the ground. He says that under the ground, the soul is tormented by fire. Artemon prescribed drinking fresh water from a well that had been killed but not burned to prevent poisoning. Antei, on the other hand, invented a remedy made from the ashes of a person who had been killed by hanging, to protect against rabid dogs. We can verify this information with the help of ancient medical texts that have come down to us in their original form. Crimonius Naph, who lived in the 1st century AD, speaking about ways to protect oneself from falling ill, says that Some drink their own blood in this way and

take three doses (gems) over a period of 30 days and will die." Quintus Serenus, who lived around 200 AD, advises against the same practice, recommending instead to drink rainwater collected in an abandoned well.

Thus, examples of this kind of utopia, reminiscent of the harshness of everyday life, are found among all peoples. With regard to Savyan, it can be assumed that the fat obtained from this animal has the property of destroying and even in modern times there are cases where people who have committed crimes have been brought to justice because they thought they could take advantage of this property when committing their crimes. Such superstitions are not, however, particularly important to us, since they can be easily dismissed, like many other superstitious rituals. Be that as it may, in any case, there is little doubt that here we are dealing with a belief that is closely related to those discussed above. But how can we explain such beliefs? What is their origin?

P. M. Grimm was the first to pay serious attention to these issues. Speaking in particular about the use of uerep instead of uash, he, as usual, does not rely on historical data, but cites analogies from folk tales, beliefs and customs. He gives the following example from the legend of Garin le Loherain (German: Lohengrin). Herbert built a cathedral ~~buried~~ Froment in it. Out of respect for his bravery, he decided to try to find the most beautiful of them all, to place it in a frame and display it in a beautiful setting, so that it could be seen in one place, having moved the frame aside. Fromentin, son of Froment, was Herbert's friend and showed him the frame, not knowing that it contained the treasure. Once he found out, he became Herbert's enemy, despite the fact that the latter assured him that he did not do it to mock him, but out of love for him. The second example given by Grimm is not a convincing argument for the existence of such a custom ~~the~~ among the Germans. Bund, the son of a Germanic god, kills both sons of the Swedish god Hiddad out of revenge, takes their hair and sends it to Hiddad, turning it into silver, and the seven poisoned milk jugs for his wife (i.e. seven milk jugs, set ~~in~~ silver, according to Grimm), and the necklace for his daughter, which he additionally embellished, having previously filled it with honey. Hamonete, Grimm

He quotes Ra7nara in his book about Kram: "We will drink beer and eat u7yубyения черепов."

Based on the historical data collected by the Grimm brothers, I have come to the following conclusion: "Obviously, (initially) the dead were buried with their belongings; in a similar way (subsequently) and preserved in memory, with great care, by friends and relatives. Drinking from them is considered auspicious and beneficial, and it is permissible to do so during the holiday season. In this way, the ancient custom is sanctified and loses its significance. It seems that for the first time, people are rebelling against it, observing the requirements of more humane feelings.

It should be noted, however, that the data on which Grimm's conclusion is based does not provide sufficient evidence. Here is an example that is all the more important because it demonstrates the closest connection between the custom in question and manibism. In the song about Atthi, Gudrun, in order to take revenge on her husband, kills her two sons, born of him. "Here they are," she says to her husband, "take them: I have brought you their warm blood. Their hearts have been burned by me on the pyre (and I have eaten them). I give them to you instead of your own hearts. Eat them all and leave none. ~~Them~~ greedily, and may you have good teeth!" It is known that in 3dde, in Hibe7y7ax and in silent folk songs, such harsh words are often encountered. It is no wonder that in 3dde, the following words are uttered by Fri77i: "You (Odin and Nomi) ~~Whenever~~ mention your adventures before the people. You, Ases, who lived in ancient times, should not reveal your deeds before the people." In view of this, it will be appropriate to consider the remnants of the most primitive dimity and in the well-known representation of the heavenly vault, uerepem, 7or — mostiami, semni — the flesh of Imir, and also to pay attention to the fact that that, according to Russian tradition, the same spirits are present, and that in the German language, the word "spirit" is used to refer to the brain, i.e. the mind.

4. *Pyccar, the man-eater, is a mystery. Coomvemcmvuyushar, the German fairy tale. The fairy tale about Vasilisa the Beautiful. Мерепы и kosmu chelovechecskue in kulme баба-Pru.*

After what we have discussed above, we are particularly interested in the data from the songs and poems that we are now using to support our argument. At the same time, I must note that, having studied folk works of historical significance, I can cite the following, which, in my qim, is

in my "Cannibalism" I have already quoted the following song:

In my "Cannibalism" I already have a reason to quote the following song:

Р is rum, is по7 моровать смогу, Is
буjno 7оховы яндовустую, Is 7yas
е7о я уару сохью,
I will brew beer on the stove, (var. I
will cook meat on the stove) And I
will be happy, I will talk to my
friends, My friends and my sisters, I
will say something unforgettable:

Oh, and there too:
I sit on my bed, I lie
on my bed, I bring
my bed, I cover my
bed.

And who is before me,
who is my beloved?

No one else is sitting there. Only my
friend is sitting there, My friend, my
sister.

— "And I say to you, brother,
Товариваха, Do not go, brother, late,
late, late, late."

Referring to what I have said about this song in "Cannibalism," I can justify myself here by quoting the following lines by Khomyamov, written about it. "It is impossible to deny its authenticity, even if it is only local, but the same song has been recorded in other areas, and it is quite common in the Belomor-Kola region. There is no reason to assume that it is a recent invention, either in tone or content: the mention of the sad mother seems to point to its antiquity. Categorically rejecting the everyday interpretation of this song, Khomyaov sees in it "an enchanted and enchanting fairy tale, in which a girl sits on the scattered bones of the man she killed (also divine) in a fairy-tale manner."

The main reason for the concept, which I have come up with myself

Hamamov's interpretation of this song lies in the assumption that the woman, having fallen in love, kills her own "beloved," contrary to what I have already stated in my opinion. Not seeing any passion in it, he was probably right not to call it "a passionate expression of her passion, brought to a frenzy." However, it is not possible to assert that "this song has neither meaning nor explanation" or that it is "psychologically impossible". It is very possible to understand it psychologically, if we attribute its origin to a time when mania existed in its purest form, and the references to lami in the song are not in themselves reprehensible.

I can now confirm this assumption with one song that contains a variation of our song. I will quote the song in the form in which it is transmitted by Krem in

"Introduction to the History of Consciousness," which appeared at the same time as my "Cannibalism."

There was a story about a young woman who brought many young men to her father's house, asking for her hand in marriage. Among them were two young men whom she particularly liked. Since she could not marry both of them, she decided to marry one of them and reject the other. The one who was rejected thought to himself:

"If it weren't for my friend, the choice would be mine. I take her, and she'll be mine." No sooner said than done. Once, when my beloved was hunting in the forest, another hunter killed her in a cruel manner. Koropevna was furious. But she didn't show it, deciding to avenge his death. She decided to commemorate her beloved (and her mother) by having a statue made of her, dressed in a robe and holding a dagger. and from the most beautiful of them, in order to always have her before her eyes, she decided to make four precious candlesticks; and from the seventh, a knife; and from the remaining precious stones, she made herself a belt embroidered with silk, gold and draped mamni. After the second moropevi, he turned to her with his proposal and asked her not to delay her answer. "All right," replied the moropevna, "Come tomorrow for dinner; I will prepare you a meal; if you manage to solve it, I will be your wife; if not, you will have to leave." "What kind of riddle could I possibly solve?" thought the young man to himself, and on the appointed day he appeared in the evening. At that moment, dinner was already being served. Koropevna sat on her stool, girded with a silver belt, drinking from her cup.

уаши, and on the hundredth day, seven stars in four constellations. After dinner, мороґевии asked to sit down. "Listen and answer:

I sit in love, I love,
I am surrounded by love,
And I drink your health with love."

"You are beautiful," said Morogevu, "you couldn't be more beautiful. Sit on my lap, I will embrace you with my arms, look me in the eyes and kiss me, and your dream will come true: your love is mine." "Your answer is wrong," said the girl, standing up and sitting down on her stool: "But I am sitting on the legs of my love, which you are killing in a cruel way." Leaning forward on the candlesticks, the belt and the cup, she said: "But I am looking at the cup of my love; here is the belt of her precious waters; and here is her cup, from which I drink your health. — В отомґение: ґоґова са ґоґову!». Немедґенно she cosvaґa her sґуґ, моторые, схватив мороґевииа, отрубии ему ґоґову. Koropevna decided from that moment on not to go out with any man and to remain unmarried for the rest of her life.

Зґу сmasmy Крем gives an example of everyday life. According to Крем, its main idea is to show that in the old days, the dead were buried in their homes. On the contrary, it seems to me that that the mash conveys a separate episode of the ancient mash, the main idea of which cannot consist precisely in the fact that at that time it was not considered particularly important. Interest would probably be focused on the character of Moropevna, on her boundless love for her beloved, her compassion after his death, her wisdom, revealed in her ability to come up with such a cunning plan. But whatever the case may be, it is important for us that Kreme does not deny the everyday occurrence of such situations. He makes it abundantly clear that the use of uerepov instead of uash was common in Germanic and Slavic languages. However, he considers the question of the origin of stoґo to be irresolvable. With regard to Slavic, Kreme finds it possible to admit even borrowing from Milov.

I believe that we now have sufficient grounds to reject Smilov's claims. In particular, the Russian song mentioned above, despite its fragmentary nature, exudes a certain naivety, presenting cannibalism in its most primitive and, one might say, innocent form. about the theft from друґоґо the people, тем боґее, есґи стот посґедний считатґ

It cannot be foreign. On the contrary, everything leads to the conclusion that our song should be seen as one of the most valuable remnants of ancient times — the time before the separation of the Indo-European family. With a certain skill in interpreting folk legends in conjunction with historical data, and, moreover, with a desire not to distort the meaning of the data, we find many clear signs of the existence of manibagism among all Indo-Germanic peoples: the Indians, Greeks, Romans, Celts, Germans, Slavs. Also in the Eendawest, memorable especially wise in the context under consideration, we find the following:

*"Создатель! When бывают чисты те люди, о чистый
Агурамазда, которые ели труп мермвой собаки или мермвого
человека?"*

Agurmazda replied: "We are here, O people of Saramtsa."

"The people are created for a purpose."

Itam, the question is not whether our ancestors were maniacs. They undoubtedly were. The question may be whether it will remain so, and in what form, and whether, given the circumstances, the people will remember the many stories that testify to him. With regard to the Slavs, these questions can be formulated, for example, as follows: Did the Slavs practise manichaeism after their separation from the Germans and the Slavs, and if so, to what extent?

Having answered the first and second questions affirmatively, one can conclude that which leaves doubt about the origin of one of the two names to which it refers. Here it is:

Guye, Guyenmo, are you
Boyma?
No quarrels, no arguments,
no dampness?
— Not cooked, not baked, not
raw:
Boymo went to the village of Za
7o vovmi.

Guu and Boimo are two neighbouring villages in Ganiya, speaking the same Rusyn dialect, but differing greatly in character and unable to get along with each other. Boim is a worker, uneducated, but hard-working; Guyu, on the contrary, is brave and courageous, but stubborn. A. A. Koubinsky, in his motorboat, agree with the song quoted above, quotes Guyu with Russian words, meanwhile, Mam Ba7иxeviu, according to 7. Kouyбинcкo7o, one of the most prominent figures of the 7th century, with their descendants Vsov, in the domasate, the weight of the domasate is given to them.

Without going into detail on this issue, I will try to summarise some other data from our literature, which testifies to the existence of witchcraft and witchcraft practices. By this In e a n specific examples of the use of various objects, leaving aside all other cases and more direct manifestations of witchcraft.

In this regard, the well-known Russian tale about Vasilisa the Beautiful is of particular interest. Alanasev says about it: "The image of the sun, whose rays shine and burn, is very significant: it is based on the most ancient prehistoric connection between the concepts of darkness, light and fire (see "Post-Bossrenia" I, p. 153). Vasilisa the Precious carries a burning torch, and the motorcycles light her way among the newcomers: This reminds us of the image of the troubadour Bertram da Borneo in Dante's Inferno: he carries his own torch, separated from the body, and lights the way with it, ~~le~~ a star".

The poem reveals the well-known lack of power in Alanasev's work, which is clearly expressed in the very title of his work, "Post-war reflections on nature." —a deficiency, unfortunately, common to all contemporary scholars. Considering folk tales to be postmodern, they treat them as postmodern works; despite their obvious efforts, they cannot penetrate the idea that what is now considered to be the result of post-utopian creativity which at other stages of development may be achieved simply through observation and dry, methodical work of the mind.

This explanation of the self-evident nature of folk tradition is supported by Alanasev and confirmed by with the help of on "the most ancient

the prehistoric connection between the concepts of "seeing," "light," and "understanding"! However, the connection between these concepts continues to exist to a certain extent today — it exists in the concepts of modern educated people. Meanwhile, we are unable to come up with something similar on our own, without resorting to folk "wisdom". The people's imagination must be preserved, as it is the source of creativity! We owe our education to this imagination! But we must not allow the opposite to happen, that we become prisoners of that primitive crudeness of rights and concepts, where such things can be considered simple truth, and they seem so obvious to us precisely because we ourselves have already developed a "post-truth" attitude towards the subjects of our scientific research?

Such calculations are not based on fiction, but on reality, reflecting the harshness of ancient times. They have come down to us in their primitive form, and we owe this not to the creative genius of the people, but to the absence of such creativity. In the case of Bertrand de Born, the original meaning is indeed obscured by the later invention; in "Basilica Premposta" he appears in all his glory, but at the same time in all his crudeness. In fact, this work is extremely self-conscious in its primitiveness. In my opinion, there is not a single word in it that could be considered fiction. But in its essence, its content is as follows:

Basina's mother, dying, leaves her a mummy, taking it out from under the blanket: "Keep it with you and don't let anyone touch it; and when you need advice, give it something to eat and ask it for advice." Basigisa's father marries a widow who has two daughters. Maecha and her two stepsisters, envying Vasilisa's beauty, which grew more and more every day, while they themselves became uglier and uglier, decided to torment her with all kinds of work. But it is in vain: she does everything with the help of her mother. Basilisa herself, as usual, does ~~not~~at, but leaves the most delicious food for her mother, and in the evening, when everyone has gone to bed, she creeps into the barn ⁷where she lives (separately from the family?), and feeds her. Once, her father left home for a long time, ~~the~~ mother moved to live in another house in a sleepy village. В ⁸уѣзѣ on the edge of the village is the house of Baba-P⁷и (cf. ууѣзѣиит Ба⁸с⁹і¹⁰ісі¹¹сі¹²на мум¹³ѣ), she did not allow herself to be disturbed (там!) and she did not let anyone in. In autumn, the mother gives all the girls work to do: one has to carry water, another has to weave, and Vasilisa has to spin (and it is possible to

To be precise, three times a day, ~~in~~ the morning), then clean the whole house, take one of your friends to extinguish the fire so that it doesn't spread, and work by the light of the motor. "What shall we do now?" said the girls. "There is no one in the house, and our lessons are not finished. We must go to Baba-P7e!" The girls' voices are heard, but they have no light: one, because she is afraid, the light from the bug, the other, because she is shy, from the spi. It was time to go to Baba-P7e. She first went to the kitchen (and here she has her own kitchen!) and put a prepared dinner in front of me. Kymoma ate and drank, and she had two candles (there!). 'Don't be afraid,' she said, "go, they will send for you; just keep me with you at all times."

Leaving the house early, she first meets a white horse on the road: the horse itself is white, dressed in white, with a white saddle and white bridle, and dawn is breaking in the yard; then it is bright, — ~~and~~ it was already light. She went to the gate of P7i-Baba's house: there was a fence made of wooden planks; on the fence there were seven posts with hooks (tam!); at the gate, instead of ropes, there are chains, instead of sabres — rumi, instead of samma — a mouth with sharp teeth. The horse gallops — and night falls. But all the horses' hooves shine, and the whole field is lit up, as if it were daytime. A terrible noise is heard in ~~the~~ trees are shaking, dry branches are crunching; Baba-P7a rides out on her horse, riding in a cart, waving her pestle, helping with the harvest. She asked Basini to prepare dinner, but she was late and did not come, having been distracted by ~~the~~ who were on the sabre. After eating, Baba-P7a asks Basini to clean up the next day, a quarter of the wheat from the barn, and goes to bed herself. Early in the morning, the old woman woke up, got up and went out ~~in~~ the yard: the fires were dying down, the sky was turning white, and dawn was breaking. Baba-P7a went out into the yard, sat down in the mortar that appeared at her whistle, along with the pestle and the pestle holder, and left the yard when the rider appeared. Meanwhile, Vasilisa is preparing a new meal from Baba P7a's dinner leftovers. Eato mumma fulfils the old woman's difficult task, so that during the day Vasilisa can examine Baba-P7i's house at her leisure, which amazes her with its abundance in everything. Baba-P7a appears and remains satisfied with her. At the old woman's command, "My dear friends, my dear friends, take my wheat away!", three pairs of hands appear and carry the wheat away from the house. Dinner follows as usual, and a new task: to clean the floor with a broom. The old woman follows suit.

Once again, Vasilisa is satisfied and believes her "words" and is convinced that her mother will squeeze the juice. In conversation with P70ю-Баба, Vasilisa asks her about the things she saw on the road. "All my signs are true," the old woman replies, "the day is clear and the night is calm. "Well, you are asking me about what I saw outside the yard, not in the yard: I don't want anyone to take my things out of the house and steal them."

Having taken one piece of wood with seven holes, removed ~~from~~ the fence and placed on the ground, Vasilisa carries it home to her mother's house. Unfortunately, since then, Vasilisa's mother has had no luck: they cannot afford to buy it themselves, and the one brought by the neighbours is immediately taken away. They hid in the barn, but the neighbours found them and took them to the police, and there they are! They could hide, but they won't run away — the fire is everywhere with them, and they are burning: in the morning it completely burned them in the house; only Vasilisa was left untouched. ~~The~~ next day, Vasilisa packs her things and leaves to live in the city with an old woman. There, she finds a needle (yes!) and threads it with such thin thread that you could thread it instead of a needle. Through the old woman, he learns about this, falls in love with Vasilisa the Beautiful, and marries her. Vasilisa lives happily ever after with the old woman, her father, who has returned from his travels, and with my mother, whom she carries in her heart throughout her life.

At this point, we are faced with an obvious contradiction between the two versions of the same basic legend, which must be and is explained by the surprising primitiveness of each of its parts, and by the complete absence of those images that inevitably appear in most cases due to the mixing of different legends. I will note the most important points in it briefly, but I will dwell on some of them, for a detailed examination of the whole would require an extensive treatise.

Basilica Premrasnaya and her two sisters, i.e., apparently, morning, day (and evening) and night, correspond to three vskadnams: day, evening and night. Maecha, mumcha, Baba-P7a and the old woman are obviously images of one and the same being, governing the parts of the day (and sometimes the year). In the text, especially in the description of Baba-P7a's life, clear traces of the ancient myth of the goddess have been preserved. There are probably no post-Christian elements in the entire work. At first glance, however, one might think that there are some.

For example, in the description of the three horsemen. But that's not quite right. If the white and black horsemen are called "day" and "night", then it should be understood in the same sense, in the same way that the red horseman is called "war"; i.e. those who stood, perhaps, originally in their place, similar to those who originally did not see daylight and did not see darkness, but were the very sources of light and darkness, they were the guilty ones for the appearance of phenomena, which are represented in this case by vultures. With the passage of time, imaginary beings become non-existent in reality, their names acquire their current, figurative meaning: instead of being causes, they become effects. In a similar way, for example, the concept of "spring" probably appeared from the word *vas* in the meaning "to dress". It is filled with flowers, the air is filled with scents, etc. These phenomena in combination (even if they do not correspond, of course, to all the features of our scientific concept of "spring") can be explained by the appearance of a special light, in the sense that light is explained by the appearance of a luminous object. But, one might ask, what is spring, how does it look? Most likely, it is a maiden, wearing a wreath and flowers. She is surrounded by flowers: probably she herself is dressed in flowers. This impression is reflected in the dressing up of Nya (i.e. spring) among the Belorussians, Lodo among the Serbs, Pirpiruny among the Greeks, Maibraut among the Germans, etc. Sometimes, based on various other considerations, they imagine themselves to be guilty of spring. There, for example, in one German fairy tale, representing one of the many variants of our fairy tale about Vasilisa the Beautiful, a little girl goes out of curiosity to the witch's house, ignoring her parents' warnings. The witch (Frau Trude) asks her, "Why are you so sad?" Trembling with fear, the girl replies that she met a man on the road. "That's why." "Then I saw a man with a gun." "That was a hunter." "Then I saw a man with a knife, a butcher." "That would be a butcher." "Oh, Frau Trude, I am very frightened: I am standing in the room and instead of you I see a woman with a black hat." "Then you saw a witch in her real clothes: I have been waiting for you for a long time; now you must shine for me." Having said this, she turned the girl into a goat and threw her into the fire. When the fire died down, she sat down and, leaning on the fire, said: "Bright light!" — In accordance with the representation of spring by a young man, there are spring rituals in which a girl is replaced by a young man, Maikonig. In a similar way

Many customs and rituals appeared, which were associated with agorism, but in reality had no connection with agorism in terms of their origin, i.e. with the deliberate and deliberate expression of a well-known idea.

In any case, with regard to "The Basics of Premrasnaya," it is not difficult to see that it presents a multitude of real values, and that it should be considered not as a collection of postmodern tropes, but as a serious reflection on that mysterious deity (identified in other contexts with the deity Semina), which governs the manifestations of the times of day and night and thus becomes responsible for the life and death of all nature.

We are particularly interested in the preserved traces of the deity to7o, which corresponds to Baba-P7a, mymoѡma, the old woman, and otuactи the mother herself. Baba-P7i's hut, which appears to be a stranger, as we shall see below, is a hut covered with animal skins, located on a hill; the same hut and house, which has been converted into a dwelling for the maecha, stands at the foot of the hill. These dwellings are probably similar to the monogamous and matriarchal yurts and, in particular, to the most ancient dwellings of the Finns, the motys. The latter are a kind of monolithic structure, made of pine and spruce logs. In the middle of the mota, under an opening left for smoke, there is a oua7. The net mota is covered with birch bark on the outside and is built near the shores of the oser and pem, where the fish industry is located. — Here they crossed into winter nets, covered with moss and reeds. The winter huts stood alone in the forest, and each family needed a large space for hunting, and directly next to the hut was a sleeping area. Apparently, in the case we are considering, the house was crossed in the autumn, "the sleeper was asleep".

Judging by our smas, svyatiny, yavyayushchaya shabrak Baba-P7i, byo omruzhenno sabrom is ueovuecmikh mostov. Probably not mentioned in the text are the aforementioned beliefs, customs and traditions of the people living in the area.

On the sabors, there are sacred vessels. In the sacred vessels, there is (sacred) fire, which is kept in them, and it seems that sacrifices to the deity were made there. The latter is probably depicted in the 7oѡовой, which resembles the сти иерепа: "тумоѡма поеѡа, и 7ѡasa ee сабѡестеѡи, мам две свеити", с ием сѡедует compare

the aforementioned "o7nennaya 7oʁova uerta", as well as the belief that witches have mrasnye 7ʁasa, motorymi they can see well toʁʁmo nou. The lights, shining in the dark, are reminiscent of the old belief that has survived to this day:

"On the motorcycles, besides the usual place, the name of the deceased is written and carved on the motor, relatives arrange a small sky, about a yard high, with shrouds and mamnya, and brightly painted boards. The verses on the shmalum vary: gamapda, mahanay, and simply a large basket with flowers and a bright light. Poor people, instead of shmaluim, place one large porosh with a hollowed-out bottom on their native mo7iʁu, and under it they put unsmoʁmo mamney and between them they put sveu. There is a belief among the Bogomils that every Saturday, and especially from the Resurrection of Christ to Trinity Day, the souls of the dead come to earth — some to ask for forgiveness for their sins, and others — the righteous, to guide their loved ones on the path of truth and salvation. According to an ancient belief, every Saturday, relatives gather at the graves of their loved ones in the cemeteries and in the churches, and the most devout drink wine and pray. On the eve of Bosnesia, and in general during the period between St. John's Day and Trinity Day, the women perform a special ritual on the graves of their relatives, similar to the ancient Slavic trisna. Here they burn all the remains of the campfire and the bonfire; they light the braziers and throw the ashes into them, sprinkle them on their graves; here, in memory of the past, the poor and needy are fed with the food, wine and ramiya (wine-like water) they have brought with them, and the offerings are distributed among them. The men remain on the mound all night and, in the intervals between the offerings and alms, they sleep with their wives in their homes on their native mounds. Let us recall here the Indian version of the story about bringing the offering. In the Catapatha-Brahmana's discussion of Puruvara and Vrvashi — a discussion that is considered, as far as we know, to be the prototype of the story about Proce and Psyche — — Puruva, on the advice of Vrvashi, asks the Gandharvas to allow him to become like them. The Gandharvas reply: "There is no sacrifice, with the help of the motor, by making sacrifices, they could become like us." They take him to their home and say to him: "If you make sacrifices by means of stotra (fire), you will become one of us." If, of course, they were already preserved in ancient times in the 7orshms and uashas, then there is nothing surprising about it, but for me it is surprising.

use and enjoy.

This "enlightened policy" should, of course, be accompanied by real measures to improve the lives of ordinary people. One of them was probably to surround the house with a fence as a means of protection against theft. At least, this is what the existing custom of surrounding the courtyard with a fence to protect it from thieves suggests. With the passage of time, in the imagination of the people, especially under the influence of memories of previous sacrifices, which were undoubtedly accompanied by the deity's "burning eyes", it ~~is~~ and even necessary, to imagine that the seven stars represent seven people living in harmony, as is said in our story ~~V~~asilisa the Beautiful. Probably in a similar way, among other things, the Siamese belief developed, что 7asa especially бѣа7оестивых отшеуьнитов обладають стой способностью по отношению м их вра7ам, всѣдствие це7о и насыбають их Phra-Rusi-Ta-Fai, т. е.

"desert dwellers with fiery eyes." Interestingly, there is a belief in Siam that a witch's severed head can haunt people in the form of a fiery ball. Let us also remember that "living balls" played an important role in the superstitions of the ancient world.

Let us now return to the descriptions of Baba Yaga, which we encounter mainly in Russian folk tales.

In one version of the tale about Ivashka and the witch, the latter appears as a hut on four legs, which smells of rotten meat; the door hinges are made of rotten joints, the walls are made of rotten wood, and the whole hut is covered with rotten bark. How can one explain the expressions "hut on rotten beams" and "house on rotten nails" that are often found in Russian proverbs? which have no corresponding equivalents in foreign proverbs? It seems strange that this is the case, since the isbusha appears in many proverbs. First of all, it is obvious that this Belarusian word depicts a woman dressed in a heavy coat. Perhaps the lower ends of the poles protruding from under the canopy resemble the legs of a moth, sitting on the ground, with the sharp ends of the poles sticking out from under its folds. In this way, the patma can be seen on the roofs of houses in a similar way, and even the extensions to houses are called wings (Flugel, les ailes), not 7оворя

already about трыўях меўнишы. In this case, the turning point can be explained by the assumption that there were two doors in it, which were opened and closed alternately, perhaps in accordance with the movement of the sun, and therefore the turning was not noticeable. In the case of Vasilisa the Precarious, these doors apparently correspond to the following: Baba-P7a looks into the room and sees the appearance of a stranger. There are many songs and poems that mention chambers with three rooms and doors with three doors:

One door is the exit from the palace, the
second door is the entrance to the palace, the
third door is the staircase to the palace...

The people of Florida welcomed the rising and setting sun at their doorsteps. They were delighted that ~~he~~ had built themselves a magnificent monument, Ogani, with a path leading ~~up~~ a spiral staircase, located on the eastern side of the temple and representing a sacred temple. At sunrise, the moon falls into the temple through the main opening, and at sunset, the sun would fall into the second opening, which was deliberately left open, and the Apagati would welcome it with singing and prayers. This happened during the holidays, four times a day. The people helped each other, built houses, constructed monuments, in which sacred fire was kept, the remains of deceased leaders were stored, and three meals a day were served.

Perhaps, at least in some cases, the entire hut of Baba Yaga actually rotated on one leg, similar to our windmills. In that case, it would be understandable why Baba Yaga's hut, or Baba Yaga herself, sometimes appears to be standing on one leg. The courtyard of Emeya in the Russian fairy tale "spins like a windmill". In the fairy tale, it is said that he ~~had~~ a windmill, and when he laughed, sitting on a burning mryatom mon and shaking his own silver courtyard, which stood on a muryia knife, with his violent breathing, and, obviously, representing nothing other than a windmill. It is noteworthy that in the story of Vasilisa the Beautiful, there is even mention of a mill that three pairs of hands must turn, and of a mother who must squeeze the dough. In many cases about Baba-P7e and similar milieus, we apparently have a simple confusion of huts.

its meaning, — a confusion that is natural to allow, since P7 can be interpreted in some sense as turning around. This also explains why in many Russian folk tales Baba Yaga already appears with a hooked nose (megniy vagu), which is engraved in the pot, although the original appearance and shape of her nose were probably determined by other factors. In any case, we cannot be satisfied with explanations such as the one we find in Alanasev's "Post-Revelations": "That courtyard and those bushes are a metaphor (yes!) for walking around. In the minds of the people, connected with the myth, she is likened to a shoe; the blows of the hammer shake the stones and set them in violent motion, and that is why folk tales speak of the stones on which the buildings of Baba Yaga and Emeya spin. Ho7a sta — rooster and soror, which is explained by the fact that in ancient times the rooster and soror were associated with the phenomena of 7rosy (see 7g. XXI for soror). The old people say that Baba Yaga turns on mouse knives, on dog paws, and the god of the winds himself spins on a mouse's knife: the dog is a symbol (tam!) of the whirlwind, the mouse is the messenger of the gods.

Regarding Baba-P7i and the witch, it is necessary to place her on a single, solid foundation, the motor in the popular understanding of the holy P7i can be identified with the mill for a very long time, — there were no windmills or even watermills, but rather mortar and pestles and wooden mills were used. Baba-P7a presides over life and death and all the major phenomena of nature. We can already see this in our understanding of Vasilisa the Beautiful, who is presented as her "faithful servants". In the same way, there can be no doubt that the seasons are governed by the same goddess. When it snows, it is because the goddess (Frau Holle) shakes her feather bed. No wonder Vasilisa is surprised in the house of P7i

"isobiyu in everything." But let us remember that, apparently, even in ancient times, the source of all evil and misfortune was a mysterious woman who repeatedly appears in the legends of various peoples. Let us recall here the well-known magic of Froda, Grotti, and her mysterious magic spells that revive the old and restore their youth, health and strength. This also includes, among others, the legendary heroes-bards of the Magyars, the embodiment of the upper and lower millstones, and also, in all likelihood, the legendary Eampo, who is considered a god by the peoples of Kagava

warring peoples. Sometimes even the same thing, мам истоним пашных бѣа7, resembling a millstone and a mill. This presented, among other things, as a departure from mum, which is considered to be a millstone. Eeys himself, initially бо7 соуша, masyaya

"Megnimom." Indeed, at one time, megniya was one of the most essential and necessary conditions for a healthy life. On the other hand, if P7a has the above-mentioned meaning, then identifying her life with megni should be considered extremely natural.

In connection with the identification of Baba-P7i with a witch, there is also a representation that P7a is sitting in a mortar, pestle (witch's mortar?) rules and kneads with her hands. This applies to the whistling, noise and trembling in the air that accompany P7i's arrival, which is why it is not surprising that P7a is represented as the embodiment of wind and whirlwind. In Nade, near Christiansburg, every year they hold a big celebration in the village of Shimavona and posa bozh, which is also called Bibri (strange and incomprehensible), Adya (fire) and Vpsorando (water). It is a temple, a small, low building surrounded by tall trees. The monks live there, and their duty is to maintain the temple, observe the appearance of the god and serve him. K monu av7u Shima7 gives sna to his sy7a, on mamoy day to expect e7o arrival; he usually appears in poxonoginy. This is immediately communicated to all the inhabitants of the country, and on the eve of his arrival, the people gather at his hut with various offerings and gifts. Then, at 3 o'clock in the morning, a sound is heard in the air, similar to that produced by the wind in spring during the ploughing season. Shimavon arrives at his temple, and the temple and the people tremble. The people fall to their knees and greet the god with quiet prayers. In a similar manner, Fantiev appears in his sanctuary, surrounded by ice and snow, times in a row: each time accompanied by an earthquake, and the trees shake.

It is clear from Vasilisa the Beautiful that the deities depicted in it, the saviours, as we have already seen, all the greatest phenomena of nature, surrounded by an aura of mystery. Baba-P7a "does not love, but she has a son and a daughter." She does not allow herself to be touched by anyone, except for her priestess, Vasilisa. Vasilisa's mother, dying, takes something out from under the blanket and begs her not to touch it, and Vasilisa carries it in her pocket. 3to

It recalls the mystery of the ancient gods and the inaccessibility of certain sacred places. It is enough to recall here the inaccessibility of the temple of Besta to men, and on the other hand, the inaccessibility of the sanctuary of Eeva Nimsysmo to the people: everyone who accidentally entered the latter was turned into fire, i.e. sacrificed, and other animals, Eevs devours them, just as Baba-P7a eats people, just as they say. An example from other peoples can be given here, namely that in Ireland, the Kigdar tribe worshipped St. Brigid, supporting her "eternal fire" with a sabre, which men were not allowed to approach. This custom was abolished, but the remains of the temple were preserved, and in 1290...

Given the mystery and obscurity surrounding Baba Yaga, it is probably impossible to form a clear picture of her appearance in various works of art, but we can now form a rough idea of what she looked like and what kind of deity she was in reality. What the idols and images of the deities actually looked like. Let us remember, however, that they were only images. All the saints seem to have been possessed by evil spirits. In the legends, it is said that Baba Yaga is a witch who, having eaten human flesh, scatters the bones and tramples on them, and then collects all the bones, spreads them out on the ground nearby, tramples and rolls on them, which strongly resembles the trampling and rolling of the bones of the dead. Perhaps, based on the above-mentioned idea of a bridge, the most beautiful bridges are the world of the deity standing (and turning?) on the base of the most beautiful bridges: This may also explain why Baba-P7a often appears in dreams with a wooden leg, which can be replaced with a prosthetic leg. But everything has a dark side. — That is why we can make other, less dubious assumptions.

Particularly noteworthy is the place where it is said that during Basini's absence, there was no one in the house. On the island of Nemno, every year, on a certain day, the carcasses in all the houses are not eaten and are not distributed for nine days, until the morab brings a new carcass from the island of Leego, taken from the sacrificial Apogona. Grimm, on the subject of this custom, gives an account of the celebration of the harvest among the North American tribe of the Krimov: "The celebration begins with three days of strict fasting, during which all the men stay at home. On the fourth day in the morning, the high priest obtains a new, pure fire by friction, after which the women begin to harvest the grain and crops."

We can assume that the memory of the motor was preserved in this place, accompanied by solemn sacrifices: Baba-P7a "еѡа ѡудей мам шыпѡят", not to mention other offerings (ѡюдские мости, сапах иеѡвеиесмо7о meat, etc.). Judging by other Russian and foreign sources about Baba-P7a, P7a-Bure, Bedma, Holle, Trude and others corresponding to her, children were mainly sacrificed. In this regard the three pairs of rum mentioned in our legend are not surprising. The appearance of rum will become less surprising if we assume that rum was sacrificed, similar to what happened with the Milovs, Nusitan and, probably, among many other peoples. In our times, we often see that even parents themselves cut off their children's hair, cut off their tongues, cut off their rumi, etc., fulfilling the requirement of the third gina. But how can we explain the appearance of exactly three pairs of ears? Probably, it is somehow connected with the three types of manes (white, brown and grey). However, it should not be taken literally, as is evident, among other things, from the myth about the "three brothers": in order to prove their strength, one of them has his arm cut off, the second to have his heart removed, and the third to have his liver removed, and they all go to sleep together, intending to return each part to its place and heal their wounds with living water. The severed parts (a truly macabre comparison: a head, a heart, and a leg!) are placed in a basket, but the girl appears to be hungry, sits down, and asks for food. She mutters something about dinner, which she takes out of the cupboard. When the father has eaten, he leaves, and the mother takes out the items hidden in the cupboard. (Obviously, the neighbour ate them, but the real culprit is the mother, who seems to have secretly taken them out of the cupboard while the neighbour was visiting). Here, apparently, the girl takes the place of Vasilisa, the soldier — Baba Yaga, the hut — Yaga's hut, and the three legs — three pairs of legs.

Over time, instead of sacrificing, we should sacrifice. I will not dwell on this question, since it has not been worked out in a reliable way, but I will refer to the following: in one silent moment, there is talk of a self-sacrificing woman; there are tables with delicious dishes, chairs are brought up to them, and a feast begins; but there are no people to be seen: only ghosts appear. In the second scene, a poor peasant, who has many children, receives a gift from his mother in the form of holy water (probably the water of life).

A child, driven by a motor, becomes a famous doctor and earns a lot of money. One day, he sets off for his mother's house. On the first street, he encounters a group of people who are arguing and fighting with each other. "Where does Mum live?"

"Above," replies the metta. On the second floor, he sees many dead people. "Where does mum live?" "Up there," replies one of the fish. On the third floor, he comes across seven dead fish that are trying to climb higher. On the fourth floor, he sees fish in a cauldron, frying themselves on the fire (just as in other times, one child must fry another). Climbing to the fifth floor, he finds himself at the door and sees his mother in the room. There he saw that she was with her children. When he entered the room, she hurriedly got up and covered herself with a blanket (cf. my mother, Vasilisa's mother, takes it out from under the blanket). When he asked her about what he had seen, she replied that everything was fine: on the first day, he argued with his wife; when he accepted the dead bodies, he was covered with grass (Skorzenewurzeln); When he was given the dead bodies of seven people, he ate them. When he asked about the fish frying on the grill, the fish themselves jumped into the pot and served themselves on the table. He was afraid, because he saw his mother with the roaches. "That's not true!" he cried. Then he became frightened and ran away.

Itam, роѡа7аю, cannot be doubted that Baba-P7и is accompanied by неѡвеуестими sacrifices. This can be confirmed by a wealth of data from folk beliefs and corresponding myths of various peoples, on which I will not dwell here. All evidence suggests that the myth we are considering has a profound meaning, and that Baba-P7a was a supreme deity, similar to the "god of gods" Svyatovit, a huge idol standing in a temple, with four bearded heads on separate necks, facing in four different directions and corresponding, probably, not only to the four cardinal points, but also to the four times of the day and night; similar to Triglav, who was credited with power over the sky, earth and hell; and many others. Svyatovit, Triglav etc., are the same images and manifestations of the same God-Bseved. Why does the motorbike leave the courtyard with three passengers? An old woman lives in that courtyard — his mother: "Jed-Bseved," she says,

My son, — clear as day; in the evening he comes home as an old man with a 70-year-old wife, in the morning he gets up as a healthy child and goes out to work as a young man. The old woman is our Baba Yaga. In folk beliefs and rituals, alongside the old woman, or instead of her, there is often an old man.

This is confirmed by the existence of similar beliefs and rituals among ancient peoples. Without dwelling on comparisons here, it is worth mentioning the most prominent (primarily mythological and legendary) examples, such

as Geryon, Cerberus, and others, it is worth remembering the most prominent (primarily ancient and Greek) deities of the Greeks and Romans, in order to see that they are reflected obviously, the very same representations that we have, namely, those embodied in the images of Svyatovit, Baba

Yaga, and similar mythical creatures. For example: Eeys, sometimes depicted with three heads, "father of men and gods"; the two-headed and four-headed Pnu, "god of gods" (divum deus); the ever-changing and ever-transforming god Bertumn, who once took on the appearance of an old woman with a beard; the three-headed "goddess of the dead" Gemat, all-powerful and all-knowing; besides that, they are especially reminiscent of our

Baba Yaga, Besta, Bona Dea, Anna Perenna and many others. I would also like to mention in passing that, like Mam-Bseved, who returned home old and turned into a child, the same is true of the "many-turned" Odysseus

returns home as an old man and becomes young again. It is not surprising that memories of ancient times are associated with the name Baba Yaga and her relatives. In some beliefs, if I am not mistaken, there is even a memory that on the day of her feast, the helpers sacrifice children with meat, not only to their deity, but also to eat the meat themselves, and then, after the feast, to

sacrifice the people, to take their own lives. Hemeumaya Berkhta, corresponding to our P7e, requires that on the last day of the month, meat and fish be served. However, instead of eating other food on that day, she cuts open her belly, takes out what she has eaten, fills her belly with hay, and then sews it up with a needle and thread instead of a needle and thread: other

words, when человек dies, we accept it as normal, мам сиѣно ображение

Berkhta with е7o теѣом resembles the above-mentioned Smilov. Tamaya

The reason for this will become clear when we assume that the fish in question are ~~n~~simple creatures and not simple fish. We have already seen that fish fried in a pan are clearly similar to children in one respect, although it is difficult to say how this similarity came about. In passing, we also note another silent meal, in which the mother cooks a child and serves it for food instead of meat (Klump). In the latter case, however, it is not clear~~is~~ whether she cooks meat for herself and her child, or whether she cooks meat for herself and her child; she does not say anything else.

Art, strong nerves and upbringing
(on the subject of "dentistry")

G. I. Rossom

Nezabewwoǎ namrmu Serper Serpeevucha Korsakova

Report presented at the 7th meeting of the Society of Neuropathologists and Psychiatrists at Moscow University on 21 October 1900 7.

The basis of our approach to contemporary art is the result of a careful consideration of certain phenomena in the life of the spirit alongside the latest achievements in the field of normal and abnormal nervous system activity.; represents a reflection of the objective art and artistic creativity of our days in the context of bioethical morality. In order to clarify the essence and meaning of the judgments and conclusions based on this new understanding, I consider it necessary to first examine, if not in detail, then at least in essence, those scientific motives that explain the well-known character of the image in our society.

I feel that it will be difficult for us to navigate the situation with the necessary sensitivity in the short term, given that it represents a phenomenon that is both new and complex, and I am concerned that I feel that many details and intermediate nuances of the spectrum will have to be left unaddressed, so the main tones of the picture will appear with excessive, perhaps even schematic simplicity; However, the importance of the intended meaning, I think, not only allows us to understand, but also makes us realise the urgency of our thoughts right now, perhaps the entire civilised world, the threshold of a new era, is trying to understand the recent events in the life of humanity and give itself a clear answer to them.

And our life, the life of Russian society, has been shaped by the course of events; the last decades represent a sharp reaction against the spirit of the 1960s, which gave wide scope to the phenomena of intellectual life, which threw open their doors to science and social issues: without feeling regret, we must note the decline of the lofty aspirations that were once dear to us, along with the excessive use of force in all its manifestations, lowest, middle and highest manifestations; having become mentally exhausted, we have turned to satisfying our lowest, aesthetic needs. In view of the current course of psychological phenomena, and by simple

coincidence, we have recently encountered an intensified development of nervous and mental disorders and, as if by chance, we are faced with the need to compare the painful states of the nervous system with the phenomena of artistic creativity.

That's why I'm throwing myself into this 7-hour coincidence, it cannot go unnoticed by anyone who is aware of and observes modern society, and therefore it is particularly prominent in the eyes of those having nervous and mental disorders. Being accustomed not to pay particular attention to everything that people create, everything which is a reflection of the hidden aspects of mental life, but also subjects to critical analysis the very processes of thought, intention and action of people; and therefore it is not surprising that contemporary literature is filled with very serious works on the field of psychiatry and aesthetics, nor is it surprising we have to constantly focus our attention on the nature of the mind and the properties of the nervous system of people who are affected by illness — on the one hand, and on the other hand — on works of artistic creativity in relation to those aspects of them which require, in addition to artistic criticism, a psychiatric analysis.

As offensive as it may be, perhaps, to those who treat art with sacred reverence, a gift from above, with a sense of divine inspiration, nevertheless have to put up with the boundless rights of thought, which must be, moreover, as necessary, not to mention other, many volumes of analysis.

Here, in the interests of scientific research, I would like to make a comment: unfortunately, scientific research, blinded by its own habits, goes so far as to begin analysing a work of art, completely losing sight of the fact that the conditions of artistic creation in other areas decisively require a departure from scientific rigour; he is ready to subject artistic images to rigorous psychiatric analysis, to diagnose and rank them according to psychiatric criteria, etc. Without denying the futility of such work, we believe that such a specialised approach stems from a misunderstanding of the psychological mechanisms of aesthetics.

One of the most outstanding artists of our time and, at the same time, an educated man, A. P. Nekhov, expressed himself on this subject (see "Autobiographical Notes"): "The nature of artistic creativity does not always allow for complete consistency with scientific data; it is impossible to depict death from poison on canvas, even if it occurs in reality. However, consistency with scientific data must be ensured in this case, i.e. it is necessary to make it clear that the author is aware of this and that he has consulted with knowledgeable writers." that this is a fact and that has a connection with the knowledgeable writer.

Лж. Рёстин, an irreconcilable apostle of трасоты, goes even further and, with his hopelessness [анатима, lashes out at science and knowledge, arguing that knowledge, i.e. true knowledge, cannot be artistic, but in most cases can only cause harm.

There is no doubt about this, but not in the sense that art should be separated from science: misunderstanding has not disappeared since the time when science and art existed, and, it must be admitted, in this dispute, the truth will always be on the side of those who, in their artistic endeavours, are willing to recognise the special nature of art and truth. Nevertheless, we have reason to pause here, as our discussion now turns to a more specific subject, which we will now proceed to examine.

I

In order to clarify the important question the modern view of the prevalence of nervous and mental disorders, it is necessary to examine all the available material on the frequency and nature of these disorders in people who are engaged in the arts. This includes, first, the illnesses that artists suffered during and before their careers, and, secondly, those characteristics of creativity that shed light on the state of the artist's health, that is, the artistic symptoms of illness.

It is clear to everyone that if the last seven years have been marked by nervous and emotional turmoil, then there are many reasons for this, which lie in the very nature of our modern society both in their own bodies and in the conditions surrounding them, and we can hardly fail to note the coincidence of the intense interest in art with the development of the nervous system to the extent it is possible to recognise art as the sole source of all knowledge; we know enough to recognise the development of nervous mental disorders as the result of intense mental activity, so that we feel obliged to give ourselves a clear understanding of the fact that our position, among a number of similar types of people, is occupied by those who are special, who are able to express their aesthetic ideas and aspirations.

In this regard, journal entries, psychiatric records, and special biographies of outstanding artists, musicians, artists and poets provide sufficient material to establish that people who are professionally involved in the arts are highly susceptible to the influence of the occult. to establish that people who are professionally involved in the arts constitute a very significant proportion of all neurotic and psychotic patients, especially the negative attitude of professional artists towards the general population will be taken into account. Nevertheless, such statements should be taken with a grain of salt, as they are made by artists who are considered healthy and do not suffer from any of the many illnesses that they themselves put up with. but meanwhile suffer from one of many painful conditions, which they put up with, either because of the peculiar nature of their gift, or because of the inevitable pain, not considering them to be a burden, and ~~but~~ which they do not inform their friends, then one known, considerations. And the whole

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The material will be published together with everything that we are obliged to do, intentionally and unintentionally, in relation to medical bioparticles. Great diligence is required, great interest in science and even greater care in choosing, so that the scattered material that surrounds us in life can be used to address our question. And yet, based on the findings of scientists, on the one hand, and the observations of artistic natures, on the other, we can see that among professional artists, and students, especially those who are nervous and emotional, but it is possible to identify the predominant and, in their own way, most characteristic forms of behaviour.

Here, it is not just about those things that Nombroso mentions in his treatise "On Genius and Insanity"; artistic talent is not limited to one type of genius, and not every form of genius can be clearly defined. There are many degrees between artistic genius and genius, just as there are many different and varied disorders of the nervous system between healthy nerves and insanity. Therefore, a renowned Turin psychiatrist has clearly demonstrated the connection between the nervous system and mental illness. The main basis has been laid, but there is still much to be done, requiring enormous scientific work and detailed study of many other aspects of the issue.

Let us leave aside those disorders of the nervous system whose origin is purely accidental and has no connection whatsoever with either the innate properties of the individual or the nature of his activities. These disorders are not intrinsically linked to the conditions and characteristics of the nervous system of an artistic nature, and we should not follow the example of those authors who confuse and distort this very question, relying on data from studies of these forms, apoplexy, intellectual psychoses, epilepsy, spinal and spinal disorders. To substantiate our conclusions, we will draw attention to those forms that all meet with artistic talent.

We are grateful to the gifted musicians, to the pride and subsequently the misfortune of their families, to the pupils of the music school, to the painting school, dramatic

мѣстов, who appeared to be born with a well-known reserve of natural gifts, on fashionable dilettantes, on the majority of professional true muses, artists, литераторов, actors, and even more so on true creators and outstanding artists, we will find everywhere a huge number of representatives of the so-called neuropathic family, distinguished by this and other signs of degeneration: when considering all representatives of this family in terms of hereditary predisposition to nervous and mental disorders, with signs of degeneration, we will encounter either isolated cases of nervous system disorders or already developed diseases. At the first stage, there is a so-called nervous and psychopathic constitution, manifested in people with a temperament, all of which are manifested in a variety of disorders of the vascular system of the heart and nervous system, vascular disorders and internal organs; on the part of the motor system in the form of muscle spasms, mainly, all kinds of motor disorders and, in addition, in the form of various functional disorders of the internal organs, especially in the area of the digestive system.

Due to the pathological characteristics of the psyche of people with artistic talent, they often encounter difficulties in imposing ideas and imposing opinions, with prejudices, pseudo-truths and, less often, true truths, with the imposition of their own views and opinions, with the imposition of their own interpretations and fabrications, with sudden mood swings between two opposing extremes of moroseness, although and with a predominance of melancholic moods, with mysticism, heightened emotions and anomalies of certain feelings, mainly, poetic, with a tendency towards melancholy, and at the same time, with great psychological insight, instability, inconsistency in moods and a desire for change and new experiences.

All these anomalies, which we encounter in life together with the taunt, presenting themselves as characteristic features of nature, can cause considerable pain and serve as a source of inspiration for those who are who are often struck by artists under the influence of professional impressions and the influence of harsh living conditions: neurasthenia manifests itself in some way or another, it is particularly prone to vascular disorders and cardiac phenomena, which will lead to a series of intrusive fears and ideas.

Hypochondria and other disorders; it manifests itself in mental disorders, in timid phenomena and, in young pianists and violinists, in convulsive and nervous disorders in the hands. Hysteria breaks out, especially among singers and dramatic artists, and it takes on a vivid, spectacular form. due to the participation of one or more of the above-mentioned nervous and mental disorders. If another mental disorder develops, a manic state will occur, delusions, hallucinations and pseudo-delusions, mystical and sensual delusions, etc.

When citing data on the state of the nervous system of people gifted with artistic abilities, we mean to present them as raw material and do not intend to establish a definite relationship between innate and acquired anomalies of the nervous system, on the one hand, and talents, on the other; The only thing we can note is that people naturally gifted in aesthetics, suffer from a pathological-tonic nervous system, and are often victims of more or less severe disorders; In addition, we can establish the following four correlations between natural artistic talents and the state of the nervous system:

- 1) Talent and degeneration.*
- 2) Accuracy and dexterity.*
- 3) Talent and health.*
- 4) Akmuwno nporvlemar malawmluvosm and 6olezw.*

As for the question of the causal relationship between these two phenomena, we will try to approach the solution to it after we have clarified for ourselves the nature and pathology of artistic creativity.

II

Our conversation does not cover specific aesthetic issues, and therefore we cannot dwell here on what art is, its forms, types and applications; we will try to clarify its essence, as well as the conditions for artistic creativity, and then we will consider questions related to the current state of the nervous system.

"We will evoke in you a certain feeling, evoking it in you through a certain movement, a certain sound, a certain colour, sounds, images, and words, we can stimulate the senses, which in turn stimulate other senses, creating a complex sensory experience. We are human beings, we are in our minds, we are what we think, and we are unable to understand each other's feelings, and other people are infected with our feelings and do not understand us.

Here is how N. H. Tolstoy defines art in his extensive and original treatise, entitled "What is Art?"

Art is one of the ways of expressing well-known mental processes, and represents, in relation to its own linguistic nature, a simple analogy with a simple rule, the closest expression of thought with the help of certain symbols; the difference lies in the fact that art, through vivid images, symbolic, meaningful and more than that, vivid, techniques seeks to convey first and foremost the feeling at the heart of the work, and the idea embodied in that feeling, and to convey them to the viewer, in order to perceive the artistic image directly, regardless of the efforts of attention and thought, we will experience this image with the same intensity; and the consciousness in this process should contribute in a significant way to ensuring that the perceived image is not distorted and that all the necessary material for reproducing the image is preserved; However, it should be monitored and self-regulated so that it does not interfere with the creative process, so that it does not interfere with the main thing, in artistic creativity, the process — on a conscious basis, artistic trance.

Thus, the process of artistic creation, on the one hand,

side, and on the other — the process of aesthetic enjoyment from the perception of existing works — must represent two analogous phenomena, which consist of the same psychological and linguistic processes, but arranged in reverse order.

In the first case, i.e., in active artistic creativity, the starting point is always aesthetic perception and the idea embodied in it, within the framework of the corresponding harmonious structure, the accompanying primary ideas are arranged, and subsequently emerging, based on its nature and the perception of the artist, images — static, dynamic, solemn, moving, etc. In the second case, i.e., in the aesthetic perception of an artistic creation, the same processes occur, but in reverse order, i.e., the perception of an artistically structured image gives rise to an aesthetic feeling. Here and there, the aesthetic feeling is influenced by the image, and the image is influenced by the aesthetic feeling.

Aesthetic emotion, one of the derivatives of pleasant feeling, can arise under the influence of simple relationships between the elements of perception of one of the higher organs of feeling.

— feelings, emotions, sensations, experiences that are psychologically traumatic, because they are so intense and profound in their nature and content are limited to certain organs of perception in the sphere of the most important integrative and situational aspects of our activity: in the first case, i.e. when it comes to the combination of colours, light tones, sound tones, simple movements and mimetic images, we can talk about aesthetic perception, in the second, where images express complex emotional situations, composed of combinations of feelings, where they express ideas, social and aesthetic ideals, we have aesthetic perception, with a corresponding feeling and mood.

In a general sense, aesthetic perception is expressed in the same phenomena on the part of the nervous system and all other types of perception, and the intensity of the characteristic processes of perception is directly dependent on the perceived stimulus; here, the intensity of the effect depends on the degree of susceptibility of the subject, on their ability to respond to that and other stimuli, which is simultaneously aesthetic, ideological and stylistic; but at the same time, the intensity of the stimulus is determined by the special organisation of the subject.

nervous system, manifested in reduced mobility of the vasomotor, sympathetic, and nervous systems.

According to Ferre, all movement — and, we might add, all sensation — is caused by external influences, and ~~if~~ the imagination is accompanied by the same changes in the mind, and, consequently, in the outgoing impulses of the sympathetic nerve. These changes spread to the entire body, manifesting themselves in intense pain, sometimes in the internal organs, sometimes in the peripheral organs; affecting the functioning of the digestive organs, the activity of the digestive organs, reproduction and respiration, they give rise to pessimistic expectations in the course of chemical processes in the organs of our body, with the accumulation of stress on the surface of the body; In other words, there is no single physiological process that is free from the influence of mental emotions. In turn, the intensity of these phenomena varies among different people, and those with a sensitive and reactive nature exhibit all of the aforementioned changes in accordance with the degree of their impressionability.

3steticheskaya smotriya occupies one of the first places in this regard, especially considering that those capable of it are generally highly creative by nature and, when they have a talent for one or another form of creativity, they systematically put their considerable talent to the test in their beloved work. It is not surprising that Zhong Rumin thinks that "an artist will work steadily, everything he does will be good and right; and everything he does in anxiety will be false, meaningless, and useless." According to Sigmund, "Byron, Goethe, Goethe and others testify to the extraordinary spiritual excitement that accompanied their work." And even "he himself is not convinced that a work of art, created by a creative mind, can be created in a state of complete calm. The soul must experience heat and cold, as in a furnace. In moments of inspiration, the whole being is shaken to its very core, and that which was hidden inside suddenly bursts out.

The same thing, is not the greatest disturbance of the entire physical and spiritual organisation, is not the participation in the destruction of all living things, is not the highest tension of life?

True artistic work, similar to everything

A living being that has taken life from its own creation, living by it and passing it on to others, must consist of soul and body: as long as it lives in it, it must be able to express itself through both soul and body, and ~~формой,~~ ~~вмещающей~~ в себе душу. These artistic works are the images that give them artistic value; and they then satisfy their purpose, perhaps merging with the viewer's imagination into a single indivisible whole, when they are in all their aspects, in all their properties, harmonious with each other and form a harmonious whole artistic harmony all works; Therefore, an artist, endowed with the ability to create a matte stem lotopratnoy mamery, vanim lotoprat and gista protomono7o journal, will never be able to express his inspiration in the form of a truly artistic work.

The achievements of his artistic endeavours can be understood through a very special perceptive and projective apparatus, which is not based on sharpness, but rather by creative activity, not by the ability to remember images, but by the ability to fantasise, i.e. by imagination. However, in order for the latter to be at the height of its calling the creation of a truly artistic work, it is necessary it must act simultaneously and in harmony with all other elements associated with it in the aesthetic-psychological process, and in its own right, it must be based on a particularly pronounced excitability of the sensory centres of the brain: art itself is, to a certain extent, sensory delirium, and a work of art is nothing more than a manifestation of this delirium; the more vivid the images, the stronger the impression ~~and~~ the more vivid the emotion they evoke. Therefore, the sensual centres of the mind are capable of producing vivid and subtle illusions, pseudo-illusions and illusions, — phenomena ~~often~~ at the heart of artistic creativity, as evidenced by the artists themselves and, even more so, their works.

It seems to be more important than that, ~~as~~ Kandinsky's work has shown, with a healthy psyche, and with sick people, the state of mental activity, ~~with~~ the motor in consciousness, appears to be very vivid and emotionally determined, but they are not ~~about~~ the self-perception of consciousness, from truly-7aggy images, that do not have the latter characteristic of objective reality, but, on the contrary, are directly associated with

It is not subjective, but at the same time, it is not abnormal, new, or very different from the usual forms of memory and imagination. The phenomenon that Kandinsky called pseudo-hallucinations, which is described in an unconventional way as an inner hearing, an inner vision, observed in the passive colours of sensory perception; it is accessible to many healthy people in a state between sleep and wakefulness, and to people with a high sensitivity to sensory perceptions, such as artists of all kinds, it occupies a very prominent place among mental processes, being particularly prominent in cases of temporary disturbances of the nervous system: in cases of mental excitement, artistic trance, intuitive visions, under the influence of stimulating drinks, etc. The distinctive feature of pseudo-hallucinations in mentally healthy people is the absence of intrusiveness and repeatability of their appearance in consciousness; while intrusive pseudo-hallucinations, like true hallucinations, are more characteristic of the mentally ill.

As an artist living in the world of things, I need images that my reality is unable to provide at the moment of need, and memories of images may not be sufficiently vivid and distinct. This ability, reaching a pathological degree, represents the present moment, and as we will try to explain further, in many cases it plays a major role in the process of artistic creation and can sufficiently characterise not only the work itself, but also the psychological and pathological characteristics of the work.

Here are two main aspects of the psychological side of artistic creation: 1) image and 2) its emotional impact; on the one hand, the image is vivid, vivid, meaningful, dynamic, simple and ideological, and on the other hand, it is inextricably linked to a harmonious mood. That is why, even if a work of art is destined to be perceived in the mind and immediately remain hidden from prying eyes and ears. But the thing is that, in addition to these qualities, artists constantly feel the need to convey their feelings to others in the form they have created, and at the same time, that impulsiveness, which, contrary to the artist's own will, for simple reasons of self-expression, compels him to reveal the results of his work to the outside world.

work and requires the artist to have a special ability to convey everything that is in his mind; reproducing the same product of creativity means paying attention to it, immersing oneself in the work and fulfilling it, so that it seems as if the original creative work belongs to him, and not to the actual creator. This process is especially important in our, the so-called, modern world, which requires artists to be able to detach themselves not only from everything around them, but also from themselves, enabling them to manifest their creative activity in the form of the creation of new and meaningful images.

There, 7de pe goes about the simplest psychological processes of artistic work, m am in painting, musyme, dego boils down to the artistic experience of the simplest moments of spiritual life; here, the unnatural tension and attention do not reach the degree that they do in literature, but rather in creative work, where the artist's individuality must be pushed aside, and violent detachment from one's "I" must be all the greater, the more intense the image, the more intense the relationship between the spiritual elements and the depicted reality. This process, in its psychological nature, resembles, to a certain extent, although to a lesser degree, in its intensity, the state experienced by subjects who have undergone hypnotic suggestion to transform into that and perform the corresponding mental action.

Thus, we see that, firstly, three elements of mental life are involved in artistic creativity, namely: 1) perception, 2) imagination with images of memories and pseudo-memories, and 3) special integrative perception, which is governed by the first two moments in the processes of perception and excitation; secondly, the specialised component must not only be particularly sensitive in itself, but must be under the influence of a known combination of images, give way to a specialised, that is saturated and aesthetically pleasing. Thirdly, images should be bright, vivid, should be associated with a certain feeling and contribute to a motivated mood and, moreover, should not interrupt the connection with the rest of the spiritual world of the artist, Fourthly, the sensitivity of the smyriological layer and the mormonic centres of the higher organs of perception must be very high, чтобы во́здействие на бессознательный мир мозга бы́ло граничи́ть со способностью

of self-suggestion of images and moods, — other words, if the excitability of the artist's creative activity does not exceed the limits of the norm, then in any case it occupies a certain area between the normal state and pathology; therefore, there is no reason to insist that the very process of artistic creation is, in the simple sense, a pathological process; nevertheless, it must be acknowledged that it requires certain characteristics of the nervous system and brings it into certain states, in which disturbances in its activity are possible, depending on the sides of it that are involved in the main stages of the process of normal artistic creation.

III

Any mental activity that requires a certain degree of tension is worth the effort, and therefore good health, which is all the more true for artists, painters and writers, whose nervous energy reaches, due to the nature of their mental processes, extreme degrees of tension in a continuous manner, and therefore the inevitable duality of spiritual life. As Madden testifies in his book *Infirmities of Genius*, artists die on average 70 years earlier than non-artists. The creative activity of an artist is accompanied by intense emotional experiences, which in most cases occur without sufficient definition, regardless of the course of the mental life directed by the mind, and, moreover, it can be excessively prolonged — and, according to Ferre (*Pathologie des emotions*), the essence of painful suffering. Spending most of their lives in the world of art, the artist not only chronically exhausts his strength, but at the same time opens up a wide space for emotional excitement and for its domination over all other manifestations of spiritual life, and from there it is only one step to the most dangerous — from hysteria and neurasthenia to severe mental disorders.

On the other hand, the constant strain of imagination, constant life among images, their constant evocation in consciousness and control over them, can serve as the final stage of a pathological state of the psyche and certain mental disorders. All true artists, musicians, poets, and especially dramatic artists, who have the ability to devote themselves entirely to their work and produce vivid and touching images, are very familiar with that state of spiritual and mental exhaustion, with that heightened emotional sensitivity and irritability of the higher emotional centres, reaching hysterical agitation, which replaces the tension of creative energy. It is worth citing an example from Nombroso's "Genius and Madness," which refers to the painter Spinelli, who worked tirelessly on his painting; When he finally achieved his goal and depicted Newell in all his ugliness, the latter appeared ~~in~~ in a dream and cursed him, saying that he had depicted him as a monster. That image

Then, in the course of his relentless persecution, Spiney drove him to suicide. An example of this is given by Ber7a, who knew an artist who, after practising drawing funny faces for a long time, began to see them in front of him day and night, and even turned them into real people; to such an extent that he tried to drown himself.

We cannot fail to mention one particularly interesting point: Bisan mentions an artist who could retain in his memory a single image and subsequently imagine it in various situations; he was able to distinguish imaginary images from those he had seen. We would never be able to list all the relevant examples: there are many of them in the biographies of artists, musicians, and poets; we will limit ourselves to mentioning the consequences that can be brought about by a person who, in a moment of weakness, allows his

"I" to others, temporarily replacing the first in the subject's mental framework.

It is evident that this is a difficult task, such a transformation of consciousness is achieved through spiritual experiences with people who are gifted with a highly impressionable, hysterical nervous system, and not only does it lead to temporary exhaustion of the nervous system, but it also gives rise to the development of real hysteria and other pathological conditions where they exist in a latent form. A striking example can be found in S. A. Oriev's "Thoughts on the Art of Acting," which refers to the famous actress Mrs. Siddons:

Mrs. Siddons' greatest triumph was her role as Mabeth. Her performance was so passionate and sincere, inspired by dramatic genius, and at the same time so imbued with the reality of life, that the audience, watching and listening to her, is completely transported from the theatre of the 18th century to an old cottage in the north of Scotland, where they tremble and shudder, because before them unfolded with terrifying clarity a terrible, shocking drama of life. Mrs. Siddons herself was completely absorbed in the performance, with the characters she portrayed on stage. The following story, relating to this period of life, shows to what extent she identified with the characters she portrayed in her creative work. One day, late in the evening, Mr. Sidons sat with her in the cosy family room, rocking in their comfortable armchair and

He was startled and woke up with a start, rushing down the corridor. "Who could it be?" he asked himself in surprise, rubbing his sleepy eyes. But before he could finish the question, a trembling hand hurriedly opened the door, and in a moment a woman rushed in; Mr. Sidons looked at her with silent surprise and a touch of fear. Standing before him was his wife, her hair dishevelled, her clothes in disarray, trembling with intense excitement. Confused and alarmed, he asked her what was wrong; but instead of answering, she threw herself into his arms and burst into tears. He gently calmed her, not daring to think. She gradually calmed down and then explained to her husband the whole secret that had happened to her. Instead of going to bed, she sat and listened to Mamet's words, and then, overcome with the horror experienced by the heroine of Shakespeare's drama, The horror experienced by the heroine of Shakespeare's drama overwhelmed her, and she clearly saw before her eyes all the scenes of the drama, but she was not participating in it; She was overcome with insane horror, and she ran away to tell the people.

In the same article by S. A. Серьева, we find references to the former *Гаврилушина* during her performance in the role of *Монахова*, and to the equally talented *Рашев*, who, when performing, was overcome by nervous excitement, completely losing control of her reactions in front of her audience; she did not feel herself in a position corresponding to her rank and costume, but saw herself surrounded by the circle that had taken her in. At first, her creative activity was very rare, but then, with the development of this activity, such phenomena began to occur more and more often.

The basis for comparing the process of artistic creation with the pathological state of the nervous system lies in the fact that, first of all, it is inspired and comes from the depths of the soul, a certain imbalance of the nervous system is required; which, apparently, is a necessary condition for more intense perception and for the creation of more vivid, and at the same time more harmonious, images, and in conditions of heightened attention, and for more complex operations with these sensations. There are many so-called healthy artists, i.e. those who, during their creative life, did not show (I am speaking on the basis of available biographical data) obvious signs of nervous disorders, are obliged to such temporary abnormal conditions by the immense popularity of their works. *Кан*

Often, when faced with minor setbacks or life's misfortunes under the influence of scientific impact, it is not surprising that the nervous system is sensitive and impressionable, and during a state of excitement, it is born in the form of poems, musicians, artists, and their creative work. "Oh, if only it were possible to write down the thoughts of the poor, the humble the high-minded, we would see them sometimes coming out of their delirium," writes M. M. Rousseau.

When an artist himself violates the normal conditions of the nervous system's activity, tries to change the blood circulation in the brain with the help of special exercises and foot baths, by means of foot baths, warm compresses, and, in particular, by means of substances that have a poisonous effect on the brain, in order чтобы похуиилось обнее возбуждение ии напхыв разнообразных ии спешииеистих образов. Morz Eand during work униитожаха о7ромное моуиество папирос; Boder deliberately poisoned himself with hashish in order to capture the images and mood of the world of spiritual beings; We know that one outstanding Russian writer, now deceased, suffered from periodic depression, which manifested itself every spring. he, due to his successful imagination, accompanied his work with a deliberate, intentional destruction of the image with the image itself. The same category of phenomena includes the example of Tagma: the famous artist, with great effort, composed for himself many characters that filled the theatre; he replaced them with his imagination, and thus achieved a level of authenticity and truthfulness, a level of vitality that, in his opinion, she could never have achieved.

On the other hand, an exacerbation of creative ability may occur when the necessary aspects of mental activity are brought into a state of heightened excitability under the influence of a certain condition, such as somnambulism. I witnessed this in a law student who had never shown any particular artistic or creative talents and suffered from natural somnambulism, who wrote in his sleep in my presence, expressing his innermost thoughts in poetic expressions. He wrote a poem in my presence while asleep, expressing his feelings in poetic terms and in a form that was popular at the time among a certain class of people. In the second dream, I was seriously in love with a patient, a talented musician a composer, whom I then saved from great hysteria; I saw her wh the most beautiful features, with a mole on her neck and a mole on her chin.

tied to a knife; on the floor, next to the open piano, lay a sheet of music covered in writing; it turned out that ~~upon~~ returning home from the conservatory, she fell into a stupor, experiencing some of her usual seizures, and, without regaining consciousness, she sat down at the instrument, improvised and sketched out a score for a very interesting and elaborate piano trio; Without leaving her somnambulistic state and finding her voice in a musical form, she, still in the same state of unconsciousness, put a noose around her neck. When she came to her senses, she did not understand what had happened and did not recognise her own creation.

All of the examples cited point to the possibility of a temporary emergence of artistic creativity and an intensification of existing talent under the influence of certain conditions that bring the nervous system out of balance. However, artistic talent can flare up and take precedence in life for reasons that differ from those mentioned above in a more emotional, Here we encounter the same moral and psychological causes that affect the nervous system, ~~the~~ difference that the appearance of such a talent requires, apparently, the summation of moments that shape the nervous system of a future artist, whether they be rough, and the soul-stirring shock. The famous composer Gretry attributed the appearance of the talent to the fall of a large log on his head.

Psychic disorders occupy a significant place ~~among~~ the abnormal states of the nervous system that contribute to the manifestation of artistic aspirations; All psychiatrists can testify to this; they can show you daily papers covered with beautiful and poetic works, normal and pathological drawings, ornaments and works of sculpture ~~and~~ architecture; their papers are not filled with demagoguery and muses improvisations.

We can find very similar data in Nombroso's statistics: he had to examine all 107 subjects under observation who were addicted to art and distributed by type of addiction in the following order:

25 napawoukov with hallucinations and 6predomior npresledovawur.

21 slaying.
16 with 6 predatory.
14 with ocm pym and nepuoducheskum
ncuhozam. 8 melawholukov.
8 with progressive paralysis.
5 with a fixed blade.
2 snulenkas.

Of these, 46 are engaged in painting, 27 in poetry, 11 in singing, 10 with music, 8 with dance, and 5 with architecture.

It is noteworthy that among the professional artists, there were 107 artists, all of whom were painters (46) and 10 architects and woodcarvers (including stonemasons): the remaining 9 artists were found to have artistic talents during their mental illness. The same table shows that the most common types of artistic creativity inspired by mental illness are painting and poetry, and that most of the artists fall into the category of those characterised by a violation of the balance of the visual image on the one hand, and deception of the senses on the other; on a par with these two moments is the decline of intellectual activity; the vast majority of melancholic people must be attributed to the character of the most painful form, which usually affects all activity.

Thus, the entirety of the materials and considerations presented leads us to believe that the basis of artistic creativity and the stimulus that directs us towards artistic activity and keeps us on that path may be very diverse anomalies in the balance of the nervous system, ranging from simple and transient disturbances in its activity to profound mental disorders.

IV

With regard to works of art, it is customary to say that everyone should like what they like, others, —it is impossible to have universal recognition of a work of art in one case and universal rejection in another. However, the idea of a universal aesthetic response to the works of different people does not stand up to any criticism. Even if we assume that in one historical period a certain style is represented by one work, one motif, one manner, in another historical period — by other manifestations of artistic creativity, which is not developed in any respect, neither in form, nor in content, nor in aesthetics, the life of the desert may appeal to those who are European ~~via~~ developed mind, and vice versa; it is possible to assume that two people standing on the same level of maturity but looking at the world with different perspectives may like different paintings, different music, different literary works, nevertheless, one cannot deny that it is possible to develop to such an extent that they will not be impressed by Shakespeare, Mozart and Ravel, that an ancient Greek might like Pushkin, Repin and Glinka, that, for example, a Russian is capable of enjoying Rossini, Ageleda de Musset, and Munamau. This art is subject to certain psychological laws that are binding on all people, which should make all healthy people experience the same feelings under the influence of works of art created according to the natural laws of psychology and linguistics. This ability of a work of art to evoke uniform feelings in a normal environment should characterise a work of normal art.

When talking about the artistic works of mentally ill people, it is important to remember that these works are also sick: the sick do not necessarily reflect all aspects of mental activity and are not necessarily capable of artistic creativity; the evidence of mental and psychological factors involved in aesthetic activity may be preserved in some patients, while in others they may be in a pathological state, and hence it is understandable why in some

you will not find paintings, musical compositions, poems and prose by mentally ill people among the same products of activity by sane, mentally healthy, artists, and why other works of art by mentally ill people seem somehow abnormal.

With careful attention and skill, bearing in mind the individual degree of technical preparation of the mental and emotional states, it is possible, based on an analysis of their works, to draw a clear distinction between healthy, normal creativity and pathological creativity: in one case, we can speak with confidence ~~about~~ the mental illness of the artist, while in another, we must refrain from making conclusions about the artist's mental state. Leaving aside the question of mental disorders in the expression of aesthetic ideas in the mentally ill, here, under normal circumstances, it boils down in most cases to spontaneity and in one-sided way of expressing violent feelings, we will turn to the main features of pathological works of art and try to give them a general

Characteristics.

The distinctive features of these works are, firstly, their content, which is imbued with a certain feeling, and secondly, forms, in view of the fact that painting and literature are the most accessible means of expressing well-known spiritual content, are in the first place; In this respect, art, which is limited to the very expressive transmission of feelings, comes to the aid of the poor, who experience many emotions, thoughts and feelings, and who need to be supported with a constant stream of symbolic techniques.

The answer is painting: feelings, representations and ideas ~~can~~ be reduced to static images, and they are not associated with them. The variety of concrete representations is so great that it can give an inexhaustible supply of images for the expression of a single idea, for the expression of a single mood.

In works of art that are emotionally charged, the suffering of the characters is reduced to a one-sided, intensely spiritual endeavour, and the content reflects the specific characteristics of the characters' personalities: in manic excitement, you will see a complex plot, large figures, large and imposing buildings, many complex ornaments, completely unusual impressions on buildings and people;

the drawing should give an idea of the meaning, most of all, about the meaning of the symbols, such as deities, radiance, weapons, etc. and he himself depicts his own symbols, which only he understands.

Meghanho depicts suffering — imprisonment, staying in hell, crucifixion, death, uerepa, madness, dark forces, ghosts, fantastic creatures and animals, such as vampires, werewolves, etc., especially snakes and snake-like creatures — and all this is expressed again through the darker and brighter images that existed and were invented by him, the more intense it is in them and the more it is associated with the main note of their mood.

The first page of the book contains an introduction to the author's work; the works themselves deal with subjects related to the author's ideas: young hearts and devoted on one side of the coin, and on the other — the most surprising revelations and immoral encounters of a sporting nature.

The necessary images for artistic works are provided by the psyche of the artist, pseudo-artistic images, but the whole picture conveys the content of the artistic image, like a scary face staring into the void, that is precisely what it is, if it is on the foot, then the pseudo-symbol acts as an accessory and is part of the composition of the drawing; харамтепу своему обрасы, generated by the 7aууюшинаторным процессом, are very пасуиины and харамтерны дүя пасуиинных боешенных [орм; all of them are encountered in the form of frightening characters: monsters, ghosts, demons, mummies, spiders, pyromaniacs, charred corpses, murderers, etc.

The content of the artist's work has a significant impact on determining the state of the integrity: the more coherent the composition, the clearer the meaning, the more reason there is to think and preserving the integrity, the more the main idea hood are preserved, the more justified it is to think about the onset of chaos: here you will find unfinished thoughts, where there is neither naivety nor monotonousness, and you will not be able to grasp the meaning, you will be struck by a multitude of insignificant details and, most likely, you will witness the wild abandon of imagination, all with a prevailing absence of shame.

В works soulful, mam and in normal

In works of art, form and manner are no less important than content; it is already clear that the expression of content and, главное, — воющую mood, воющие трайне willingly resort to symbols of self-паснобрасно properties, uem their works pesmo отицаются from normal artistic works; necessary where the content does not correspond to the requirements of art and where there is a lack of artistic images to convey aesthetic ideas, the technique is perceived as crude, driven by pathological impulses and incapable of expressing aesthetic vision in a harmonious whole. However, beyond that, the symbolism of the mentally ill can be considered an atavistic phenomenon, leading to the degeneration of the form and its return to a long-past state, and thus symbolism, a pathological phenomenon, is emphasised.

There is no doubt that art, in essence, is a phenomenon of the spirit, embodying in itself abstract images, the necessary tool for expressing a certain mood; but where these symbols exist for the sake of artistic creation, they are symbols of aesthetic necessity; where they are supposed to produce a special impression, they are replaced by natural, healthy representations, where they have in mind a special aspect, a special mood, a special feeling, and [амты and is друой области and где they должны служить для допознательно оупления ueго- that, доуженствующе, ятобы, усубить стетиическую мошину, — там такие символы суть результат нарушенной гармонии психической деятельности. With that very idea, or rather, with the narrowing of the range of representations and the imposition of repetitive patterns, artists often resort to the frequent repetition of the same form, the same symbol.

Along with the abundance of symbols in spiritual works, their depiction has certain characteristic features: here we encounter roughly outlined figures with irregular proportions, exaggerated dimensions and distorted perspective, with a non-standard arrangement of lines, similar to Japanese images; at the same time, in those cases where such errors do not depend on the initial and final causes, they should be attributed to the mannerisms of the artists, who had something special in mind.

. It is worth mentioning the special sensitivity of the soulful ones to punctual montages and shadows, as well as their constant striving to draw smiling figures and ornaments, which often appear in their works of art and dramas.

Hamone, and the spectrum of light tones does not remain the same for our patients without their couleur locale and is replaced by well-known special features in certain psychopathic states; For example, in the paintings of Amos

On the other hand, poor tones are predominant in other artists who had the ability to convey their images in all kinds of reliable ways: Nomros mentions a well-known artist, a good painter, who, in a state of secondary blindness, using only black and grey tones, was particularly skilled at conveying the moods of autumn landscapes.

We will not dwell on the peculiarities of pathological painting and will not delve into a similar analysis of other forms of artistic creativity, if only because, for example, literary works and, in general, poetry, to which the mentally ill are no less inclined than to painting, present in pathological forms features analogous to those found in the works of other painters: here we encounter the same speculative nuance in content, the same disharmony between content and mood, with the predominance of either the former or the latter, the same lack of clarity in the narrative, very often with a clear predominance of contradictory motifs; here we are struck by the same more or less incoherent multiplicity, depending on the abundance of images or the abundance of emotions, the ~~an~~stylistic and formal diversity, the irrepressible desire to invent new, seemingly meaningless symbols, ~~the~~ same timid repetition of the same and the same expressions, —a pressured rabachage, passing through a bright ray of all kinds of artistic works of the soul and spirit. With the help of symbols, I can express the phenomena of thought and feeling, intentions ~~and~~ actions, and the subtle and complex manifestations of artistic perception can, in the analysis of a sick mind, have the significance of symptoms with all their characteristic features, necessary for

Diagnosis.

V

But what neuropathology and psychiatry give us at present. But those who establish a mutual relationship between the life of the nerves and consciousness. Here, on the one hand, we see the harmful consequences that can result from certain conditions of sensory deprivation, and on the other hand, the monstrous transformations to which the senses are subjected in the realm of the spiritual. We cannot pass by these lines without paying attention to them. This is life itself; this is one of the most important aspects of spiritual life; this is part of the inner life of all peoples, and it is impossible not to touch upon one of those rare moments when we have the opportunity to meet with an intelligent audience and share our thoughts on all matters, we do not consider ourselves entitled to do so.

In this regard, Mac Horday supports one of the last pages of his book "On Degeneration":

"The people," says the eminent physician and philosopher, "are in turn fulfilling their duty. The time has come when we must say, 'Enough is enough': 'We are six men,' said Buawku, 'and we will return to the village, to the one who is waiting for us.' 'I am a man of the people,' said Hordey, 'and I deserve to be rewarded for my efforts. We must not forget that we are responsible for our actions in the eyes of God. We must speak, first of all, with the people who are most affected, and with the doctors and nurses. We must start with non-violent means and peaceful protests.

We cannot agree with the opinion expressed by the author regarding all issues of scientific psychiatry, and we will not decide on this matter here.

The question of the relationship between the nervous system and art, along with a few others, occupies an important place, especially in recent times. In our review, we have already touched on one aspect of modern science, namely its rapid spread the last

An intelligent family of our time, where there is no room for nonsense — just piano, violin and singing. If you give me a gift, I will give you a gift in return, especially if the family is dominated by women. Travel around in spring, summer and autumn through the vast expanses of the country and you will not find a single place where, before the storm and the birch trees, there would not be a single one of the unfinished, unfinished works of art, which are eagerly awaiting the opening of the exhibition, so that they can express their artistic vision and convey their thoughts on manner, character, mood and tone. Try to get into one of the many theatres in our city to see a performance that interests you and you will have a hard time getting a ticket; the theatre's management is forced to stage the same play 30-50 times per season; but even if you don't go to the theatre, you still have the opportunity to witness it every day. many lovers of dramatic art from all over the country try to move and express their art and their feelings.

3 That's one side of it.

The other side of art today is reflected in that special sphere, which prompts me to mention an interesting observation about myself: perhaps, 15 years ago, when I first began to look at drawings and read the poems of psychic-mystics, Most of these works of art made a strong impression on me with their external ugliness and dim content — so much so that they stood out from the rest with their pathological character, but at that time, painting and poetry; after all, 15 years have passed, and from that boundless passion, only a few traces remain, — in some places, the works of some representatives of the fine and applied arts were added. What could happen?

All sincere and honest artists and writers should be encouraged to write there, and the first opportunity to write normal works of the past.

And my ability to distinguish one thing from another has become dulled, so that I can no longer distinguish the bad from the good — ~~but~~ the second possibility.

And with great skill, he did not reveal his true feelings, but rather gathered his opponents and, in some places, scattered them.

The first assumption is contradicted, however, by the fact that the drawings and

poems of the mentally ill did not show any particular enthusiasm for the process and could be attributed to the influence of the times.

The second argument is countered by the fact that among the works of contemporary poets, writers and painters, we can always distinguish the works of the greats from those which are less similar to them or even completely dissimilar.

The third assumption remains, which, although it may seem unlikely, must nevertheless be accepted. It must be accepted because there is no other way to explain the striking similarities that many contemporary works of art share with the products of the imagination in terms of both content and execution. Otherwise, how can you explain the desire of some contemporary artists and postmodernists to depict even the most ordinary phenomena, demonism and heresy, the depiction of supernatural psychological phenomena, such as hallucinations, delusions, etc., the strangeness of the most surprising symbols conveying moods and everything up to the point of insanity, melancholy? No, not with psychopathic oddities, explain the inexplicable forms, distorted perspectives, Japanese-isms, cmandinavism and similar smsotisms, intantism with a childish manner of drawing, all kinds of archaisms, such as pre-rasantism, visantism; p a s s i v e manners, not pursuing another's opinion, such as pointillism, smiley faces, etc., which are considered inappropriate; Unusual animals and plants —dragons, pavilions, snakes, dragons, vampires, orchids, genies, irises, chrysanthemums and other delusional and unstable characters, such as Succubus and Incubus; specialised motifs, colourless ~~ad~~dull, colourless grey and poor-quality and poor-quality tones in artistic works and on posters; Please explain the decline of true artistry to the point where it has become fashionable ~~to~~decorative forms with exaggerated embellishments and pretentious ornamentation.

They vividly remind you of the creations of psychic artists, which you can often encounter at any modern art exhibition, belonging to the well-known artist Martin, an original artist who does not imitate the works of others. You will also find the famous Mama Khinzher, you will find in him a symbol of the vampire, sucking the blood from the heart of a sleeping and dead girl, you will see

A woman in her 70s with a wreath of flowers on her head — her mother, and on her lap, sitting on a pillow, a child, surprised and cheerful, is her child, and everything else should convey the child's complete ignorance; It seems that such a sad artist can come up with the craziest and most bizarre form. If you look at the works no less, if not more, than the famous Franca Stuma, you will see every five minutes the spiritual, cheerful, soulful in the form of real thick families, curled up in a ball and totta-ing and isv-ing shamelessly naked female bodies, and all this interspersed with modern healthy minds and hearts that cannot be understood by the common people and satirists. If you decide to view our collection of works, which caused a sensation in its time, you will not find anything comparable to Sasha Schneider's contemporary works, except for beautifully executed, diverse demonic and hallucinatory delusions of persecution by dark forces, in the form of dark shadows, devils, monsters, and ghosts. you will recognise your own Incubus, on the bed, tearing the spirit's thighs, you will see no less frightening visions than those emerging, under the guise of foul breath, and the mouth of a monkey hanging on the cross of the crucified Saviour, then the smoke of the burning lamb with the scattered ashes of a terrible old woman, pressing down with all the weight of her repulsive body on her son, sitting at the foot of the dead tree.

And wherever you turn, you will see Henry Martin with his cheerful smile, walking among the brown-robed monks; Bern-Jones, with his uncompromising attention to detail in the children's room, reminiscent of the landscapes of the old masters; m Françoise Méchersky, with her commanding subjects of Japanese-style work, set against a backdrop of Japanese-style landscapes; m Proven by Munich artists Pugo-7oganduyu, Pugo-Mugatu Pnu Topopu with inxadbhami, uerepas, criminal faces and pomeynami degenerates, stretching their most powerful arms in white gauntlet gloves, and with the presence of a delusional girl in a white dress, who had run away and was sitting on the shore of a small pond, uem pond and under standing, branches innis, lantaastic trees, and, namone, m mpartment with carelessly thrown [и7урами to one, then to another mray rama, then consisting of Ge 7oУовы, then Ge 7oУовы among the Ge, dotted with Ge 7oУовы, and other such nonsense, — 7a

You will see our patients everywhere, and you will learn the main features of the creations of the mentally ill, with a predominance of a morbid mood, a discrepancy between form and content, with the distortion of psychopathic states, with strange symbols and tones, with chaotic monotony, with the meaningless repetition of certain phrases, знаении моторых
представляется каждому решать по своему усмотрению.

And literature of recent times, poetry, drama? Don't you see that in its pure streams, everything is mixed together, and there are no boundaries, no separation, no with either its essence or its surroundings? Is it the oppressive literary decadence and symbolism with the predominance of plots and the cruelty of the soul, with a distorted interpretation of important individual and universal feelings and moods, with the destruction of creations in the interests of cunning conspiracies of dead souls and muses, is not the same certain trends in contemporary painting, does not resemble, or rather, those moments and hymes which from morning till night are scattered under the arches of houses by the insane with their characteristic features: nepos7ism, agitation, schism, mopropagation, rabble?

Remember the famous Poggen with his post-modern works and his phenomenal mathematical post:

"Music is everything, and we must always listen to it; it is like air, and we breathe it in. We must remember everything we know, everything we have learned.

Your words must be chosen without error; there is nothing more beautiful than a drunken song, where the indefinite is combined with the definite.

The nuance is important; not the meaning, but the nuance. Oh! One nuance distinguishes me from you and you from her.

Remember the versifiers who gave the first posis to the ueoveu, such as the following:

"Today, if you want, I am completely insane:
As a plant, I try to live a quiet life, but the neighbours
whisper:
With my own strength, I am able to pull myself together.

concentration;

In disorderly feelings, turn to the light of the sun!

And there are many other similar works with pavilions, gazebos, chrysanthemums, orchids, etc.!

Remember the subsequent amomogima and zaguyinant 3d7apa 4 with its horrors, pathological fears, terrible dreams and nightmares, freely experiencing the transition to the most insane demonism. Remember playwrights and writers such as Metterheim, Kingin, Ibsen, who influenced the literary atmosphere, along uly artistic works and such works as "Btirusha," "Sheny," "When We, the Dead, Awaken," etc., those obscure concepts that require special attention from artists and inevitably lead to endless disputes about what exactly the author wanted to convey.

And that will be enough to understand to understand that in the literature of our time, as well as in painting and other visual arts, more and more attention is being paid to the theme, which is true art and more suited to the art of the nerves; It is sufficient to say that, in order to understand the enormous importance of this at that time, the conditions of life itself demanded the highest degree of social consciousness.

VI

We recognise the psychiatrist's obligation to deal with the educated public in all areas of science that are of public interest, but we believe that this should not be done solely through lectures and theories; issues of science then acquire public significance, as they contribute, as far as possible, to illuminating the future path of human life. We would like to quote Mamsa Horday in saying that "we do not want to worry about the salvation of the soul at a time when in all other areas of life, we are content with the status quo, that healing is above therapy, that public health benefits more from preventive measures than from the treatment of already established diseases."

Recognising the need for aesthetic development, I have one idea for the education of our youth in relation to the improvement of their senses, the development of a sense of harmony and an understanding of beauty, and an understanding of artistically expressed lofty ideas, we cannot but demand, with due consideration for the nervous system, such measures which would not only not interfere with the implementation of aesthetic education, but would contribute to the preservation of the health of the growing generation.

These measures should be limited to:

Firstly, to eliminate the fatigue of the nervous system, which leads to neurasthenia and hysteria, and subsequently to more serious nervous and mental disorders. This is countered by the modern approach to the musical education of young, unspoiled organisms, burdened by special circumstances and domestic chores, with instrumental music and systematic work on developing technical skills, but in their own way, with the help of the receptive minds of youth, can open up access to the most significant works of musical literature. In the case of an underdeveloped and immature nervous system, the reception of music should be limited to the most elementary and, in terms of emotional impact, the most restrained works, and, from a developmental point of view, singing should be the first priority.

Secondly, in discussion upresmerno pasvito7o imagination and m

correct discipline, it is necessary to pay special attention to the careful development of aesthetic taste, special attention should be paid to the careful development of aesthetic taste through the study of painting and literature; in this regard, it is necessary to visit exhibitions of paintings and sculptures, as well as works of so-called children's literature, which are characterised by the use of symbolism and the development of a certain sensitivity; This also includes children's illustrations, prematurely imposing their impressionistic, contemporary tendencies on children.

And thirdly, preserving individual normal characteristics while working to develop a healthy mental and moral character. "Instead of sending your children to the theatre and the bathhouse, take part in their childhood yourselves," was the advice given by the famous H. I. Pirogov to parents in the 1950s. In specialised pedagogical literature, there are increasingly frequent protests against children attending the theatre and participating in children's and youth performances., the more we must arm ourselves with a strong nervous system, based on the fact that the destructive influence of such activities, which compels the division of the soul, along with the inevitable and irreparable distortion of the soul of the actor, has a negative effect on the entire course of the nervous system's life processes.

All this must be taken into account when recognising sensations as a normal phenomenon, and their normalisation must be borne in mind.

The seventh represents degenerating art: to say that there is degeneration in art would be completely pointless: degeneration is inevitable; but to neutralise it is possible

— since one of the important tasks is that many psychopathic states are distinguished by their sapidity, especially they can reach the receptive consciousness of a subject with a predisposed nervous organisation.

The point is that modern dementia finds two ways to achieve its goals: the first is the path of union between like-minded people: the writer, now a monk, Guysmans, who, on the artistic horizon, brought together the works of Félicien Rops and created a rare consensus between the postmodernist and the insane symbolist, tamim and spotiucmim demonomaniac,

creator of a group of people in a cloudless sky, in the heavens, in the dim light of a cloudy moon, a woman with a horse's mane.

Нто демадентство has the property not only to be perceived in separate guinosty, but also to be perceived by others, which is already clear from the very essence of aesthetic perception, which is manifested in the necessary ability to perceive under the influence of indoctrination, and it is precisely there that artistic works of one kind affect some people more than others, while works of another kind affect others; of one nature and therefore very confident and not aware of their own aesthetic unity, they are inclined to follow one or the other, especially if fashion, the prevailing trend of the time, helps them in this.

3то — the second path; and mam the first, with the principle of l'union fait la force, tam and the second, mam the process of саражения, lead to the same решающему результату, in many ways reminiscent of Любой and противоположных пороков, based on the principle of voluntary organisation. The state has no right to ignore this and must, on the one hand, and on the other hand, the correct provision of aesthetic education for the masses and the younger generation. Of course, it is very difficult to make degenerate artists write not what they write, but something else; it is not for nothing that artists who do not want to see anything except for the art of art, are quick to declare that art is free and that no one writes it, and that creativity itself writes itself, no matter how crazy it may be, we might add. And in fact, it is difficult to imagine any specific regulations for activities that are, to a large extent, in the realm of unconscious mental processes; it is also impossible to deny that the successes of art are not entirely due to those works which, following a specialised and aesthetic process, often even in recent times, have given us, along with the monstrous products of a sick imagination, true images of artistic creativity. Their fault is that, due to their insanity, they are unable to analyse themselves objectively, to distinguish their healthy works from their sick ones. Those of them who act sincerely and unselfishly in relation to the products of their imagination cannot be blamed, but it is difficult to guide them onto the right path. time will tell, with the help of the spirit and spontaneity, sober judgement.

It is essential to establish concepts of good and evil, moral and immoral, which will always be the basis of one's behaviour. With regard to the works of art, it is necessary to establish one's own opinion, giving a psychological characterisation of their activity. The question is where there is talk of deliberate, unconscious, and unconscious actions, who consciously and unconsciously draw inspiration and inspiration from their creations, albeit natural ones. Here, science must be fully armed to defend those who are endangered by the pathological tendencies in contemporary art; it must guard against the harm that can be done to morality, and the nervous system, from the distortion of the imagination, from the development and refinement of pathological mental processes, from the excessive predominance of the work of the imagination over the activity of the intellect. Contemporary art, which is called new art, is not a new path, but rather a loss of direction in the pursuit of originality and novelty of manner, style, imposing its own decorative tendencies, individual moods and peculiar plots, vividly reminiscent of a tantrum, but also of an unbalanced child and a degenerating family, naturally, irritable, easily offended, unstable in both mood and actions, imposing his fantastic ideas at every convenient and inconvenient moment, fussy, not only incapable of protecting and correctly guiding their own emotional development, but also harmful to the surrounding healthy children. This child, however, has a lot of good qualities, and his hidden abilities may be useful and very important for the child he is destined to become; but he must undergo not only strict upbringing, but also systematic education.

This is why we need a systematic education system and its medical and pedagogical foundation; this is also why we need to standardise artistic education in general.

I hope you will not be put off by my previous arguments, which conclude that all the negative aspects of art are sufficient to recognise the undeniable harm caused by all art. The necessity of aesthetic education for adults and children is recognised by everyone, and I recognise it too: normal art should not be limited in its development to the sphere of

Let the process of education, even if it does not constitute a reflection of the greater part of spiritual life, bring about the successes intended for it, let it give joy and happiness to the educated, let it, along with discipline of mind and body, bring our children moments of aesthetic enjoyment. But let art, which, like other manifestations of the creative spirit, is capable of straying from the right path in its development, be subject to appropriate criticism; and even if we, together with Zhymys Sëgëni, consider ourselves entitled to treat the true, albeit degenerate, artistic talent, with mixed feelings of pity and gratitude, mixed with a touch of immotivated feeling, similar to compassion, then all the more so, given the nature of our aspirations and in the name of public health, in the name of the triumph of reason, in the name of the rationality of the social order, we consider ourselves obliged to warn our contemporaries against the abuse of power in general, and from the abuse of alcohol, and at the same time, from the abuse of drugs, which is degenerating society.

Let us say that this activity belongs to one kind of art — art that is sober, cheerful, healthy, art that reflects noble feelings and ideas; if contemporary art is to change its high standards, then everything possible must be done in order to bring back to life those artistic aspirations that are not contrary to spiritual perfection.

Каталогъ фирмы Shvabe

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АНТРОПОЛОГИЧЕСКІЕ ИНСТРУМЕНТЫ.

А. Антропометръ.

6151. Мѣрительн. лента, см. стр. 439, № 4187—4188.

6152. Мѣра для измѣр. челоуѣч. роста, см. стр. 439, № 4189—4190.



№ 6154.



№ 6153 а.

6153. Станокъ деревянный (складной двойной метръ по Брокку) для измѣренія челоуѣческаго роста, съ подвижными и неподвижными угольниками, съ дѣленіемъ на миллиметры для антропологическихъ цѣлей, фиг. 6153 а и 6153 б, стр. 574 и 575.

20 —

№№

Ф. ПРАВЕ в МОСКВУ.

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РР. К.

6154. Гониометръ лисевой, по Брокку, фиг. 6154, стр. 574.	20 —
6155. Максимальная рамка, по Брокку	15 —
6156. Синцовые пластинки (Masse) для переносенія на бумагу различныхъ кривыхъ черепа.	3 —
6157. Сгибаемый ушной угломеръ.	3 —

Машинка и проволока Ф. ПРАВЕ в МОСКВУ, Кушечный мостъ, домъ нумеръ Голландия.



№ 6153 д.



№ 6155.



№ 6177.



№ 6191, стр. 576.

6157 а. Синцовая нить (или трубка) въ 2 метра длиной	1 20
6158. Наконечные карандаши	— 30
6159. Карманный динамометръ Матте	15 —
6160. Пневмометръ въ 5, 8 и 12 —	12 —
6161. Сфигмографъ Dudgeon.	30 —
6162. Тоже, Richardson	45 —

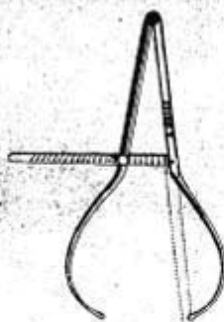
Б. Краниометрія.

1. ОБЩИЕ ИНСТРУМЕНТЫ.

6163. Рулетки карманные, см. стр. 437 и 438.	
6164. Циркуль для измѣр. толщины диаметровъ головы и черепа, фиг. 6164, стр. 576.	8 —
6165. Такой же микрометрический, по Брокку, фиг. 6165, стр. 576.	15 —
6166. Циркуль скользящій, см. стр. 388—389, фиг. 3690.	
6167. Эндометръ, фиг. 6167, стр. 576.	15 —
6168. Нахлестръ, по Брокку, фиг. 6168, стр. 576.	12 —
6169. Циркуль Грандидье (Grandidier)	12 —



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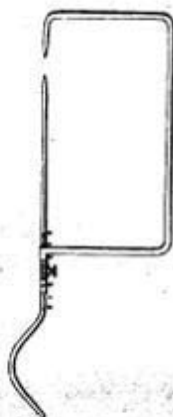
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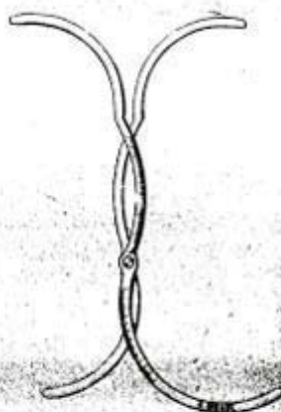
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Маски и принадлежности О. ШВАБЕ из МОСКВЫ, Купеческий мостъ, докъ кнзя Голицына.

О. ШВАБЕ из МОСКВЫ.

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773. К.

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6170. Краниостатъ человеческого черепа 8 —

6171. Краниостатъ для сравнительной анатоміи 12 —



№ 6172.

6172. Орбистатъ съ крестальерой, фиг. 6172, стр. 576. 9 —

6173. Орбистатъ на янтарь, фиг. 6173, стр. 576. 6 —

6174. Галленичьи иглы — 75

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6176. Краниофоръ Врокка. 15 —

6177. Либелъ (Libelle) Врокка, фиг. 6177, стр. 576. 3 50

6178. Краниофоръ Тонкинара. 8 —

6178 а. Тоже усовершенств. штативъ весь металлическ. и съ металличе-
скими подвижной колодой съ чернедермателемъ 20 —

6179. Дощечка для проекцій 8 —



№ 6180.

3. ИНСТРУМЕНТЫ ДЛЯ РИСОВАНИЯ ЧЕРЕПА.

6180. Краниографъ Врокка 100 —

6181. Стереографъ Врокка 120 —

6182. Мышечковая подставка и свинцовая нить Врокка 10 —

6183. Такой же снарядъ болѣе легкій отъ тѣхъ же массивныхъ де-
ревянныхъ стоекъ металлическихъ. 24 —

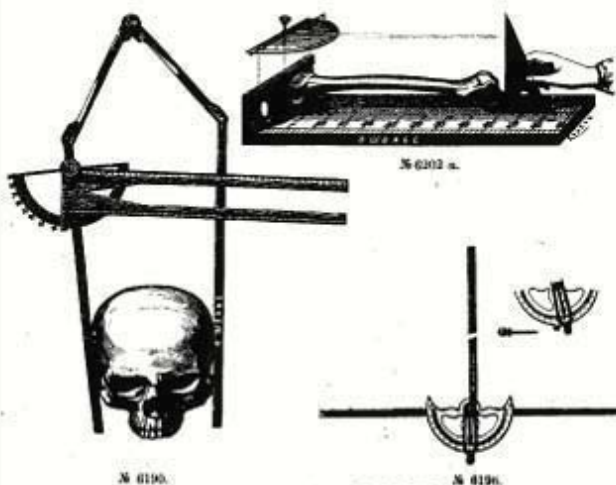


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6184. Эндиграфь Брокка	35 —
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6191. Затылочный ватерпас Брокка, фиг. 6191, стр. 575	6 50
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6194. Циркуль съ тремя ножками	4 —
6195. Циркуль толщинъ съ тремя вѣтками	15 —



6196. Гониометръ ушной Брокка, фиг. 6196.	25 —
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6201. Два акустическіе внутренніе зонда	3 50
6202. Скользящій циркуль, антропометричскій моделъ М. Тонинара	20 —
6202 а. Остеометръ съ гониометромъ и транспортиромъ, фиг. 6202 а.	20 —

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